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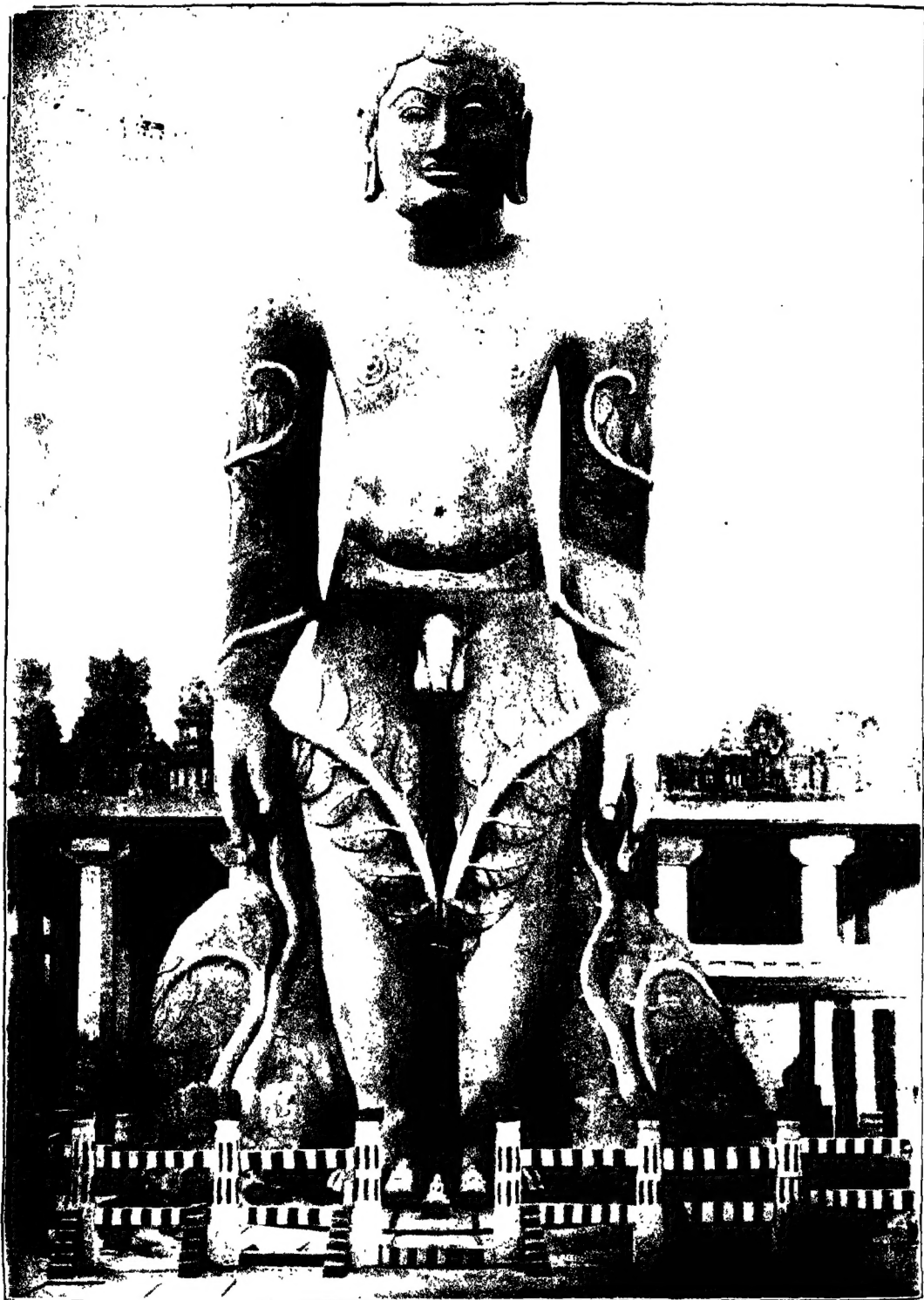
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MYSORE ARCHÆOLOGICAL SERIES.

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MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARANATICA

VOL. II

INSCRIPTIONS AT SRAVANA BELGOLA

(REVISED EDITION)

Published for Government

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BY

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PREFACE TO THE REVISED EDITION.

The first edition of "Inscriptions at Śravana Belgōla" was published by Mr. B. Lewis Rice C.I.E., M.R.A.S., Director of Archaeological Researches in Mysore, as far back as 1889. I took in hand the revision of the volume in 1908 and have worked at it off and on amidst other exacting duties of my office. The work involved far greater labour than I anticipated when I undertook it. Four visits were paid to Śravana Belgōla in 1909, 1913, 1915 and 1917 in connection with the present edition. Every one of the printed inscriptions was carefully compared with its original and corrections and additions made. A careful survey was made of the place as also of a few villages in the neighbourhood, and it is satisfactory to note that this thorough survey, conducted with much labour and perseverance has brought to light nearly three hundred and fifty records not known before. The work that had to be done on the smaller hill was of a very arduous nature. The most important finds here were on the rocks to the south of the Pārśvanātha-basti and in front of the Kattale-basti. These records, consisting mostly of epitaphs of Jaina gurus and nuns, are among the oldest epigraphs of the place. The letters being worn and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned. It may be said of a good number of the records that have now been copied that no trace of them is likely to be left some years hence. A large number of sketches and photographs of buildings, sculptures and inscriptions was also prepared for illustrating the volume.

The number of inscriptions printed in the present edition is 500, while that in the previous edition is 144. The records range in date from about A. D. 600 to 1889. They have all been completely translated and all the technical terms explained in the foot-notes. The numbers which the inscriptions bear in the old edition are given in brackets by the side of their numbers in the present edition. The inscriptions are dealt with in sufficient detail in the Introduction. They are of interest in several ways. A good number record the visits of kings, queens, ministers, generals, divines, scholars, poets and artists. Several are fine specimens of Kannaḍa and Sanskrit composition. Many furnish items of important information bearing on history and religion.

The buildings, too, are important, as they afford examples for the study of the architecture of different periods from about the 8th century to the 17th. All of them are in the Dravidian style except a few which are in the Hoysala style of

architecture. Of the latter, the Śāntinātha-basti at Jinanāthapura is a very fine specimen : it is the most ornate of the Jina temples in the Mysore State.

The Introduction is partly based on that of the previous edition and on some notes kindly furnished by Mr. Rice in 1909. But a great deal of new information has been added and the matter arranged in two sections—the first dealing with the architecture and sculpture and the second with the inscriptions. Many details are given about the colossal statue of Gommatēśvara, and the tradition about Bhadrabahu's visit to Śravana Belgola is fully discussed.

The volume is illustrated by seventy-eight plates, which include facsimiles of a number of inscriptions. The illustrations have been prepared by Mr. T. Namassivayam Pillai, the Head Photographer and Draughtsman of my office.

The Index has been prepared under the supervision of my Assistant, Mr. R. Ratna Rao, B.A.

Though there has been considerable delay owing to various causes over which I had no control, I am thankful that it has been possible for me to complete the work.

BANGALORE,)
June 1922. }

PREFACE TO THE FIRST EDITION.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named *Sujanôttamsa*, *Arhaddâsa* and *Maṅgarāja*, have taken part in their composition. They cover a very extended period, even from the remote time of *Chandragupta*, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to *Bhadrabāhu* and *Chandragupta*, and relates the story of the first settlement of the Jains at *Śravaṇa Belgola*, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history, we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the *Gaṅga* kings, the death of the last of the *Rāshtrakūṭas*, the establishment and expansion of the *Hoysala* kingdom, the supremacy of the *Vijayanagar* empire, and lastly the reign of the *Mysore* royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions, the inscriptions are in *Hale-Kannada* characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by *maṇḍapas* erected over them. As usual, the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters, and the contents have been arranged so as to show the style. In combined letters, the *anusvāra* and *nasals* are used indiscriminately without any rule in the originals. The *Kannada* copies show them as they are, but in the Roman characters, the *nasal* has been uniformly employed, as otherwise ambiguous or strange-looking words result, such as *nimna* for *ninna*, *Gaṅga* for *Gaṅga*, &c., which are apt to mislead.

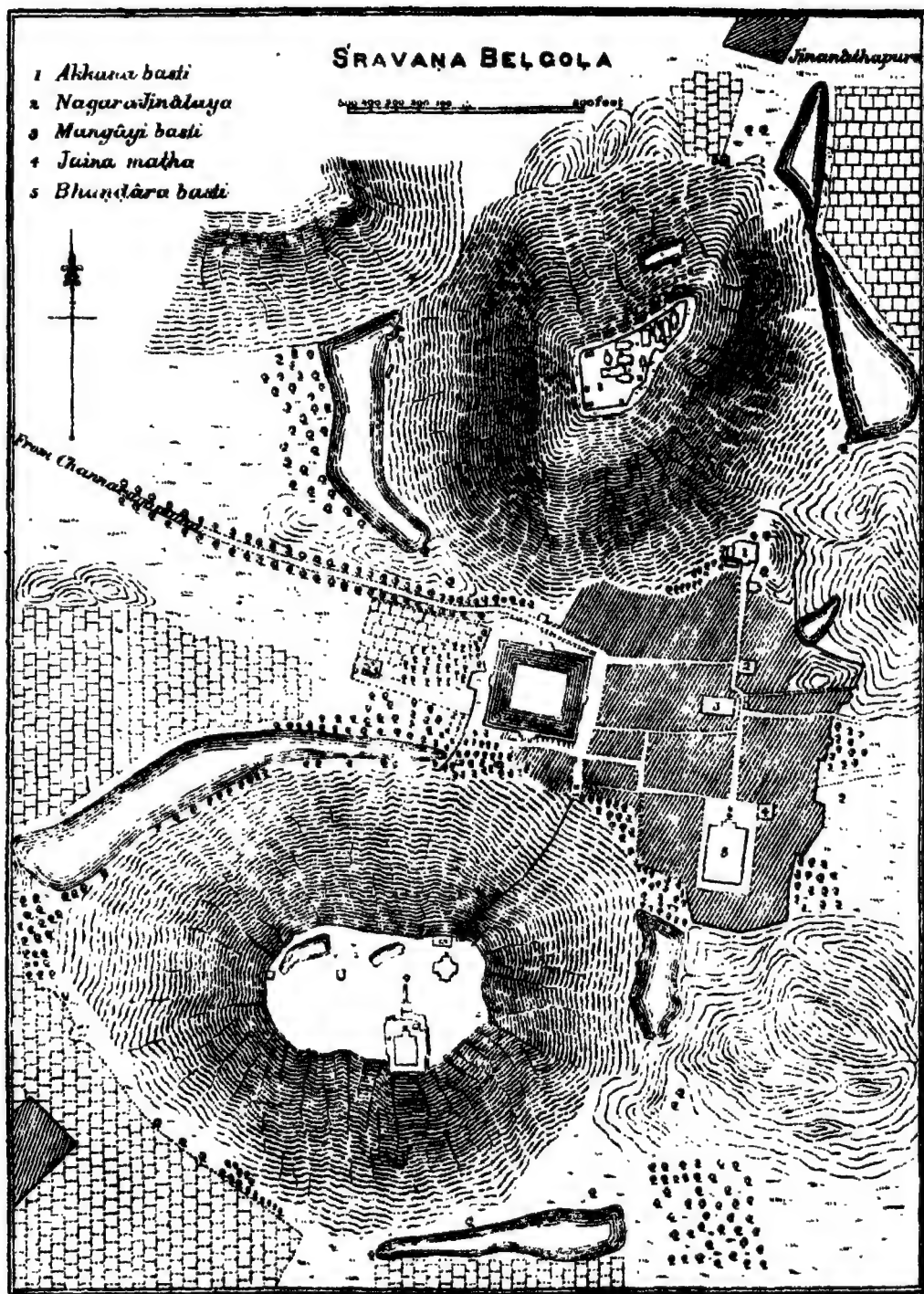
My sincere thanks are due for assistance received from *Brahmasūri Śāstri*, distinguished as the most learned Jain in the South; also to *Śahukār Barmanna*, ever ready to help strangers. The drawings are by *Namassivāyam Pillai*, and the photo-lithographs by *J. D. P. Chinnappa*, both of my office.

BANGALORE, }
August 1889. }

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INTRODUCTION.

In this Introduction it is proposed, firstly, to give an account of the buildings and other objects of archaeological or artistic interest at Śrāvāṇa Belgola and some of the adjacent villages, and, secondly, to deal with the inscriptions there in some detail.

The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarabad Ghat, is arrested on approaching Chennarāyapaṭṇa by a conspicuous hill a few miles to the south, bearing on its summit what appears at first to be a column, but which on drawing nearer proves to be a colossal statue in the human form (Plate 1). This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, one whose traditions carry us back to the earliest authentic period of Indian history. This place is the famous Śrāvāṇa Belgola, the chief seat of the Jainas in Southern India.

Śrāvāṇa Belgola, or Belgola of the *śrāvāṇa* or *śramāṇa*, a Jaina ascetic, is so named with reference to the colossal Jina image of the place¹, and its prefix Śrāvāṇa also serves to distinguish it from two other Belgolas with the prefixes Hale and Kōḍi in the same neighbourhood. One² of the inscriptions names the place Dēvara Belgola, that is, Belgola of the god (Jina). The usual derivation of Belgola is from the two Kannada words *baḷ*, white, and *koḷa*, by euphony *goḷa*, a pond, evidently in allusion to the splendid pond in the middle of the village; and this derivation derives support from the Sanskrit equivalents Śvêta-sarôvara, Dhavaḷa-saras and Dhavaḷa-sarôvara used in the inscriptions³ to denote the place. The name Velgola occurs in an inscription⁴ of about 650, and Belgola in another⁵ of about 800. Other forms of the name occurring mostly in later inscriptions are Belgula, Belugula and Belagula, which have given rise to another derivation of the name from the herb white *gulla* (*solanum ferox*) in allusion to a tradition which says that a pious old woman completely anointed the colossal image with the milk she had brought in a *gulla-kāyī* or *gulla* fruit⁶. This derivation which

1. Compare Śrāvāṇa-guṭṭa in the Mysore Taluk and Śrāvāṇappaṇa-guṭṭa near Tippur in the Malavalli Taluk of the Mysore District, both of which are small hills (*guṭṭa*) with Jina images on them.

2. No. 352 (140), of 1634.

3. Nos. 67 (54), of 1129, and 258(106), of 1432.

4. No. 31 (17-18).

5. No. 35 (24).

6. See page 14. She was hence known as Gullakāyaji.

presupposes the contraction or corruption of *gulla* into *gula* appears to be rather fanciful. The place is also designated *Gommatapura*, the city of Gommatā (the name of the colossus), in some inscriptions¹ and is called a *tīrtha* or holy place in several others². Further, the epithet *Dakṣiṇa-Kāśi* or Southern Kāśi is applied to it in some modern inscriptions³.

The village is situated in 12° 51' north latitude and 76° 29' east longitude, about eight miles to the south of Chennarāyapaṭṇa, in the Chennarāyapaṭṇa Taluk of the Hassan District of the Mysore State. It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders (see Plate II). "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and the picturesque clasp hands so firmly as here"⁴. The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore direct, a distance of about ninety-two miles to Chennarāyapaṭṇa and then another eight miles to the village. The larger hill, known as *Doḍḍa-betta* or *Vindhyagiri*, situated towards the south, has on it the colossal image of Gommatēśvara (Plate I) and a few *bastis* or Jina temples, while the smaller hill, known as *Chikka-betta* or *Chandragiri*, situated towards the north, has on it the oldest inscriptions and a large number of *bastis* (see Plate III). It will be convenient to deal with the buildings, etc., under these four heads: (1) *Chikka-betta*, (2) *Doḍḍa-betta*, (3) the village and (4) the adjacent villages. According to inscription No. 354, of 1830, the number of *bastis* at Śravaṇa Belgola is thirty-two—eight on the larger hill including the statue of Gommatēśvara, sixteen on the smaller hill, and eight in the village; but unfortunately the names are not given.

CHIKKA-BETTA.

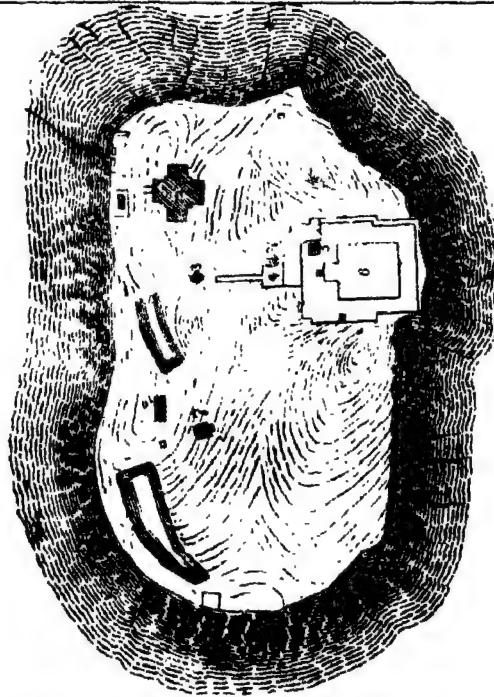
The smaller hill or *Chikka-betta*, also known as *Chandragiri*, is 3,052 feet above the level of the sea. In old inscriptions it is designated *Kaṭavapra*⁵ in Sanskrit and *Kaḷyappu*⁶ or *Kaḷbappu*⁷ in Kannada. A portion of the hill appears to have been known as *Tīrthagiri*⁸ and *Ṛṣhigiri*⁹. All the *bastis* on this hill with the exception of a minor shrine stand in a walled area measuring in its greatest length

-
1. Nos. 333 (126), 345 (137), of c. 1159, and 397.
 2. Nos. 344 (136), 345 (137), etc.
 3. Nos. 355-356 and 461-462, of 1857 and 1858.
 4. *Workman's Through Town and Jungle*, 80.
 5. Nos. 1, 11, 22, 75, 93 (33), 95, 98 (28) and 108 (29), but the name is shortened into *Kaṭavapra* in No. 114 (27) to suit the metre.
 6. Nos. 27, 76 (35) and 94 (34); but it occurs as *Kaḷvāp* in No. 23 to suit the metre.
 7. Nos. 12 (3), 28 (23), 68, 77 and 136; but in No. 14 the name appears as *Kaḷbappu*.
 8. No. 76 (35).
 9. No. 84 (34).

VINDHYA GIRI

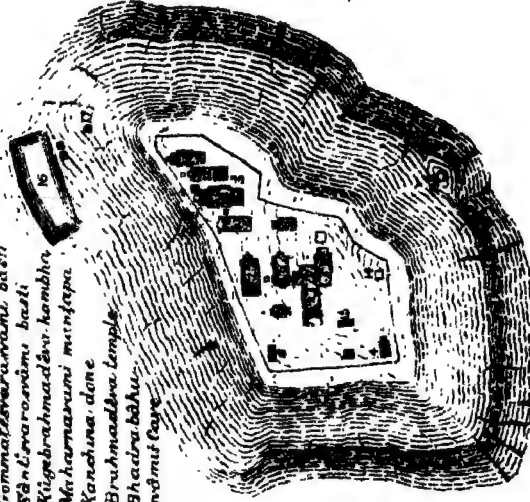
- 1 Chaurvialathankhara basti
- 2 Wedge-shaped basti, or Tridala basti
- 3 Nylagada brahmanasthira kambla
- 4 Akhanda bagila
- 5 Siddhanta basti
- 6 Gommatishwara
- 7 Chaurvialathankhara basti

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CHANDRA GIRI

- 1 Parvathashankhara basti
- 2 Kallola basti
- 3 Chaurvialathankhara basti
- 4 Nylagada brahmanasthira basti
- 5 Suprasannalathankhara basti
- 6 Chaurvialathankhara basti
- 7 Chaurvialathankhara basti
- 8 Nylagada basti
- 9 Meghasthira basti
- 10 Eragishankhara basti
- 11 Eragishankhara basti
- 12 Terana basti, Bhakula basti
- 13 Gommatishwara basti
- 14 Sannalathankhara basti
- 15 Kigebrahmanasthira kambla
- 16 Mahasthira basti
- 17 Kanchana basti
- 18 Brahmanasthira temple
- 19 Bhadrabahu
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about 600 feet by about 225 feet where it is widest. They are all built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century. Plate V gives a view of the temples and Plate IV their plans and the position of the inscriptions on the hill. Altogether the number of temples in the walled area is thirteen, and their plans are mostly similar to one another: a *garbhagriha* or adytum, a *sukhandasi* or vestibule, either open or enclosed, and a *navaranga* or middle hall with or without a porch. A brief account will now be given of these *bastis* taking them in order according to their position in the walled area but retaining the numbers given to them in Plates III and IV. From Plate IV it will be seen that there are in the west of the temple area two shrines (IV and V), in the middle seven (I—III and VI—IX), and in the east four (X—XIII).

IV. *Sāntinātha-basti*.—This consists of a *garbhagriha* or adytum, a *sukhandasi* or vestibule and a porch, and measures about 24 feet by 16 feet. It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Sāntinātha, to whom the shrine is dedicated, is a standing figure, about 11 feet high. He is the 16th of the 24 Tirthankaras. It is not known when the temple was erected.

V. *Supārśvanātha-basti*.—This *basti*, measuring about 25 feet by 14 feet, is similar in plan to IV. It enshrines a seated figure, about 3 feet high, of Supārśvanātha, the 7th Tirthankara, canopied by a seven-hooded serpent and flanked by male chauri-bearers. No information is available as to when or by whom this shrine was founded. It may be stated here that of the Tirthankaras Supārśva and Pārśva are the only two that are represented as being canopied by the hoods, three, five or seven, of a serpent.

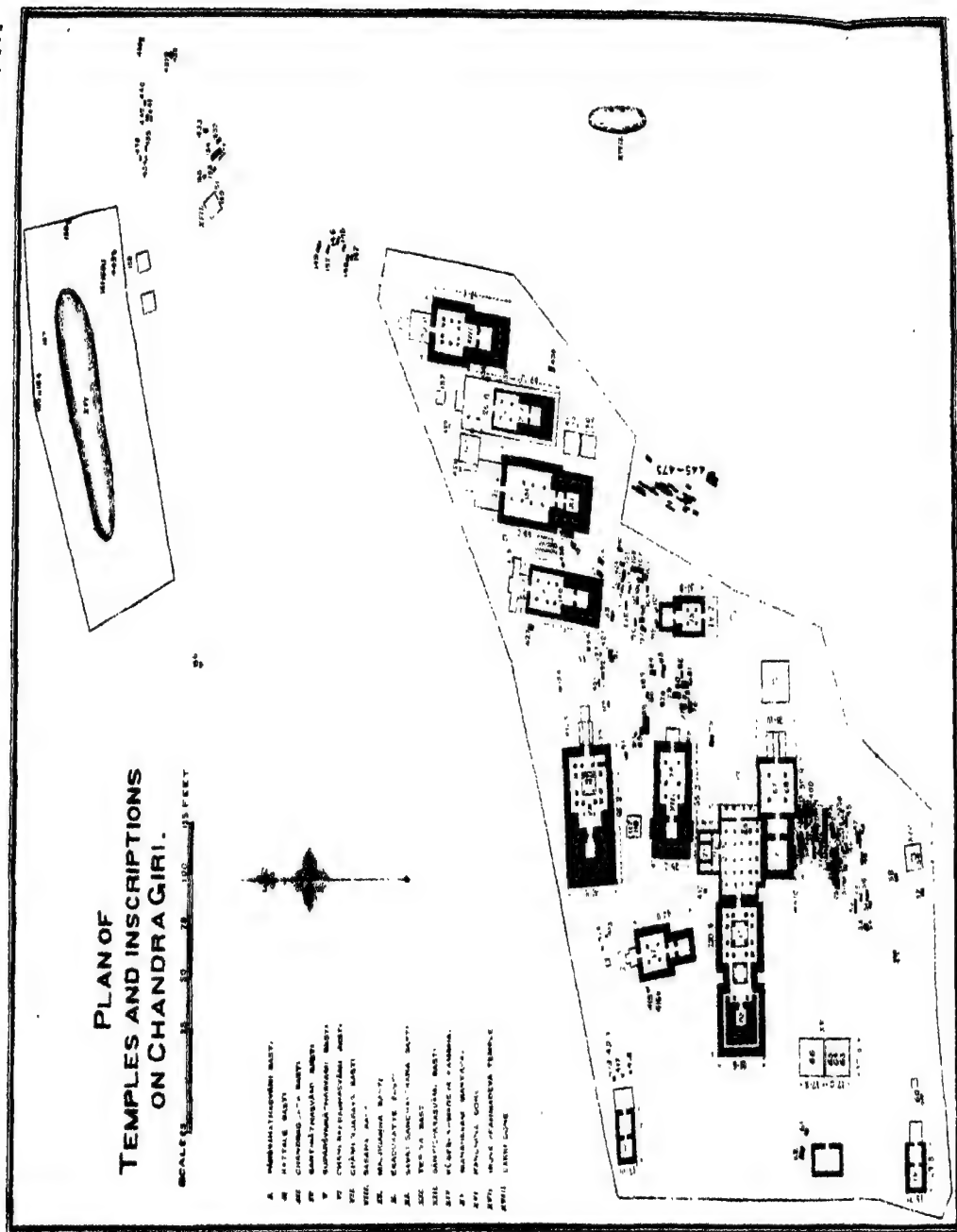
I. *Pārśvanātha-basti*.—This is a pretty large structure of some architectural merit. It consists of a *garbhagriha*, a *sukhandasi*, a *navaranga* and a porch, and measures about 59 feet by 29 feet. Plate VI exhibits its side view. The doorways are lofty, and the *navaranga* as well as the porch has verandas at the sides. The image of Pārśvanātha, the 23rd Tirthankara, about 15 feet high, canopied by a seven-hooded serpent, is the tallest on the hill. The outer walls are decorated with pilasters and miniature turrets. There is nothing to show when or by whom the temple was erected. An inscription in the *navaranga*, No. 67 (54), records the death in 1129 of a Jaina teacher named Mallishēna-Maladhāri, but it does not say anything about the shrine itself. A lofty and elegant *mānastambha* stands in front (Plates VI and XII, 2). *Mānastambhas* are pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadēva pillars which have a seated figure of Brahma at the top. The *mānastambha* in question is sculptured on all the four faces at the bottom. It has on the south face a seated figure of Padmāvatī, on the east a standing male figure, apparently a Yaksha, holding a noose, an elephant-goad and a fruit in three

hands, the remaining hand being in the *abhaya* or fear-removing attitude, on the north a seated figure of Kūshmāṇḍini with the same attributes, and on the west a galloping horseman, the emblem of Brahmadeva. According to a modern Kannada poem,¹ of about 1700, the pillar was set up by a Jaina merchant of the name of Puṭṭaiya during the rule of the Mysore king Chikka-Dēva-Rāja-Odeyar (1672-1704). The poem also states that the same individual also erected the enclosing wall of the temple area.

II. *Kattale-basti*.—This temple, the largest on the hill, measures about 124 feet by 40 feet. Plate VII gives its plan along with that of the Chandragupta-basti to be noticed presently. It consists of a *garbhagriha*, a *pradakshina* or circumambulatory passage around it, an open *sukhāṇḍi* with the *navaranga* attached to it, a *mukha-maṇḍapa* or front hall and an outer veranda. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed front hall, it is easy to account for the name of Kattale-basti or temple of darkness by which the structure is known. It also seems to be called Padmavati-basti, probably from the image of that goddess found in the veranda. Though the shrine has no tower now, it is likely that it had one at one time as the same is shown in an old drawing in the Jaina *maṭha* or monastery in the village. Ādinātha, the first Tīrthankara, to whom the temple is dedicated, is a fine seated figure, about 6 feet high, flanked by male chauri-bearers (Plate XI). From the inscription on the god's pedestal, No. 70 (84), we learn that Ganga-Rāja, the general of the Hoysala king Viśṇuvardhana, caused the *basti* to be erected for his mother Pōh-avve. The period of the construction may be about 1118. The front hall is a later structure. It has an upper storey which is now closed owing to its being in a dilapidated condition. A flight of stone steps outside, at the north-east angle of the hall, led up to the upper floor, and here, it is said, the ladies of rank used to assemble to witness the great festivals. The hall is said to have been renovated about seventy years ago by the ladies Dēvīrammaṇṇi and Kempammaṇṇi of the Mysore royal family. It is worthy of notice that this is the only temple on the hill which has a circumambulatory passage around the *garbhagriha*.

III. *Chandragupta-basti*.—This *basti* is the smallest on the hill, measuring about 22 feet by 18 feet. Plate VII exhibits its plan. It consists of three cells standing in a line with a narrow veranda in front. The middle cell has a figure of Pāravanātha, the 23rd Tīrthankara, the one to the right a figure of Padmavati, and the one to the left a figure of Kūshmāṇḍini. In the veranda there are Dharaṇendra-Yaksha at the right end and Sarvāṇḍa-Yaksha at the left. All the figures are seated. Such was evidently the whole of the temple as originally built. But an ornamental doorway was subsequently set up in front with perforated stone screens at the sides (Plate X), thus closing up the former open veranda. The door-

1. *Belgoḷada Gommatēvaracharite* by Anantakavi.



way is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with minute sculptures, supposed to represent scenes from the lives of the Śrutakévali Bhadrabāhu and the Maurya emperor Chandragupta. In the middle of the bottom of the third row on the eastern half of the screen occurs a label *Dādjaḥ* in characters of the twelfth century, which is undoubtedly the name of the sculptor who made the screens and doorway. He is most probably identical with his namesake who engraved inscription No. 140 (59), of 1145. The period of the screens and doorway thus appears to be about the middle of the twelfth century. It will be observed on close examination that there is some irregularity in the alternate rows of the eastern screen owing to the three stones of which it is composed having been misplaced at some time. But by putting the present topmost stone at the bottom and the bottom one at the top, the rows will correspond regularly with those of the western screen and the name of the sculptor will fall into its natural place at the bottom. The temple now opens into the front hall which also forms the entrance to the Kattale-basti. Plate VIII shows the side elevation, and Plate IX the rear elevation, of the *basti*. The outer walls are decorated with pilasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pairs facing each other. The side cells are surmounted by small carved towers. Opposite to the middle cell stands in the hall a figure of Kshêtrapāla on an inscribed pedestal. The temple is so called because according to tradition¹ it was caused to be erected by the Maurya emperor Chandragupta. It is no doubt one of the oldest buildings on the hill, probably going back to the eighth or ninth century.

VI. *Chandraprabha-basti*.—This consists of a *garbhagriha*, a *sukhandsi*, a *navaranga* and a porch, and measures about 42 feet by 25 feet. It enshrines a seated figure, about 3 feet high, of Chandraprabha, the 8th Tirthankara. In the *sukhandsi* are Śyāma and Jvalāmalini, the Yaksha and Yakshi of this Jina. Jvalāmalini is a good natural figure with only two hands, and its pedestal shows a lion with two riders seated one behind the other, though the usual cognizance is a bull. It is not known when the temple was erected, but a newly discovered inscription engraved on the rock close to the outer wall of the *navaranga*, No. 415, seems to give a clue to the period of the structure. It gives the important information that a *basadi* (now corrupted into *basti*) was built by Śivamāra. The palæography of the record leads us to conclude that the reference is in all probability to the Ganga king Śivamāra II, son of Śrīpurusha, and from the position of the epigraph and from the absence of any other buildings near it, it may not be unreasonable to conclude that the *basadi* referred to is the Chandraprabha-basti itself. If this

1. See *Munisamsādhyaḍaya*, a Kannada poem by Chidānandakavi, written in about 1680.

conclusion is correct, this temple would be one of the oldest on the hill, its period being about 800.

VII. *Chāmunda-basti*.—This temple, one of the largest, is the handsomest on the hill both in style and decorative features. Plate XIII gives its plan. It consists of a *garbhagriha* on open *sukhandi* with the *navaranga* attached to it; and a porch with verandas at the sides, and measures about 68 feet by 36 feet. It has also an upper storey and a fine tower. There is now in the *basti* a figure about 5 feet high, of Nēminātha, the 22nd Tīrthankara, flanked by male *chauri* bearers. At the sides of the *garbhagriha* doorway in the *sukhandi* are good figures of Sarvaṇa and Kūsmāṇḍini (Plate XVII), the Yaksha and Yakshi of Nēminātha. Plate XIV shows the front elevation, Plate XV the side elevation, and Plate XVI the side view, of the temple. The outer walls are decorated with pilasters and crowned with three fine friezes, one of small ornamental niches, the second of the heads and trunks of *gāṇi* mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. The outer walls of the upper storey are also ornamented with three similar friezes. The period of the building must be about 982, as two newly discovered inscriptions, identical in their wording, on the walls at the sides of the outer entrance, No. 122, state clearly that Chāmunda-Rāja caused it to be erected. But an inscription on the pedestal of Nēminātha now enshrined in the temple, No. 120 (66), of about 1138, says that Ēchana, son of the general Ganga-Rāja, caused to be built the Jina temple Trailōkyaranjana which was also known as Boppana-chaityālaya. From this it is clear that either the image of Nēminātha or its pedestal did not originally belong to this *basti*, but must have been brought here at some subsequent period from the temple founded by Ēchana which may have gone to ruin. The upper storey has a figure, about 3 feet high, of Pārśvanātha, and an inscription on its pedestal, No. 121 (67), says that Jinadēvana, son of the minister Chāmunda-Rāja, caused to be made a Jina temple at Belgola. The temple referred to is in all probability the upper storey itself, and its period may be about 995. The son probably adorned his father's structure by adding an upper storey which he dedicated to Pārśvanātha. Chāmunda-Rāja after whom the *basti* is named also set up the colossus on the larger hill.

VIII. *Śāsana-basti*.—This *basti* is so called from the *śāsana* or inscription No. 78 (59) set up conspicuously at its entrance. It consists of a *garbhagriha* and an open *sukhandi* with the *navaranga* attached to it; and measures about 55 feet by 26 feet. It enshrines a figure, about 5 feet high, of Ādinātha with male *chauri* bearers at the sides. In the *sukhandi* are figures of the Yaksha and Yakshi of this Jina, namely, Gōmukha and Chakrēsvari. Plate XII gives the front view of the temple. The outer walls are decorated with pilasters and crowned with a row of ornamental niches containing Jina figures here and there. According to the



VIEW OF TEMPLES ON CHANDRAGIRI

Image by J. A. S. S. S. S.

PLATE VI



SIDE VIEW OF PARSVANATHA-BASTI

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inscription on the pedestal of Ādinātha, No. 74 (65), the temple was caused to be erected by the general Ganga-Rāja, its name being Indirākulagriha, and the inscription at the entrance states that Ganga-Rāja made a grant in 1118 of the village of Parama which he had received from king Vishnuvardhana. The *basti* was probably built in 1117.

IX. *Majjiganna-basti*.—This is a small *basti* measuring about 32 feet by 19 feet. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and enshrines a figure, about 3½ feet high, of Anantanātha, the 14th Tirthankara. Around the outer walls runs a row of flowers in separate panels. From the name it is clear that the temple was founded by a man named Majjiganna, but there is nothing to show when it was built.

X. *Eradukatte-basti*.—This temple is so called on account of the two stairs in the east and west of the approach to it. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. The god Ādinātha to whom the *basti* is dedicated is about 5 feet high with *prabhavali* or glory and has male chauri-bearers at the sides. The *sukhandsi* has figures of Yaksha and Yakshi. From the inscription on the pedestal of Ādinātha, No. 130 (63), we learn that the temple was caused to be built by Lakshmi, wife of the general Ganga-Rāja. Its period may be about 1118.

XI. *Savatigandhavarāṇa-basti*.—This *basti* is so named after the epithet *Savati-gandhavarāṇa*, a rutting elephant to co-wives, of Śāntala-Dēvi, queen of Vishnuvardhana. It is usually known as Gandhavarāṇa-basti. It is a pretty large temple measuring about 69 feet by 35 feet, and consists of a *garbhagriha*, a *sukhandsi* and a *navaranga*. The image of Śāntinātha, about 5 feet high with *prabhavali* or glory, is flanked by male chauri-bearers. In the *sukhandsi* are kept figures of Kimpurusha and Mahāmānasi, the Yaksha and Yakshi of this Jina. Plate XVIII, 1 gives the back view of the temple. The outer walls are decorated with pilasters and the *garbhagriha* is surmounted by a good tower. From inscriptions Nos. 132 (56) near the entrance and 131 (62) on the pedestal of Śāntinātha we learn that the temple was caused to be built by Śāntala-Dēvi, queen of king Vishnuvardhana, in 1123.

XII. *Tērina-basti*.—This temple is so called on account of the car-like structure (*tēru*) standing in front of it. It is also known as Bāhubali-basti from the god Bāhubali or Gommaṭa enshrined in it. The *basti* consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 70 feet by 26 feet. The image of Bāhubali is about 5 feet high. The car-like structure mentioned above, known as *mandara*, is sculptured on all sides with 52 Jina figures. Two varieties of *mandara* are mentioned, namely, Nandivara and Mēru, and the present structure is said to belong to the latter class. A newly discovered inscription on it, No. 137, of 1117, tells us that Maachikabbe and Śāntikabbe, mothers

respectively of Poysala-setti and Nēmi-setti, the royal merchants of king Viśṇu-vardhana, caused the temple to be erected and the *mandara* made.

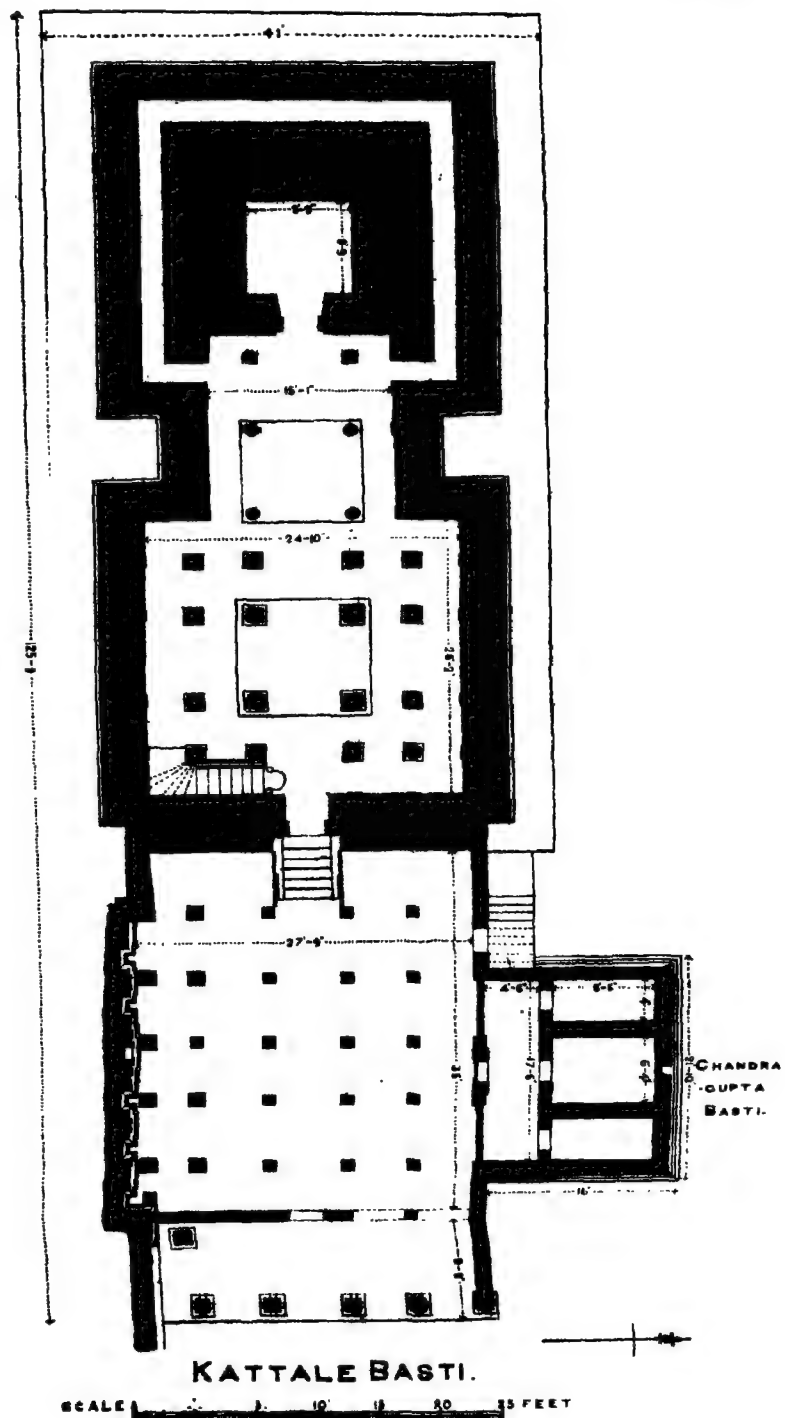
XIII. *Śāntiśvara-basti*.—This *basti* is dedicated to Śāntiśvara or Śāntinātha. It consists of a *garbhagriha*, an open *sukhandsi* with the *navaranga* attached to it, and a porch, and measures about 56 feet by 30 feet. The temple stands on a high terrace and has an ornamental mortar tower. The *sukhandsi* has figures of Yaksha and Yakshi. Plate XVIII, 2 shows the back view of the *basti*. The middle portion of the rear wall has a niche with a standing Jina figure. It is not known when or by whom the temple was founded.

A few words may now be said about the other objects of interest within and outside the walled area on the hill.

XIV. *Kāge Brahmadēva pillar*.—This lofty pillar stands at the south entrance to the enclosure with a small seated figure of Brahmadēva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An old inscription engraved on the four sides of the pillar, No. 59 (38), commemorates the death of the Ganga king Mārasimha II which took place in 974. The period of the pillar cannot therefore be later than that date.

XV. *Mahānavami-maṇṭapa*.—To the south of the *garbhagriha* of the Kattale-basti stand two fine four-pillared *maṇṭapas* side by side facing east. Both of them have inscribed pillars set up in the middle. But the inscribed pillar in the north *maṇṭapa* is beautifully executed, especially its top which is in the form of an elegant tower. Plate XIX which gives the east view of this *maṇṭapa* shows only a portion of the top of the inscribed pillar. The inscription on the pillar, No. 66 (42), is the epitaph of a Jaina teacher named Nayakīrti who died in 1176, set up by the minister Nāgadēva, his lay disciple. There are likewise several other *maṇṭapas* containing inscribed pillars of ordinary workmanship: one to the south of the Chāmuṇḍarāya-basti, one to the east of the Eraḍukaṭṭe-basti, and two standing side by side like the Mahānavami *maṇṭapa* to the south of the Tērina-basti.

Bharatēśvara.—To the west of the Mahānavami-maṇṭapa stands a building which is now used as a kitchen. Close to this building is a statue, about 9 feet high, facing west, said to represent Bharatēśvara, brother of Bāhubali or Gommaṭa and son of Ādinātha, the first Tīrthankara (Plate XX). The image seems to have been left in an unfinished condition, being complete only to the knees, from which point it rises from the face of the rock. It may have been carved out of a large upright boulder on the spot where it stands. From an inscription engraved at a distance of a few feet from the image, No. 61 (25), it has been supposed that Ariṭṭonēmi was probably the sculptor who made the statue, as also the colossus on the larger hill. But there is no ground at all for this supposition, for the inscription on which it is based clearly says that the gurn Ariṭṭonēmi *caused* something (we do not know what, the letters are gone here) to be made. He cannot therefore



be the sculptor, nor can we be sure that the statue was the thing caused to be made by him. The period of the inscription seems to be about 900, nearly a century before the colossus on the larger hill came into existence. Aritṭonēmi is the Prakrit form of the Sanskrit Ariṣṭanēmi, which is the name of one of the Jinas, namely, Nēminātha. It also occurs as the name of several Jaina teachers in inscriptions of the seventh century and onwards¹. The names of sculptors have as a rule the suffixes *dhāri* or *āja*.

XVII. Iruve Brahmadēva temple.—This is the only temple outside the walled area. It is a small shrine situated to the north of the north entrance to the enclosure, consisting of only a *garbhagriha* and enshrining a figure of Brahmadēva. The rock in front of the shrine has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Judging from the inscriptions, Nos. 150 and 151, on the doorway of the temple, its period would be about 950.

XVI. Kanchina-done.—To the north-west of the Iruve Brahmadēva temple is the Kanchina-done within a rectangular enclosure. A *dōne* is a natural pond in rocks, and it is not known why this pond is known as Kanchina-done or the bell-metal pond. There are several inscriptions here, and one of them, No. 443, of about 900, states that three boulders were brought to the place by order of some Kadamba chief. Two of them are still there, but the third is broken to pieces. There is an inscribed pillar standing on a rock in the pond. One of the inscriptions on it, No. 162, says that the pond was caused to be made by Mānabha in the year Ānanda which probably represents 1194.

XVIII. Lakki-done.—Another pond to the east of the walled area is known as Lakki-done, probably because it was caused to be made by a woman named Lakki. A close examination of the rock to the west of the pond revealed the existence of thirty new epigraphs, Nos. 445-475, incised in characters of about the ninth and tenth centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina gurus, poets, officers and other high personages. It is very desirable that this rock should be carefully conserved.

Bhadrabāhu Cave.—This is not shown on Plate IV; it is 13 on Plate III. According to tradition² the Śrutakēvali Bhadrabāhu came to Śravaṇa Belgola and lived in this cave. He also died there. His footprints in the cave are worshipped even now. It is also stated that the Maurya emperor Chandragupta came there on a pilgrimage and having received *dikṣhe* or initiation from Dakṣiṇāchārya, was worshipping the footprints until his death. There was an inscription in the cave, No. 166 (71), of about 1100, which stated that Jinachandra bowed to the feet of Bhadrabāhu-svāmi, thus showing that the footprints represented according to

1. See Nos. 11, of about 650; 14, of about 800; and 458, of about 950.

2. See *Muniśamiddhyadeva* by Ghidānandakavi (s. 1680).

the tradition at that time the feet of Bhadrabahu. But the inscription is not now forthcoming, having been destroyed or removed when the cave was repaired some years ago. A portico recently erected rather disfigures the entrance to the cave.

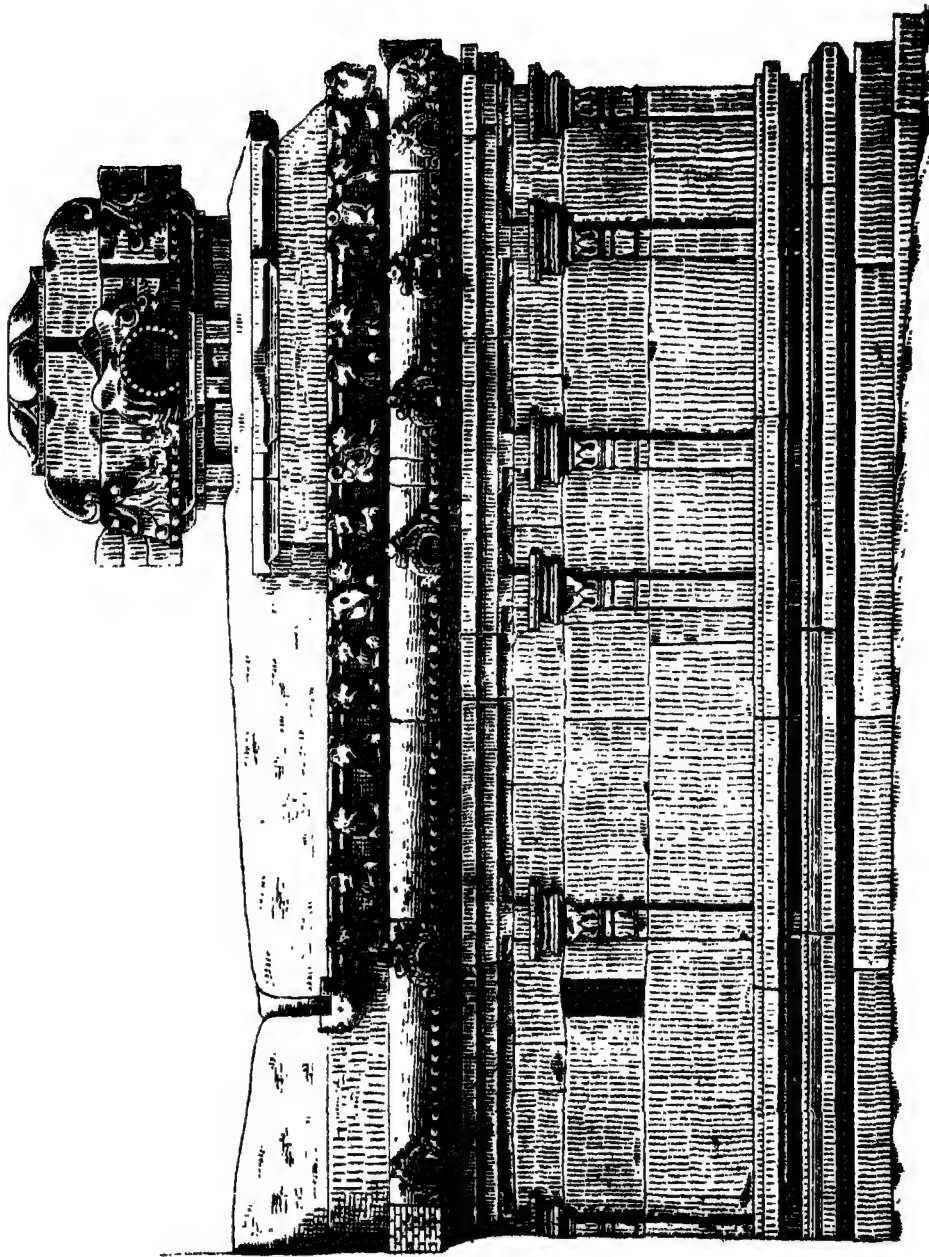
Chāmundaṛāya's Rock.—An inscribed boulder near the foot of the hill is known as Chāmundaṛāya's rock. Tradition has it that on Chāmunda-Raya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gomnāṭa, which had been concealed by stones, bushes, etc., became instantly visible. The rock bears figures of some Jaina gurus with labels below giving their names.

Before leaving Chikka-betṭa I may remark incidentally that most of the old inscriptions on this hill, which are in the form of epitaphs, are found either on the rock to the south of the Pāravanātha-basti or on that in front of the Śāsana and the Chāmundaṛāya bastis (see Plate IV).

DODDA-BETTA.

The larger hill or Dodda-betṭa, also known as Vindhyaḡiri, is 3,347 feet above the level of the sea and about 470 feet above the plain at its foot. It is also sometimes designated Indragiri. Plate XXI gives a view of the hill and Plate III its plan with the *bastis* and a few other objects of interest. A flight of about five hundred steps cut in the granite rock leads up to the summit of the hill, upon which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. The corridor is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position (Plate III, 6). In the centre of the court stands a colossal statue, about 57 feet high, named Gommatēśvara (Plate I).

6. *Gommatēśvara.*—The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jainas the plant is Mādhavi (*Gaertnera racemosa*), a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kāḍu-gulagunī* in Kannaḍa. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale (Plate XXIII, 2) corresponding to three feet four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is



CHANDRACUPTYA BASTION EAST SIDE.

SCALE 1/2" = 5 FEET.

Mysore Archaeological Survey.

divided into equal halves in the middle, where there is a mark resembling a flower. According to some old residents of the place this measure, when multiplied by eighteen, gives the height of the image; but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The photograph reproduced in Plate I was taken from a high platform specially erected for the purpose.

"It is probable that Gommatā was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hillside. It is larger than any of the statues of Rameses in Egypt.

The figure is standing with shoulders squared and arms hanging straight. Its upper half projects above the surrounding ramparts. It is carved in a fine-grained light-grey granite, has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommatā gazes out on the struggling world.

Gommatēśvara has watched over India for only 1000 years, whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size."

"The statues of this Jaina saint (Gommatā) are among the most remarkable works of native art in the south of India. Three of them are well known, and have long been known to Europeans. That at Śravaṇa Belgōḷa attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 58 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth

1. *Workman's Through Town and Jungle*, 82-84.

side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit¹."

Inscription No. 234 (85), of about 1180, which is in the form of a short Kannada poem in praise of Gommatā, composed by the Jaina poet Boppana, also known as Sujanottama, gives the following particulars about Gommatā:—

He was the son of Purudēva or the first Tirthankara and the younger brother² of Bharata. His other name was Bāhubali or Bhujabali. There was a struggle for empire between the brothers, which resulted in Bāhubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a Kēvali, and attained such eminence by his victory over *karma*, that Bharata erected at Paudanapura an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *kukkūṭa-sarpas*³ or cockatrices (see Plate XXVI), the statue came to be known as Kukkūṭēśvara. It afterwards became invisible to all except the initiated. But Chamunda-Rāya, having heard a description of it, set out with the desire of seeing it. Finding, however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.

The same inscription describes Gommatā thus:—

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommatēśvara-Jina? When it is said that Maya (the artist of the gods), Indra⁴ and the lord of serpents⁵ are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkūṭēśvara?⁶ The famous world of the Nāgas always forming the foundation, the earth the base, the points of the compass the walls, the region of heaven the roof, the cars of the

1. Fergusson's *History of Indian and Eastern Architecture*, II, 71.

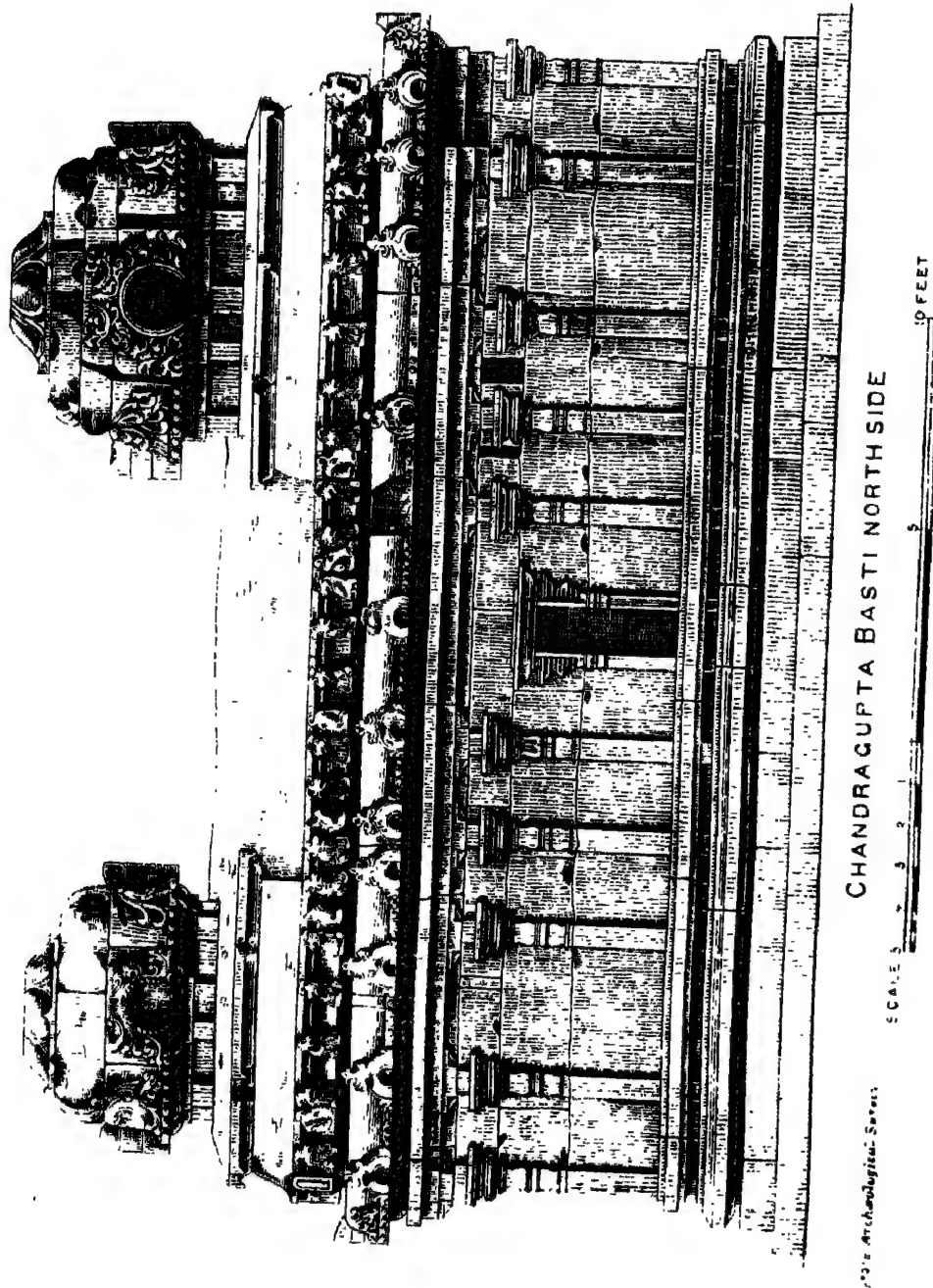
2. More properly the half-brother, as they were sons by different wives: Bharata's mother was Yāśasvatī, and Bāhubali's mother was Sunandē.

3. The *kukkūṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmāvatī.

4. Though possessed of 1000 eyes.

5. Though possessed of 2000 tongues.

6. In allusion to the Kukkūṭēśvara of Pandanapura in the north. See also No. 349 (136).



gods above the towers, and the cluster of brilliant stars the finer broad jewel-awning, the three worlds enlightened by Jina's sayings have thus become the abode of Gommatēśa. Is he of matchless beauty? he is Cupid;¹ is he mighty? he is the conqueror of the emperor Bharata; is he liberal? he gave back the whole earth though he had completely conquered it; is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*; this said, how exalted is Bāhubaliśa? No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatādēva looks as if proclaiming this standing on high. The ant-hills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly embraced him, saying "why have you forsaken us", the state of Gommatādēva's intense application to penance was worthy to be honored by the lords of serpents, gods and sages.

The account given of Gommatā in this inscription is repeated with some additions and variation in the details in several literary works such as the *Bhujabali-sataka*, of about 1550, by Doddaiya of Piriyaṭṭana, the *Bhujabali-charite*, of 1614, by Panchabāṇa of Śravaṇa Belgola, the *Gommatēśvara-charite*, of about 1780, by Anantakavi, the *Rājāvali-kathe*, of 1838, by Dēvachandra, and the *Sthalapurāṇa* of Śravaṇa Belgola. Of these, the first work is in Sanskrit and the others in Kannaḍa. *Bhujabali-charite* states that Ādinātha had two sons, Bharata by his wife Yasaśvatī and Bhujabali by his other wife Sunande. Bhujabali married Iohohādēvi and was the ruler of Paudanapura. Owing to some misunderstanding there was a battle between the two brothers, in which Bharata was defeated: Bhujabali, however, renounced the kingdom and became an ascetic. Bharata had a golden statue, 525 *māruś*² in height, of Bhujabali made and set up. Only the gods worshipped the image, the region having become inaccessible to human beings owing to *kukkūṭa-sarpas* which infested it. A Jaina teacher, named Jinasēna, who visited southern Madhura, gave an account of the image at Paudanapura to Kāḷaladēvi, mother of Chāmuṇḍa-Rāya, who vowed that she would not taste milk until she saw Gommatā. Being informed of this by his wife Ajitadēvi, Chāmuṇḍa-Rāya set out with his mother on his journey to Paudanapura. In the course of the journey he stopped at Śravaṇa Belgola, went up the smaller hill to pay homage to Pārśvanātha of the Chandragupta-basti and to the footprints of Bhadrabāhu, and descended. The same night Padmāvatī and Brahma appeared to him in a dream and said, "Around the god at Paudanapura to a considerable distance *kukkūṭa-sarpas* keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify

1. Bāhubali is believed to be Cupid incarnate.

2. A *māru* or *vyāma* is the measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

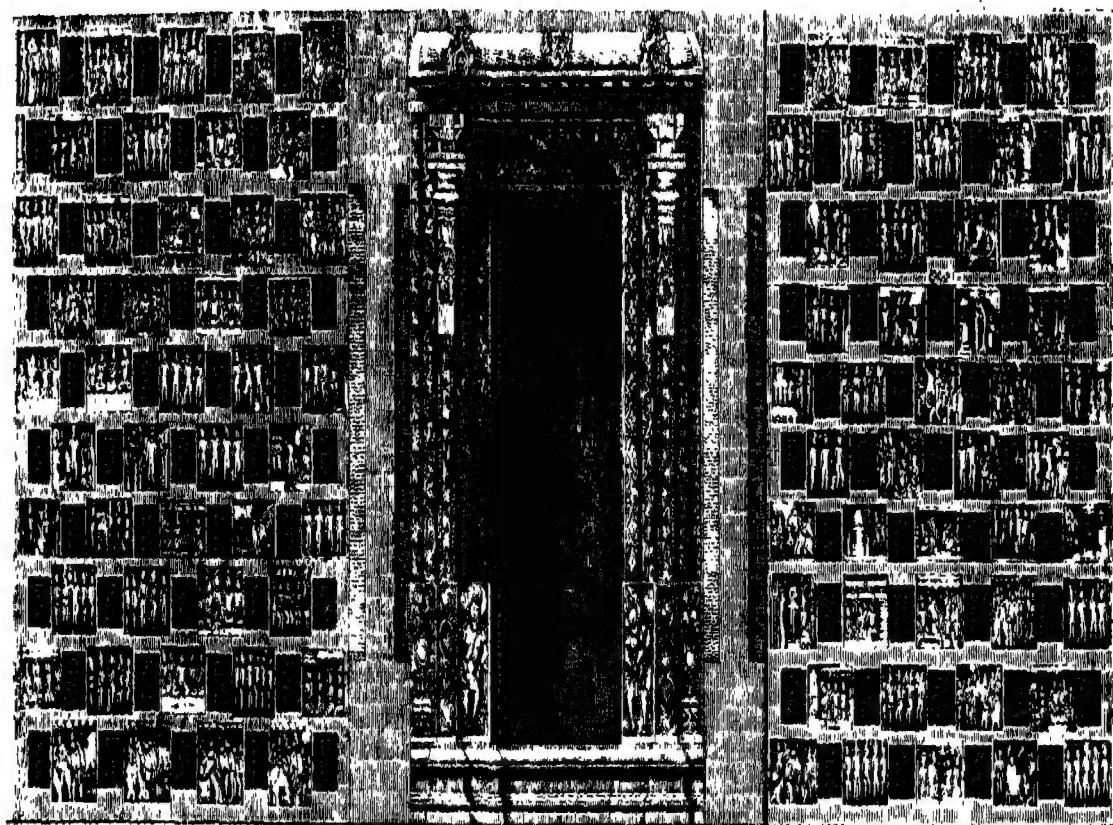
yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." The mother, too, had a similar dream. The next morning Chāmunda-Rāya purified himself and standing on a rock on the smaller hill, facing south, discharged from his bow a golden shot to a boulder on the larger hill. As soon as the shot struck the boulder, the head of Gommaṭa revealed itself. When afterwards the officiating priest placed a diamond chisel on the boulder and struck it with a jewel hammer, the layers of stone fell off and the full image became visible. Then with the help of sculptors Chāmunda-Rāya caused to be made the Pātāla-gamba with Brahma to the right, the Yaksha-gamba with Brahma in front, the upper storey, the Tyāgada-kamba with Brahma, the entrance known as Akhaṇḍa-bāgilu carved out of a single stone, and flights of steps here and there.

He then made elaborate arrangements for performing the *abhiśhēka* or anointment of Gommaṭa. But, to his grief, the milk used for anointing the image would not descend lower than the thighs. Being at a loss to know the reason for this, he sought the advice of his guru who directed him to use for anointment the little milk that an old woman had brought in a white *gullā-kāyi* (the fruit of the egg plant). When the priests poured this milk on the head of the image, it instantly ran down all over the statue in streams and covered the hill. The old woman was henceforward known as Gullakāyaji. Chāmunda-Rāya then founded a village at the foot of the hill and granted for the god a large number of villages (68 named) of the revenue value of 96,000 *varahas*. When he asked his guru Ajitasēna as to the name to be bestowed on the village newly built, he said, "as the old woman who had brought milk in a white *gullā-kāyi* obtained celebrity by immersing the god in that milk, it is appropriate that the village should be named Belgola." He accordingly named the village Belgola and had also a stone image of Gullakāyaji made (Plate XXVI). He obtained renown by founding this modern (*abhinava*) Paudanapura.

The author of this work, Panchabāna, is named in inscription No. 250 (84), of 1634.

The items of additional and variant information given in the remaining works may now be briefly noticed. The *Blujabali-sataka* of Doḍḍaiya states that king Rājamalla, a lay disciple of Simhanandi, was the ruler of Madhura in the Draviḍa country. His minister was the Brahmakshetra-śikhāmaṇi Chāmunda-Rāya, a lay disciple of Simhanandi's disciple Ajitasēna and of Nēmichandra. It was a merchant that informed Rājamalla of the existence of an image of Gommaṭa made of the precious stone *karkēlana* at Paudanapura. On hearing this Chāmunda-Rāya took leave of the king and set out with his mother and his guru Nēmichandra. When he shot golden arrows from the smaller hill, Gommaṭa of Paudanapura became manifest on the larger hill. He granted a number of villages for the god and king Rājamalla, on hearing of his munificence, bestowed upon him the title

FAÇADE DE CHANDRAGUPTA BASTI.



of Rāya. The *Gommaṭṭēvara-charite* tells us that on Chāmuṇḍa-Rāya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and improved by sculptors and then had it consecrated. The *Sthalapurāṇa*, an English translation of which is given in the *Indian Antiquary* (II, 130), states that Chāmuṇḍa-Rāya, on his way to Paudanapura, heard of the existence of a statue of Gommaṭa, 18 bows high, at Belgola. He consecrated the image and granted for it villages of the revenue value of 1,96,000 *varahas*. Guḷakāyaji was the goddess Padmavati who, in order to break the pride with which Chāmuṇḍa-Rāya had become elated at the accomplishment of his vast undertaking, appeared, by order of the god, in the guise of an aged poor woman at the time of the anointment of the statue. According to the *Rājāvalī-kathe* she was the goddess Kūshmāṇḍini. This work further says that the image of Gommaṭa at Belgola was formerly worshipped by Rāma and Rāvaṇa, as also by the latter's wife Maṇḍōdari. The *Munivamsā-bhūdāya* of Chidānandakavi (c. 1680) furnishes the information that Rāma and Sītā brought the images of Gommaṭa and Pārśva from Lankā and were worshipping them respectively on the larger and the smaller hills. Unable to lift them up, they left them there and went their way.

As stated before (p. 12), inscription No. 234 (85), of about 1180, makes the clear statement that Chāmuṇḍa-Rāya had the statue of Gommaṭa made. The same statement is also made in inscription No. 254 (105), of 1398. We have further synchronous records Nos. 175 (76), 176 (76), and 179 (75) in Kannāḍa, Tamiḷ and Maḥarāṭhi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Chāmuṇḍa-Rāya who, according to inscription No. 345 (137), of about 1159, was the minister of the Ganga king Rājamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Rājamalla's reign. But as a Kannāḍa work on the 24 Tirthankaras, popularly known as Chāmuṇḍarāya-purāṇa, composed by Chāmuṇḍa-Rāya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Chāmuṇḍa-Rāya had the image made, it is needless to say anything about the stories mentioned above regarding its existence from the time of Rāma and Rāvaṇa. The traditional date of the consecration of Gommaṭa by Chāmuṇḍa-Rāya given in several literary works is Sunday the fifth lunar day of the bright fortnight of Chaitra of the cyclic year Vibhava corresponding to the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṭa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,

then Chief Commissioner of Mysore, says, "The colossal statue was measured by my order on the 1st of January 1865 and the height then assigned was 57 feet. The measurement was made by the Amildar." In his *Eastern Experiences* (page 74) he says, "A platform was specially erected to ascertain the exact height of the statue, which was found to be 57 feet, and not 70 feet, as generally supposed." Measurements of the different parts of the image taken by an officer of the Public Works Department in 1871 are given on page 129 of volume II of the *Indian Antiquary*. Advantage was taken of the platforms and scaffolding then erected for the anointment of the god to secure accurate measurements, but owing to the interference of the priests the work could not be completed. The following were the dimensions obtained :—

	Feet. Inches.			Feet. Inches.	
Total height to the bottom			Breadth across the pelvis	13	0
of the ear	50	0	Do at the waist	10	0
From the bottom of the ear			From the waist and elbow		
to the crown of the head			to the ear ...	17	0
(not measured), about	6	6	From the armpit to the ear	7	0
Length of the foot	9	0	Breadth across the shoulders	26	0
Breadth across the front of			From the base of the neck		
the foot	4	6	to the ear	2	6
Length of the great toe	2	9	Length of the forefinger	3	6
Half girth at the instep ...	6	4	Do middle finger.	5	3
Do of the thigh	10	0	Do third finger	4	7
From the hip to the ear	24	6	Do fourth finger.	2	8
Do coccyx to the ear	20	0			

These measurements appear to be fairly correct. The height of the statue may be put down at 57 feet. In a palm-leaf manuscript in the private library of Mr. Aramane Jinachandraiya at Mysore which I examined a few years ago I came across a number of Sanskrit stanzas composed by a Jaina poet of the name of Śantarāja-paṇḍita giving the measurements of the different parts of the image in *hastas* (cubits) and *angulas* (finger-breadths). This poet, who bore the title of Kavi-chakravartī or emperor of poets, also wrote in 1820 a big Sanskrit poem styled *Sarasajanachintāmaṇi*. The stanzas mentioned above are 16 in number. We learn from the last stanza that the poet himself took the measurements by order of his patron, the Mysore king Krishna-Rāja-Odeyar III, on the occasion of the anointment of the god caused to be performed by that king. In the first stanza he states that the measurements are given for the pious contemplation of his co-religionists and for the astonishment of the adherents of other religions. Other names used for Gommatā are Dōrbali, Bāhubali and Saunandi (son of Sunanda).

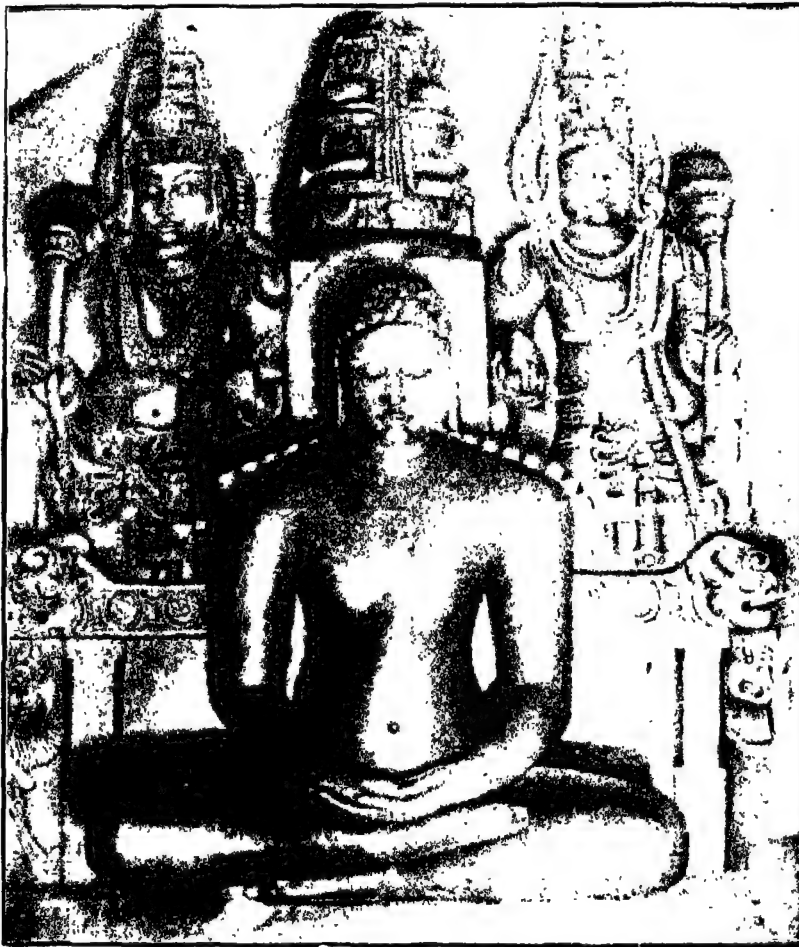
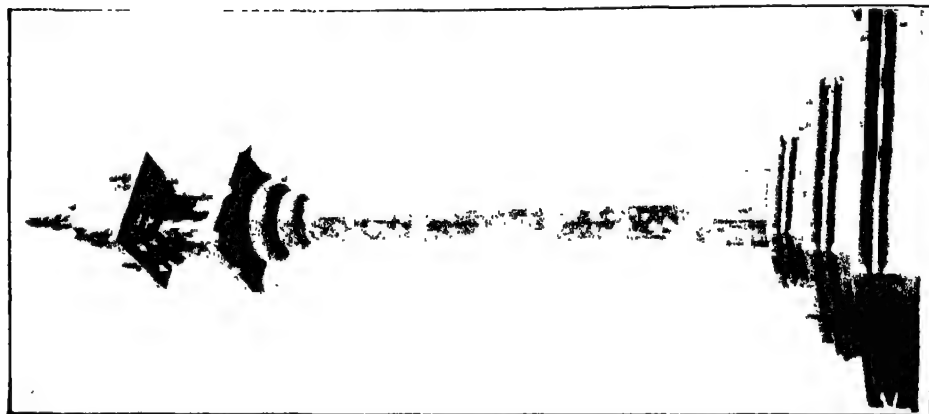
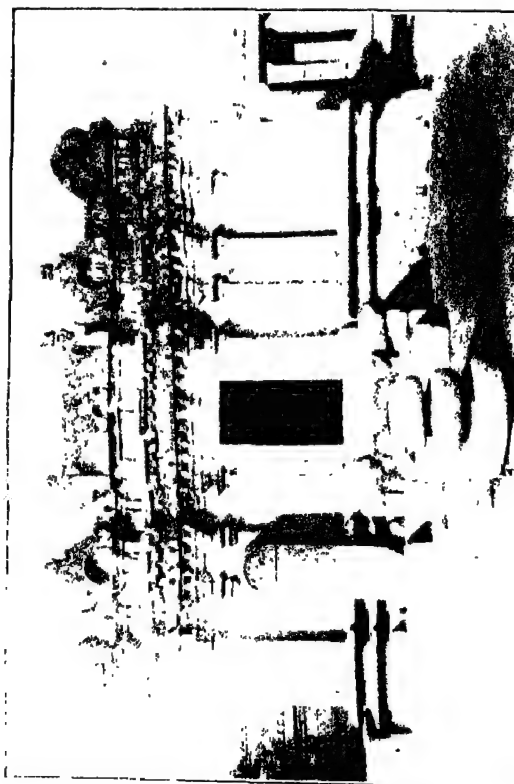


FIGURE OF ADISVARA IN KATTALE-BASTI

Indo-Buddhist Society



2. MONUMENT IN LION, OF
PARSAVADHARAJA



3. TOMB OF KING OF SAKA
MONUMENT IN LION

There seems to be some mistake in stanza 14. The following are the measurements given :—

	Cubits Finger- breadths.			Cubits Finger- breadths.	
From the foot to the crown of the head	36½	0	From shoulder to shoulder	16	0
From the foot to the navel	20	0	The lines around the nipple	4	9
From the navel to the head	16½	0	Girth of the waist	20	0
From the chin to the crown of the head	6	3	From the shoulder to the middle finger	18½	0
Length of the ear	2½	0	Girth of the wrist	6½	0
From ear to ear	8	0	Length of the thumb	2½	0
Girth of the neck	10½	0	Length of the great toe	? 4½	0
Height of the neck	1½	0	Length of the foot	4	1

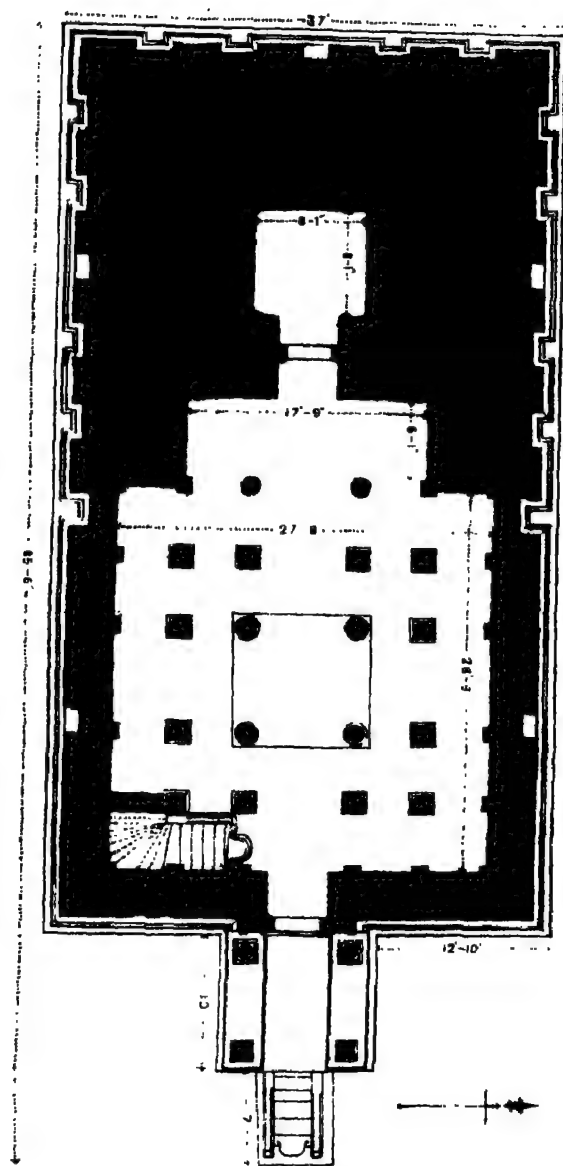
According to the poet the height of the statue is 54 feet 3 inches. He also gives the dimensions of several parts not given in the previous list. I give below the stanzas for the information of scholars :—

Jayati Belugūḷa-śrī-Gōmaṭēśōsya mūrtēḥ
 parinitim adhunāham vachmi sarvatra harshāt
 sva-samaya-jaṇānām bhāvanādēśanārtham
 para-samaya-jaṇānām adbhutārtham cha sākṣhāt ||1||
 pādān mastaka-madhya-dēśa-ḥaramam pādārdha-yunmā tu śaṭ-
 triṃśadd-hasta-mitōchchhrayōsti hi yathā śrī-Dōrbali-svāminah
 pādād vipśati-hasta-sannibha-mitir nābhyaṇṭam asty uchchhrayah
 pādārdhānvita-śhōḍaśōchchhraya-bharō nābhēś sirōntam tathā ||2||
 chubukān mūrdha-paryantam śrīmad-Bāhūbalīśinah
 asty anguli-trayī-yukta-hasta-śaṭka-pramōchchhrayah ||3||
 pādātrayādhikya-yukta-dvi-hasta-pramitōchchhrayah
 pratyēkaṇ karpayōr asti bhagavad-Dōrbalīśinah ||4||
 pāśchād Bhujabalīśasya tiryag-bhagēsti karpayōḥ
 aṣṭa-hasta-pramōchchhrayah pramākṛidbhiḥ prakirtitah ||5||
 Saunandēḥ paritah kaṇṭham tiryag asti manōharam
 pāda-trayādhika-daśa-hasta-pramita dirghatā ||6||
 Sunandā-tanujasyāsti purastāt kaṇṭha-sūchchhrayah
 pāda-trayādhikya-yukta-hasta-pramiti-nīśhitah ||7||
 bhagavad-Gōmaṭēśasyāṃsayōr antaram asya vai
 tiryagāyatir asyaiva khalu śhōḍaśa-hasta-mā ||8||
 vakṣhāś-chūchuka-saṃplakṣhya-rēkhā-dvītaya-dirghatā

navāṅgulādhikya-yukta-chatur-hasta-pramēsituh ॥9॥
 paritō-madhyam ētasya paritatvēna vistṛitih
 asti vimśati-hastānām pramāṇam Dōrbalīśinah ॥10॥
 madhyamāṅguli-paryantam skandhād dirghatvam īśituh
 bāhu-yugmasya pādabhyām yutāśṭādaśa-hasta-mā ॥11॥
 manibandhasyāsya tiryak-paritvat samantatah
 dvi-pādādhika-shaḍḍ-hasta-pramāṇam pariganyate ॥12॥
 hastāṅguśṭhōchchhrayōṣṭy asyaikāṅguśṭhāt pad-dvi-hasta-mā
 lakshyate Gōmatēśasya jagad-Āścharya-kāriṇah ॥13॥
 pādāṅguśṭhasyāsya dairghyam dvi-pādādhikā-yujah
 chatuṣṭayasya hastānām pramāṇam iti niśchitam ॥14॥
 divya-śrī-pāda-dirghatvam bhagavad-Gōmatēśinah
 saikāṅgula-chatur-hasta-pramāṇam itī varpitam ॥15॥
 śrīmat-Krishṇa-nṛpāla-kārita-mahā-saṁsēka-pūjōtsavē
 śiṣṭyā tasya kākāśha-rōchir-anṛīta-snātēna Śantēna vai
 āntam kavi-chakravarty-urutara-śrī-Śantarājēna tad
 vṭkshyōttham parimāṇa-lakṣaṇam ihākāridam ētad-vibhōh ॥16॥

Reference has been made more than once to the anointment of Gommatā. This is popularly known as *mastakābhishēka* or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost. It is called *mahābhishēka* in inscription No. 231, of about 1500, which seems to fix the amounts to be paid to the officiating priests, the stone-masons, carpenters and other workmen, and for the supply of milk and curds. The earliest reference to *mastakābhishēka* is found in No. 254 (105), of 1398, which states that Paṇḍitārya had it performed seven times. The poet Paṇchabāṇa refers to an anointment caused to be performed by one Śantavarṇi in 1612, Anantakavi to another conducted at the expense of Viśālākṣha-panḍita, the Jaina minister of the Mysore king Chikka-Dēva-Rāja-Oḍeyar, in 1677, and Śantarāja-panḍita, as stated above, to a third caused to be performed by the Mysore king Krishṇa-Rāja-Oḍeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in 223 (98), to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest, to my knowledge, was the one conducted in 1909. The anointment performed in 1887 was at the expense of the Kolhāpūr Svāmi, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken from the *Harvest Field* :-

The 14th March last was the day of anointing for the statue of Gommatēśvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream



CHÂMUNÐARÂYA BASTI

SCALE 0 5 10 15 20 25 FEET

continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *pada-pūjā* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewn with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhāpūr Svāmī, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai jai Mahārāja', and 'Ahaha, ahaha', the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely, water, coconut meal, plantains, jaggery, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering.

Plate XXII shows the back view of Gommaṭēśvara and Plate XXIII his bust. There is a story that after the conversion of the Hoysala king Viṣṇuvardhana to the Vaiṣṇava faith, the Vaiṣṇava apostle Rāmānujācārya mutilated the statue of Gommaṭa so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of desecration would easily have suggested itself if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

There are two more colossal images of Gommaṭa known to exist, one at Karkala and the other at Ēnūr, both in the South Kanara District. The image at Karkala, 41 feet 5 inches high, was erected by Vīra-Paṇḍya in 1432 at the advice of the Jaina teacher Lalitakīrti of Panasōge, while that at Ēnūr, 35 feet high, was

set up in 1604 by Timmarāja of the family of Chamundā at the instance of Chāruḥīrti-paṇḍita of Belgola.¹ The Karkala statue was moved to the spot where it now stands.² In a Kannaḍa poem named *Karkalada-Gommaṣṣvara-charite* written by Chandrama in about 1646 it is stated that the statue was placed on a long cart of twenty wheels and dragged up and that the process occupied a month. These two images are identical with the one at Śravana Belgola in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three, but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting. Of the accessories of these images, the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms are worthy of notice. They are found in all the three statues³, and are intended to symbolise the complete absorption in penance of the ideal ascetic until the ant-hills arose at his feet and creeping plants grew round his limbs.

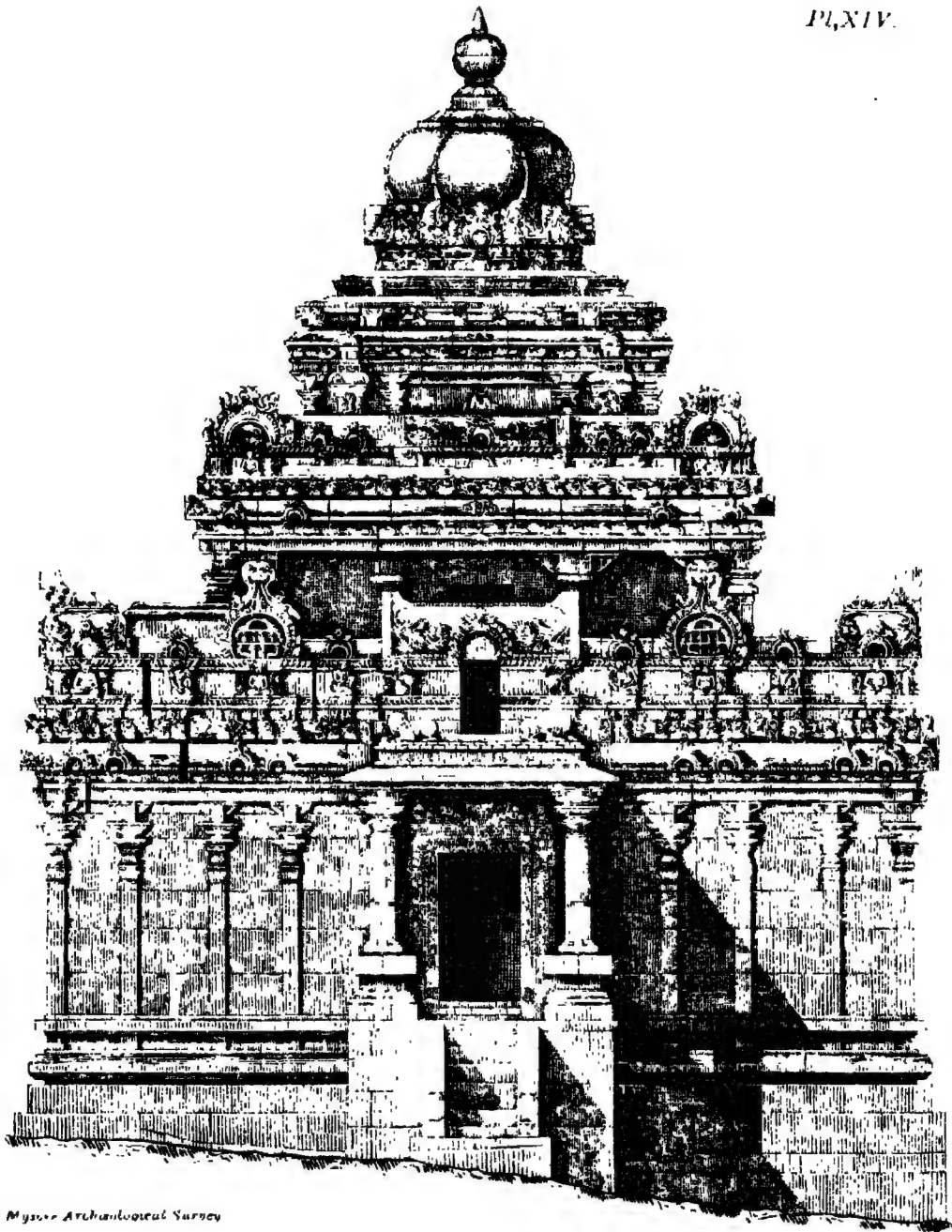
On both sides of the image of Gommaṣa on Vindhyagiri, a little to the front, are two chauri-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male, Yaksha, and the other a female, Yakshi (Plate XXIV, 1 and 2). They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called Lalitasarōvara (or the lovely pond), the name being engraved on the ant-hill opposite to it⁴, which receives the water used for the sacred bath of the image. When the basin is full, the excess water flows in a drain covered with slabs to a well in front of the statue and from there is conducted beyond the temple enclosure to a cave near the entrance known as Guḷlakavajji-bagilu. The *manḍapa* or pillared hall in front of Gommaṣa is decorated with nine well carved ceilings. Eight of them have figures of the *aṣṭa-dikpālakas* or regents of the eight directions in the centre surrounded by other figures, while the central one has in the middle a fine figure of Indra holding a *kalasa* or water vessel for anointing Gommaṣa (Plate XXV). The ceilings are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central ceiling, No. 221, it may be inferred that the hall was caused to be erected by the minister Baladēva in

1. See *Epigraphia Indica*, VII, 109.

2. See *Indian Antiquary*, V, 36.

3. At Śravana-guṇṇa near Hivāla, Mysore Taluk, is an abandoned statue of Gommaṣa, about 20 feet high, on the top of a small rocky eminence. It has a half smile like the Ēnāṭ image. A creeper twines round the thighs and arms, while a cobra with expanded hood forms a support for each hand. It is said that about a mile to the south there was a town called Gommaṣapura of which no traces are now left.

4. Inscription No. 163 (79).



FRONT ELEVATION OF CHAMUNDARAYA BASADI

SCALE 5 10 15 20 FEET

the early part of the twelfth century. Inscription No. 267(115), of about 1160, states that the general Bharatamayya had the *happalige* (? railing) of the hall around Gommatādēva built; No. 182 (78), of about 1200, records that Basavi-setti, a lay disciple of Nayaḥṛti-siddhanta-chakravarti, caused the wall of the enclosure and the twenty-four Tirthankaras to be made, and his sons the lattice-windows in front of those Tirthankaras; and No. 228 (103), of 1509, gives the information that Channa-Bommarasa, son of Kēśavanātha who was the chief minister of the Changāḷva king Mahādēva, and the *śrāvakas* (Jaina laymen) of Nanjarāyapaṭṭana caused the *ballivāda* (? upper storey) of Gommatasvāmi to be renovated.

The Enclosure.—Inscriptions Nos. 177 (76) and 180 (75) in Kannada and Maḥrāṭhi languages respectively engraved on either side of the image immediately below those of Chāmunda-Rāya (p. 15) state that the enclosure around Gommatā was caused to be made by Ganga-Rāja. The fact is also mentioned in several other inscriptions, namely, Nos. 73 (59), of 1118, 125 (45) and 251, of about the same date, 240 (90), of about 1175, and 397, of ? 1179. Ganga-Rāja was the general of the Hoysala king Vishṇuvardhana. As the erection of the enclosure is mentioned in records of 1118 and onwards and not mentioned in No. 127 (47), of 1115, we may conclude that it was built between these dates, most probably in 1117. The enclosure has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably it was required during the time of Ganga-Rāja for protecting the statue from injury.

The cloisters in the enclosure around Gommatā enshrine 43 images. With the exception of three, two of which represent the Yakshi Kūshmaṇḍini and the third Bāhubali or Gommatā, all of them represent Tirthankaras, there being in some cases two or more figures of the same Tirthankara, set up apparently at different periods. Several of the images bear inscriptions on their pedestals stating by whom they were erected. For convenience of reference the names of the twenty-four Tirthankaras are given below¹—

- | | | |
|-----------------------------|------------------------------------|-------------------------------|
| 1. Rishabha or
Ādinātha. | 9. Pushpadanta or
Suvidhinātha. | 17. Kunthunātha. |
| 2. Ajitanātha. | 10. Śtalanātha. | 18. Aranātha. |
| 3. Śambhava. | 11. Śrēyāmasa. | 19. Mallinātha. |
| 4. Abhinandana. | 12. Vāsudharyā. | 20. Munisuvrata. |
| 5. Sumatinātha. | 13. Vimalanātha. | 21. Naminātha. |
| 6. Padmaprabha. | 14. Anantanātha. | 22. Neminātha. |
| 7. Supārśvanātha. | 15. Dharmanātha. | 23. Pārśvanātha. |
| 8. Chandraprabha. | 16. Śantinātha. | 24. Mahāvīra or
Vardhamāna |

The figures in the cloisters may now be noticed in order.

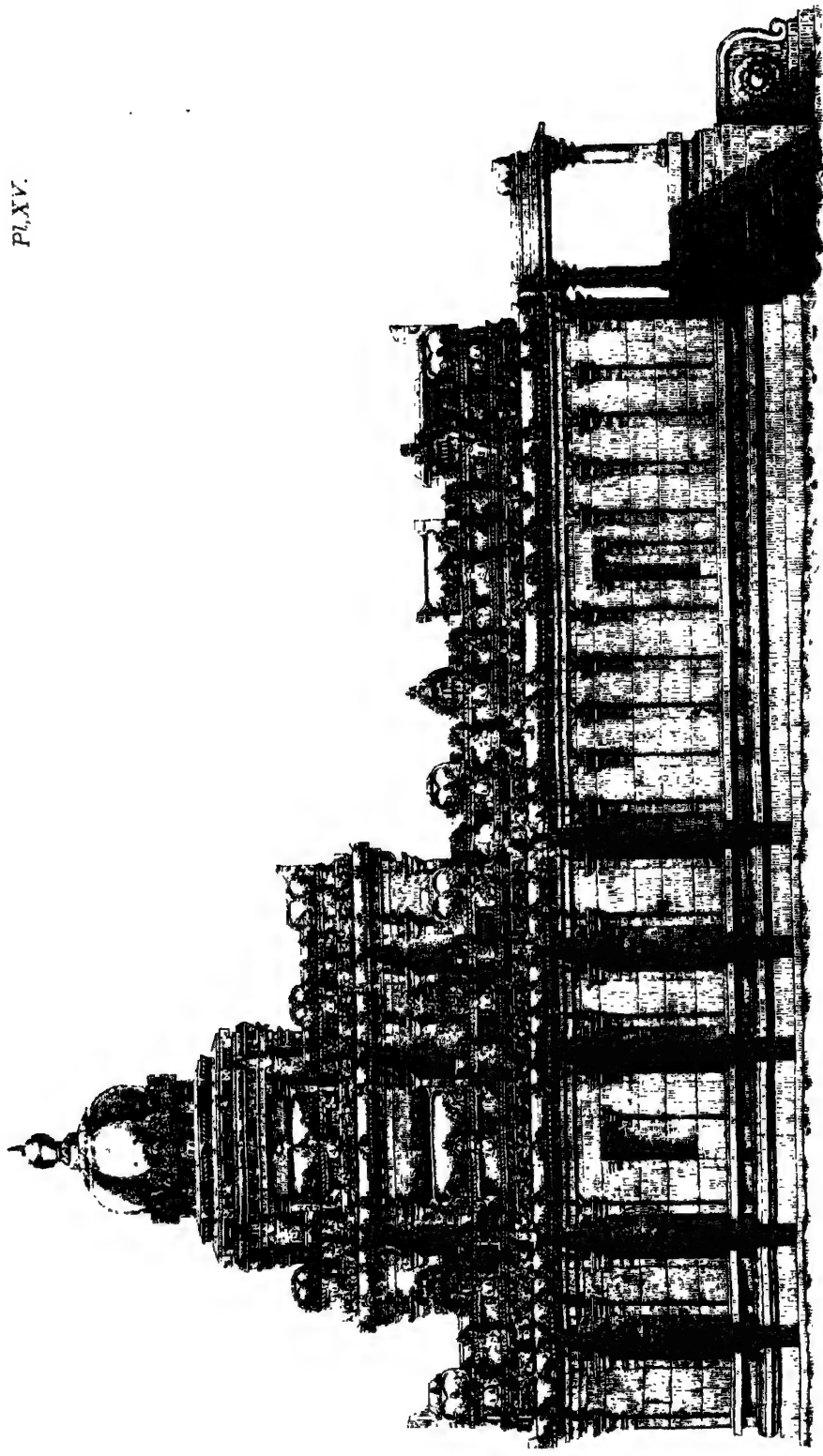
East side.—(1) Kūshmaṇḍini, a seated female figure, about 3 feet high, bearing a fruit in the left hand and a bunch of flowers in the right. The inscription¹

1. They are also given in inscription No. 254 (105), of 1398.

on the pedestal, No. 185 (104), states that the image, which it names *Yaksha-dévate*, was caused to be made by Bammi-seṭṭi, son of Kēti-seṭṭi, a lay disciple of Balachandradēva who was the disciple of Nayakīrti-siddhānta-chakravartī. The period of the epigraph may be about 1231. (2) Chandranātha or Chandraprabha, a standing marble figure, about 3½ feet high. (3) Pārśvanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. (4) Śāntinātha, about 4½ feet high, with a rude *prabhāvali* or glory. (5) Rishabha, an inscribed image, about 5 feet high with *prabhāvali*. The inscription, No. 187, says that the statue was caused to be made by Basavi-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī. Its period may be about 1180. (6) Nēminātha, about 5 feet high with glory. (7) Ajitanātha, about 4½ feet high. (8) Vāsupūjya, about 4½ feet high, with an inscription, No. 188, on the pedestal identical with the one on that of (5). (9) to (12) Vimalanātha, Anantanātha, Naminātha and Śambhava, each about 4 feet high. (13) Supārśvanātha, about 4 feet high, similar to (3) but with a canopy of five hoods. (14) Pārśvanātha, about 6 feet high, similar to (3).

South side.—(15) Śambhava, an inscribed image, about 4½ feet high. The inscription, No. 189, states that the Jina was erected by the general Balleya, a lay disciple of Nayakīrti-siddhānta-chakravartī. The period of the record is about 1180. (16) to (21) Śīṭalanātha, Abhinandana, Chandraprabha, Pushpadanta, Munisuvrata and Śrēyāmsa, each about 4 feet high. (22)? Vimalanātha, about 4 feet high, with an inscription, No. 190, on the pedestal identical with the one on that of (15). (23) Kunthunātha, a seated figure, about 3 feet high, with no *prabhāvali*. (24) to (25) Dharmanātha and Nēminātha, each about 4 feet high. (26) Abhinandana, an inscribed image, about 4 feet high. The inscription, No. 193, says that the statue was set up by Anki-seṭṭi, a lay disciple of Balachandradēva who was the disciple of Nayakīrti-siddhānta-chakravartī. Its period may be about 1200. (27) Śāntinātha, also about 4 feet high, with an inscription, No. 194, on the pedestal stating that the image was caused to be made by Rāmi-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī. The date of the record is about 1180. (28) to (30) Aranātha, Mallinātha and Munisuvrata, each about 5 feet high. None of them has a *prabhāvali*.

West side.—(31) Pārśvanātha, similar to (14). (32) to (33) Śīṭalanātha and Pushpadanta, each about 4 feet high. (34) Pārśvanātha, also about 4 feet high, but with a serpent canopy and coil as in (3). (35) Ajitanātha, (36) Sumatinātha and (37) Vardhamāna are inscribed images, each about 4 feet high. The inscription on (35), No. 195, records that the image was caused to be made in about 1200 by the customs-officer Bhānudēva-heggade, a lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Balachandradēva; that on (36), No. 196, that the statue was set up in about 1180 by Bidiyama-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī; and that on (37), No. 197, that Basavi-seṭṭi, the same individual that set



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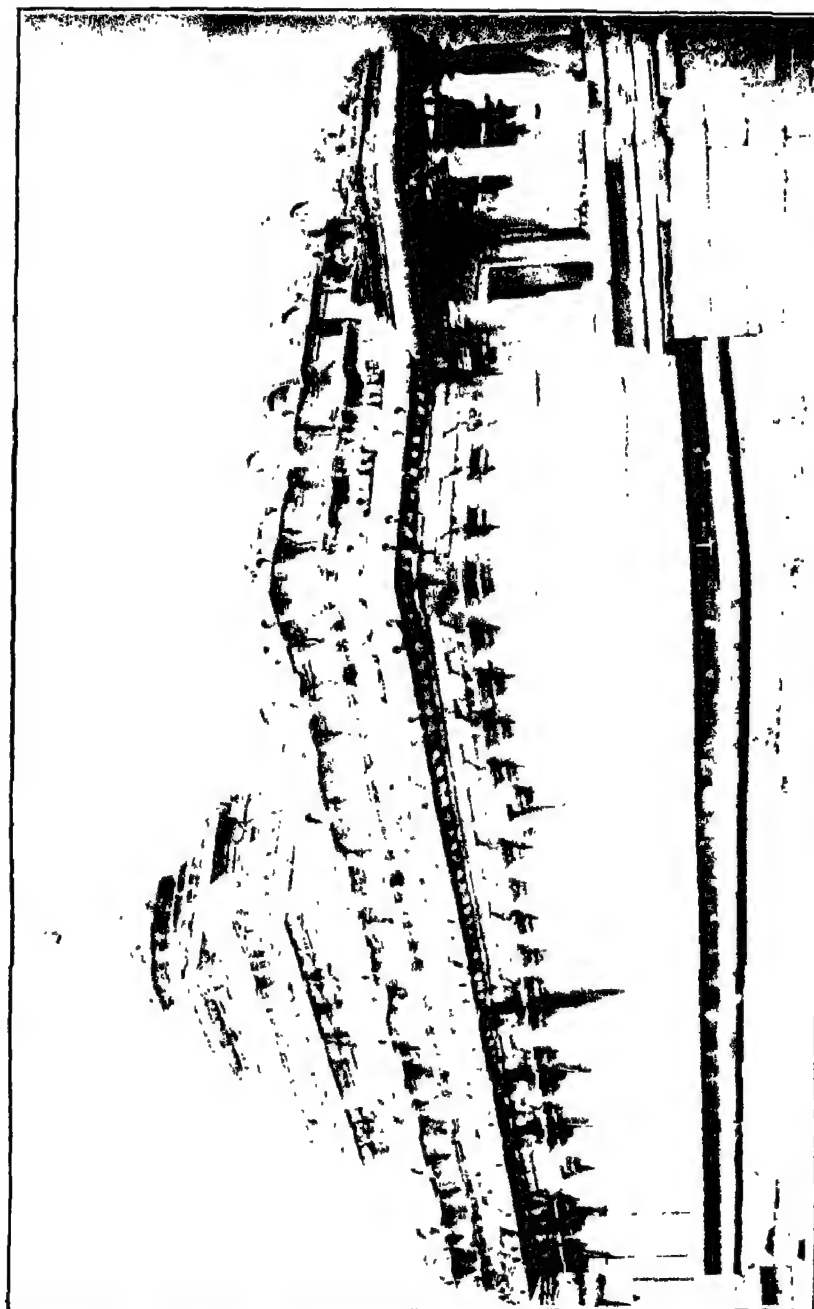
SIDE ELEVATION OF CHAMUNDARAYA BASTI.

SCALE 15 FEET

4. *Akhaṇḍa-bāgilu*.—This entrance is so called because the whole doorway is carved out of a single rock. The lintel, which is well carved, shows a seated figure of Lakshmi bathed by elephants standing on either side (Plate XXIX, 2). According to tradition this doorway was caused to be made by Chāmuṇḍa-Rāya (p. 14). On both sides of this entrance are two small shrines, that to the right containing a figure of Bāhubali, and the other a figure of his brother Bharata. Both the images bear inscriptions, Nos. 265 and 266, stating that they were erected by the general Bharatēśvara, a lay disciple of Gaṇḍavimukta-saiddhanta-dēva. Their period seems to be about 1130. The erection of these statues by Bharatēśvara is also mentioned in another inscription, No. 267 (115), of about 1160, which tells us that the two shrines were built for beautifying the sides of the entrance to the holy place. It likewise tells us that the grand flight of steps leading to Akhaṇḍa-bāgilu was also the pious work of the same general. To the right of this entrance stands a big boulder, known as Siddhara-guṇḍu (or the boulder of the Siddhas), on which are incised several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina gurus (Plate XXX). Some of the figures have labels below them giving their names.

To the right of another entrance known as Guḷḷakāyaji-bāgilu is sculptured on a rock a seated female figure, about one foot high, with folded hands. This figure has wrongly been taken by the people to represent Guḷḷakāyaji and the entrance named after her. An inscription found below the figure, No. 477, of about 1300, tells us, however, that it represents the daughter of one Malli-seṭṭi and commemorates her death. This seated figure with folded hands in an obscure part of the hill can by no means represent Guḷḷakāyaji, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a *guḷḷa-kāyī* in the hands (Plate XXVI).

3. *Tyāgada Brahmaḍēva pillar*.—This elegantly carved pillar is a beautiful work of art. Plate XXVIII shows its south face. It is said to be supported from above in such a way that a handkerchief can be passed under it. Tradition, which says that Chāmuṇḍa-Rāya had it made, is confirmed by the inscription on the north base, No. 281 (109), which gives a glowing account of his exploits. If this inscription had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Hergaḍe Kanna, in order to have a short inscription of only two and a half lines incised regarding himself, No. 282 (110), appears to have caused three sides of Chāmuṇḍa-Rāya's original record to be entirely effaced, leaving only the present fragment on the north base. Kanna's inscription, which may be assigned to about 1200, is engraved on the south base and states that he had a Yaksha made for the pillar. Chāmuṇḍa-Rāya's inscription must have begun on the south base below the figures sculptured on it. Of these





VENKATESWARA, LORD OF TIRUMALA, AND HIS WIFE, THE DEVI, IN THE TEMPLE AT TIRUMALA.



VENKATESWARA, LORD OF TIRUMALA, AND HIS WIFE, THE DEVI, IN THE TEMPLE AT TIRUMALA.

figures, the one flanked by chauri-bearers is said to represent Chāmunda-Rāya and the other his guru Nēmicandra. In the Sanskrit commentary on the *Gommaṣāstra*, a work in Prākṛit, it is stated that the *Gommaṣāstra* was written by Nēmicandra for the instruction of Chāmunda-Rāya, the great minister of the Ganga king Rājamalla. Plate XXIX, 1 shows the pavilion over the pillar. The pillar is also popularly known as Chāgada-kamba (pillar of gifts), *chāga* being a corrupt form of the Sanskrit *tyāga*. The name is accounted for by the statement that it was the place where gifts were distributed.

7. *Chennayya-basti*.—This temple stands at some distance to the west of the Tyāgada Brahmadvēva pillar. Plate XXXI, 1 gives a view of the *basti* as also of the *dōne* or natural pond near it. It consists of a *garbhagriha*, a porch and a veranda and enshrines a seated figure, about $2\frac{1}{2}$ feet high, of Chandranātha, the eighth Tirthankara. A *mānastambha* stands in front of it. From inscription No. 390, of 1673, it may be inferred that the temple was built by Chennayya at about that period. On two pillars of the veranda are carved, facing each other, a male and a female figure with folded hands. These probably represent Chennayya and his wife. To the north-east of the *basti* is a *maṇḍapa* or pillared hall situated between two *dōnes* or natural ponds.

2. *Odegal-basti*.—The Odegal-basti, also known as Trikūṭa-basti by reason of its having three cells facing different directions, is a fine structure, though with a plain exterior (Plate XXXI, 2). It stands on a lofty terrace, like the Śāntisvara-basti on the smaller hill, with a high flight of steps leading up to it, and is called Odegal-basti because of the *odegals* or stone props that have been used for strengthening the walls. The main cell contains a fine figure of Ādinātha with a well carved *prabhavali*, flanked by male chauri-bearers; the left cell, a figure of Nēminātha, and the right, a figure of Śāntinātha. All the three images are seated. On the rock to the west of the temple are engraved nearly thirty Mārvaḍi inscriptions in Nāgari characters, Nos. 283 to 309, ranging in date from 1615 to 1811, which record the visits of pilgrims from Northern India.

1. *Chauvisatīrthakara-basti*.—This is a small shrine consisting of a *garbhagriha*, a *sukhandasi* and a porch. The object of worship is a slab of stone, about $2\frac{1}{2}$ feet high, on which the figures of the twenty-four Tirthankaras are sculptured. Three large figures stand in a line at the bottom and above them, in the shape of a *prabhavali*, are arranged small seated figures numbering twenty-one. A Mārvaḍi inscription in the shrine, No. 313 (118), states that the image of the twenty-four Tirthankaras was set up in 1648 by Chārūkīrti-paṇḍita, Dharamachandra and others.

Brahmadēva temple.—This is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with vermilion, which

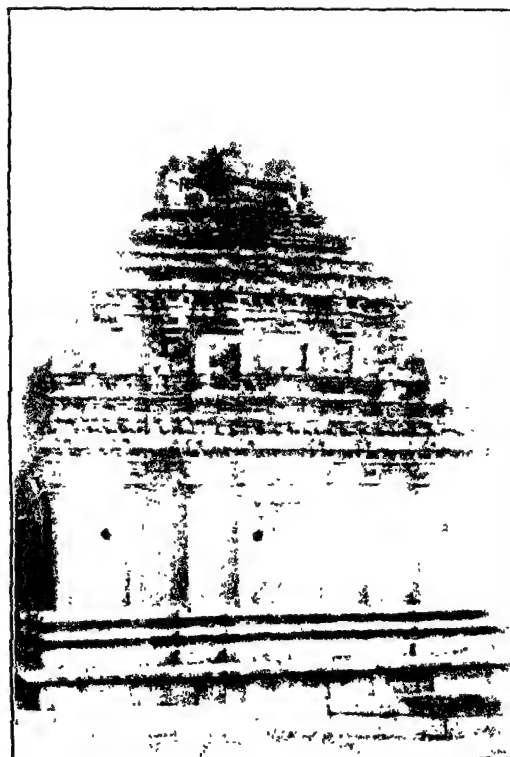
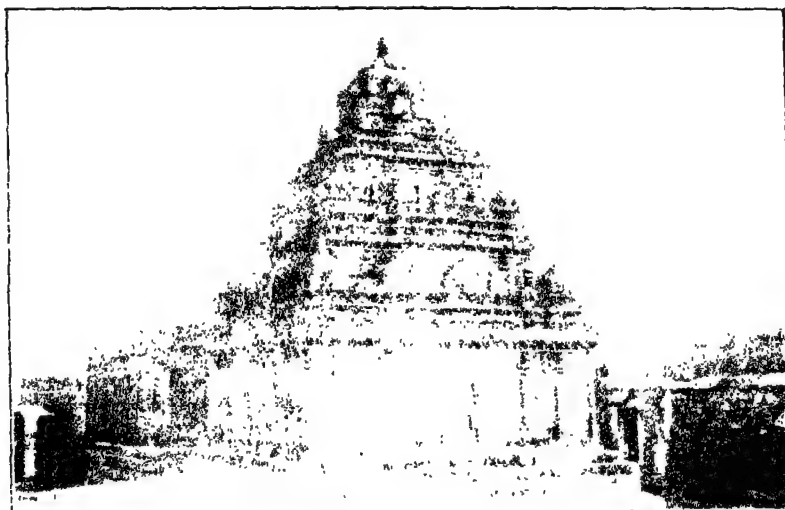
the people call Brahma or Jāruguppe Appa. From an inscription on the rock behind the shrine, No. 321 (121), we learn that the temple was erected by Rangaiya, younger brother of Giri-gauḍa of Hirisāli, probably in 1679. The shrine has an upper storey, evidently a later addition, which has a figure of Pārśvanātha.

Plate LVI, *a* gives the north view of both Chikka-beṭṭa and Doḍḍa-beṭṭa.

THE VILLAGE.

A brief account will now be given of the temples and other objects of interest at the village itself. As stated before, the village lies picturesquely between the two hills Chikka-beṭṭa and Doḍḍa-beṭṭa. Plate II gives the plan, and Plate XXXII the north view, of the village. The position of the important buildings, etc., is shown on Plate II. Plate XXXIII exhibits the south view of the *kalyāṇi* or pond in the middle of the village.

5. *Bhaṇḍāri-basti*.—This is the largest temple at Śrāvana Beḷogḷa, measuring about 266 feet by 78 feet. It is a solid structure consisting of a *garbhagriha*, a *sukhandsi*, a *navaranga*, a porch, a *mukha-maṇḍapa* and a *prākāra* or enclosure. Plate XXXIV gives its plan and Plate XXXV its front view. The *basti* is dedicated to the twenty-four Tīrthakaras and is hence known as the Chaturvīṃśati-Tīrthakara-basti. The *garbhagriha* has figures of the twenty-four Jinas, each about 3 feet high, standing in a line on a long ornamental pedestal. There are three doorways, the middle one being well carved, with large perforated screens at the sides of each. The figure opposite the middle doorway is Vāsupūjya, the twelfth Jina, with eleven figures to its right and twelve to the left. The *sukhandsi* has to the left figures of Padmāvatī and Brahma. A single slab, about ten feet square, covers the floor enclosed by the four central pillars of the *navaranga*. Similar slabs are also used for paving the front portion and the veranda. It would be interesting to know how these slabs, so gigantic in size, were got to their places. The *navaranga* doorway is well executed, especially its lintel which is carved with human and animal figures and foliage. A veranda runs round the main building, as also a stone railing (Plate XXXVI). The railing has uprights in the shape of round pillars, about 4 feet high, to which thick slabs, about 2 feet and 6 inches broad respectively, are mortised lengthwise at the bottom and the top, leaving an open space of about nine inches in the middle. The *mnastambha* in front of the *basti* is a fine monolith. The temple is popularly known as Bhaṇḍāri-basti because it was erected by Huḷḷa, the *bhaṇḍāri* or treasurer of the Hoysala king Nārasimha I (1141-1173). From inscriptions Nos. 345 (137) and 349 (138) we learn that the *basti* was built in 1159, and that king Nārasimha, giving it the name of Bhavyachūdāmaṇi, granted for its upkeep the village Savanēru. No. 345 speaks of it thus: "The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its



2. BACK VIEW OF SANTISVARA TEMPLE

PLATE XIX



MAHANAVAMI-MANTAPA, EAST VIEW

Mysore Archaeological Survey

enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Tirthakaras, resembling a mass of religious merit, was thus completed by Hulla. "

1. *Akkana-basti*.—This is the only temple in the village built in the Hoysala style of architecture. It is a fine structure consisting of a *garbhagriha*, a *sukhandasi*, a *navaranga* and a porch. Plate XXXVII shows its plan. The *garbhagriha* with a well carved doorway enshrines a standing figure, about 5 feet high, of *Parśvanātha*, sheltered by a seven-hooded serpent. In the *sukhandasi*, whose doorway is flanked by perforated screens, are seated, facing each other, fine figures of *Dharaṇendra* and *Padmāvatī*, the *Yaksha* and *Yakshi* of this Jina. They are about $3\frac{1}{2}$ feet high and are canopied by a five-hooded serpent. The *navaranga* has four beautiful black stone pillars ornamented with bead work and nine elegantly executed ceilings which are nearly two feet deep. The pillars are polished and have a shining surface like those of the *Parśvanātha* temple at Bastihalli near Halebid. One of them is shown on Plate XXXVIII. The porch also has a fine ceiling. It has besides a railed parapet or *jagati* with a frieze in the middle of flowers between pilasters. The outer walls are decorated here and there with fine pilasters and miniature turrets. The tower, consisting mostly of uncarved blocks except for a row of figures from the bottom to the top in the four directions, has on its front embankment a beautiful panel very artistically carved with scroll work and surmounted by a *simha-lalāṭa* or lion's head (Plate XXXIX). The panel has a seated Jina figure under a *mukkoḍa* or triple umbrella in the centre flanked on either side by a male chauri-bearer, a standing Jina, and a *Yaksha* or *Yakshi*. The pedestal is flanked by elephants. The embankment has at its sides figures of *Sarasvatī*. The tower itself has a seated Jina figure in front. The south wall of the *basti* being out of plumb, it is supported by a number of stone props. From the beautiful inscription which stands to the right of the porch, No. 327 (124), (Plate XL, 1), we learn that the temple was erected in 1181 by the Jaina lady *Āchīyakka*, wife of *Chandramauli*, the *Brahman* minister of the Hoysala king *Ballāla II*, and that the king granted for its upkeep the village *Bannmeyanahalli*. The inscription has an elegantly carved semi-circular top in the middle of which is a seated Jina figure flanked by male chauri-bearers with an elephant to the right and a cow and a calf to the left. The temple is called *Akkana-basti*, which is a shortened form of *Āchīyakkana-basti*, that is, the *basti* founded by *Āchīyakka*. The fact that *Āchīyakka* founded the temple is also mentioned in inscription No. 331 which is engraved on the pedestal of the image of *Parśvanātha* and in another at the village granted by king *Ballāla II*, namely, *Epigraphia Carnatica*, V, *Chennarāyapaṭṇa* 150, of 1182.

Siddhanta-basti.—In the west of the *prākara* or enclosure of *Akkana-basti* is situated the *Siddhanta-basti* (see Plate XXXVII), so called because all the books

bearing on the Jaina *siddhanta* were once secured in a dark room of this *basti*. It is said that at some remote period *Dharaḷa*, *Jayaḍhavaḷa* and other rare philosophical works were carried away from here to Mūḍabidare in the South Kanara District. This temple has an inscribed marble Chaturvīṃśati-Tīrthakara image, about 3 feet high, with Parśvanātha standing in the middle and the other Jinas seated around. The inscription which is in Mārvaḍi, No. 332, states that the image was set up by some pilgrim from Northern India in about 1700.

Dānaśāle-basti.—This is a small building situated near the entrance to Akkana-basti. It enshrines a Pancha-Paramēśthī image, about 3 feet high. The *pancha* or five Paramēśthīs are (1) the Jinas, (2) the Siddhas, (3) the Āchāryas, (4) the Upādhyāyas and (5) the Sādhus. One of each class is carved on the slab, the central figure being larger than the two figures on either side which stand one over the other. According to the *Munivamśābhyaḍaya* of Chidānandakavi (c. 1680) Chikka-Dēva-Rāja-Oḍeyar of Mysore visited Belgoḷa during the rule of his predecessor Doḍḍa-Dēva-Rāja-Oḍeyar (1659-1672), saw Dānaśāle and got the village Madaneya granted by the king for its upkeep.

Kāḷamma temple.—This is a solitary Hindu temple at the village situated near Akkana-basti. It is a small structure, dedicated to the goddess Kālī or Kāḷamma, the *garbhagriha* only being built of stone with a mortar tower over it. The goddess is a seated figure, about 2½ feet high, with four hands, two of them bearing an axe and a noose, the other two being in the *varada* (or boon-conferring) and *abhaya* (or fear-removing) attitudes. There is also a *linga* in front of the image. It is worthy of notice that rice is received from the Jaina *maṭha* or monastery for the offerings of the goddess.

2. *Nagara-Jinalaya*.—This is a small plain building consisting of a *garbhagriha*, a *sukhandasi* and a *navaranga*. It enshrines a standing figure, about 2½ feet high with *prabhavaḷi* or glory, of Ādinātha. In a cell to the left in the *navaranga* stands a figure, about 2 feet high, of Brahmādēva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. From an inscription in the temple, No. 335 (130), we learn that it was caused to be erected in 1195 by the minister Nāgadēva, a lay disciple of Nayakīrti-siddhanta-chakravartī and the *paṭṭaṇasvāmī* of the Hoysala king Ballāḷa II (1173-1220). The temple was named Nagara-Jinalaya because the *nagara* or merchants were its supporters. It also appears to have borne another name Śrīnilaya. Other pious works attributed to Nāgadēva in the inscription referred to above are the building of a stone pavement and a dancing hall in front of the Kamaṭha-Parśvadēva-basadi and the erection of an epitaph to his guru Nayakīrti-siddhanta-chakravartī who died in 1176. This epitaph is the inscription No. 66 (42). According to No. 326 (122), of about 1200, he also constructed a tank called Nagasamudra after him, but now known as



FIGURE OF PRAPATI-SAGGA
Museum of the University of the Pacific



Jignekatte. Inscription No. 258 (108), of 1482, states, however, that Nagara-Jinalaya was brought into existence by the glory of Paṇḍita-yati's great penance.

3. *Mangāyi-basti*.—This is also a plain structure, consisting of a *garbhagriha*, a *sukhandasi* and a *navaranga*. It contains a standing figure, about 4½ feet high, of Śāntinātha. At the sides of the *sukhandasi* doorway stand two chauri-bearers, each about 5 feet high. There is also an inscribed image of Vardhamāna in a cell in the *navaranga*. In front of the temple are two well carved elephants, one of which is shown on Plate XL. Inscriptions Nos. 339 and 341 (132) state that the *basti* was caused to be built by Mangāyi of Belugula, a disciple of Abhinava-Chārakīrti-paṇḍitāchārya and a crest-jewel of royal dancing girls, and that it was named Tribhuvana-chūḍāmaṇi. The period of these records may be about 1525. Śāntinātha does not appear to be the original image set up by Mangāyi as the inscription on the pedestal, No. 337, states that the statue was caused to be made by Bhīmā-Dēvi, a lay disciple of Paṇḍitāchārya and the queen of Dēva-Rāya-mahārāya. This Dēva-Rāya was most probably the Vijayanagar king Dēva-Rāya I (1406-1416) and the period of the epigraph may be about 1410. The inscription on the image of Vardhamāna mentioned above, No. 338, says that that image was caused to be made by a lady of the name of Basatāyi who was a lay disciple of Paṇḍitadēva. Its period, too, may be about the same. From another inscription in the same temple, No. 342 (134), we learn that the *basti* was repaired by Gum-maṭaṇṇa, a disciple of Hiriya-Ayya of Gerasoppe, probably in 1412.

4. *Jaina maṭha or monastery*.—The Jaina *maṭha* which is the residence of the Jaina guru is a pretty structure with an open courtyard in the middle. An upper storey has recently been added to the building. Plate XLI gives the front view of the *maṭha* before the upper storey was built, and Plate XLII its front view with the upper storey. The pillars of the porch are elegantly carved. One of them is shown on Plate XLIII. The *maṭha* has three cells standing in a line, facing west, which contain the images that are daily worshipped. In compliance with my request the guru had some of the images in metal and marble arranged in the courtyard for being photographed, and Plate XLIV exhibits the group of images so arranged. Of the three cells mentioned above, the middle cell has Chandra-nātha as the chief image, though there are many other bronze and marble figures kept in rows. The right cell has amidst other figures an image of Nēminātha in an artistically executed brass *mandasana* or pavilion (Plate XLV), while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvati and the lower Jvālāmālīni. Several of the images appear to be recent additions as indicated by the inscriptions on them which range in date from about 1850 to 1858. The inscriptions are mostly in Sanskrit or Tamil engraved in Grantha characters and dated in some cases in both the Mahāvīra and Śaka eras. The images were presents mostly from people of the Madras Presidency. They

include the Tirthankaras (1) Anantanātha, (2) Chandranātha, (3) Neminātha and (4) Vardhamāna; (5) Gominaṭa; and the images of (6) the Navadēvatāḥ or nine deities, (7) the Pancha-Paramēshthīs, (8) the Chaturvimśati-Tīrthakaras, and (9) the Gaṇadhara, and according to the inscriptions on them, Nos. 355-360 and 480-482, (1-3) were set up respectively by Dharapēndra-śāstri, the laywoman Nekka and Śattappa-ārēshthi, all belonging to Kumbhakōṇam; (4) by Appāsami of Śeṇṇiyambakkam in the Kānchi country; (5) by the laymen Gōpāla and Ādinātha of Tanjore; (6) by Perumāḷ-ārāvaka also of Tanjore; (7) by Padmāvati-yammāl, wife of Śinnu-mudaliyār of Mannārkōvil; (8) by Ajjika of Tachchūru and (9) by Padumayya of Kaḷasa. The inscription on another Anantanātha image, No. 361, states that the images of the fourteen Jinas beginning with Vṛishabha and ending with Anantanātha were presented by Śattiram Appāvu-ārāvaka of Tanjore. The Navadēvatā-bimba or image of the nine deities has, besides the Pancha-Paramēshthīs, Jina-dharma or Jaina religion or law, Jināgama or Jaina scriptures, Chaitya or a Jina and Chaityālaya or a Jina temple, represented respectively by a tree, a *thavaṇakōlu* or stool for keeping the book in reading, a Jina figure, and a *maṇṭapa* or pavilion.

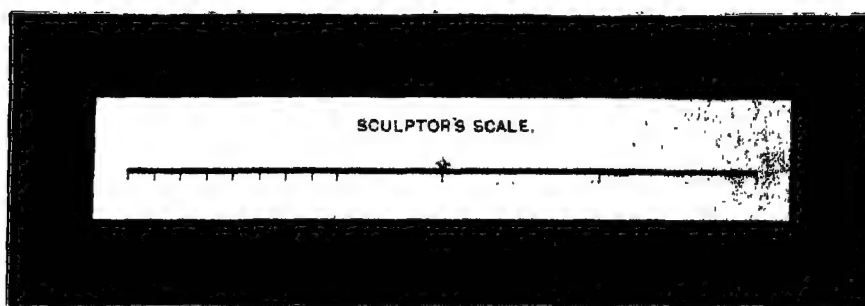
The walls of the *maṭha* are decorated with paintings illustrating mostly scenes from the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara Darbār of the Mysore king Krishṇa-Rāja-Odeyar III seated on the throne in Mysore, while the one to the left, which has three rows, has figures of the Pancha-Paramēshthīs (p. 28) at the top, Neminātha with his Yaksha and Yakshi in the middle, and a figure of the *svāmi* of the *maṭha* at the bottom represented as expounding religious texts to his disciples. On the north wall is pictured Pārśvanātha's *samavasaraṇa* with a big circle containing curious representations; and the south wall, to the right of the guru's room, has portrayed on it scenes from the life of the emperor Bharata. *Samavasaraṇa* is supposed to be a heavenly pavilion where the Kēvali or Jina preaches eternal wisdom. Two panels to the left of the same room and two more on the west wall depict scenes from the life of the Jaina prince Nagakumāra. The forest scene portrayed on one of the panels on the west wall is particularly good (Plate XLVI). The tree to the right with six persons on or near it is intended to illustrate the six *lōkyas* of Jaina philosophy. *Lōkyā* (tint) is that by which the soul is tinted with merit and demerit. It is of six kinds and colours, three being meritorious and three sinful. Meritorious *lōkyas* are of orange-red (*pīṭa*), lotus-pink (*padma*) and white (*śukla*) colours, while sinful *lōkyas* are of black (*kṛishṇa*), indigo (*nīla*) and grey (*kapōta*) colours. The former lead respectively to birth as man and as god and to final emancipation, while the latter lead respectively to hell and to birth as plant and as animal. The picture illustrates the acts of persons affected with the different *lōkyas*. With the desire of eating mangoes a person under the influence of the black *lōkyā* uproots the mango tree;



BACK VIEW OF GOMMATESVARA
Musée Archéologique, St. Louis



FIGURE 1. Buddha, Gandhara.



another affected with the indigo cuts its trunk; a third influenced by the grey chops off big branches; a fourth affected with the orange-red cuts off small branches; a fifth under the influence of the lotus-pink merely plucks mangoes; and a sixth affected with the white picks up only fallen fruit. In the upper storey of the *maṭha* are set up a seated marble image of Pārśvanātha and a black stone panel containing figures of the twenty-four Jinas with Pārśvanātha in the centre. According to tradition Chāmunda-Rāya, after erecting the colossus on the larger hill, appointed his guru Némichandra as the head of the *maṭha* at Śravaṇa Belgōla. It is also stated that there was a line of gurus at the place even before this period. One of the gurus of this *maṭha*, Charukirti-panḍita, is said in some inscriptions¹ to have cured the Hoysala king Ballāla I (1100—1106) of a terrible disease and to have thence acquired the title of Ballāla-jīvarakṣhaka.

There are also in several Jaina houses artistically executed brass *mandḍanas* or pavilions similar to the one in the *maṭha* (Plate XLV) containing Jina figures for daily worship. Plate XLVII shows the *mandḍana* in the house of Paṇḍit Dōrbali-śāstri, the *adhyakṣa* or head of the Sanskrit Pāṭhaśālā at Śravaṇa Belgōla. Plate XLVIII exhibits the front and back views of a few images in the possession of Paṇḍit Dōrbali-śāstri and Messrs. Garagaṭṭe Vijayarājaiya and Chandraiya. In Figure 1 the central image in the lower row represents according to the inscription on its back, No. 483, the Jina Śītalānātha; the one at the right end is a Chatur-vimśati-Tīrthakara image with Pārśvanātha in the middle, and that at the left end a Pancha-Paramēśṭhi image. Besides Śītalānātha the two figures in the upper row also bear inscriptions on the back (Figure 2). Judging from the characters of these inscriptions, Nos. 484 and 485, these two images must be more than 800 years old. They are stated to have been presented to the Tīrthada-basadi at Kaḷasatavāḍi (near Seringapatam) by two ladies named Mālabbe and Kaṇṇabe-kanti. The inscription on Śītalānātha, which is in Mārvaḍi, says that the image was caused to be made by Vilasāmuskari in 1519.

Kalyāṇi.—The *kalyāṇi* or pond in the middle of the village has already been referred to more than once (pp. 1 and 26). It is a beautiful large pond stepped on all sides surrounded by a wall with gates surmounted by towers (Plate XXXIII). To the north is a large pillared hall on one of the pillars of which is an inscription, No. 865, stating that the pond was caused to be built by Chikka-Dēva-Rajendra. The latter was a king of Mysore who ruled from 1672 to 1704. From the *Gom-maṭṭavara-charite* of Anantakavi (c. 1780) we learn that Chikka-Dēva-Rāja who ordered the construction of the *kalyāṇi* at the request of Appayya, his mint-master, died before the completion of the work, and that Appayya completed the pond with towers, pillared hall, etc., during the rule of Kṛishṇa-Rāja-Oḍeyar I (1713-1731),

1. Nos. 254 (105), of 1398, and 258 (108), of 1432.

the grandson of Chikka-Dēva-Rāja. It was stated before that the village derived its name Belgola from this pond (p. 1), but if the pond came into existence at the period noted above, it could not be the source of the name Belgola which occurs even in inscriptions of the seventh century. We have therefore to conclude that either this pond which had been in existence in a dilapidated condition was renovated by order of Chikka-Dēva-Rāja or that the pond which gave the name to the village was one quite different from this.

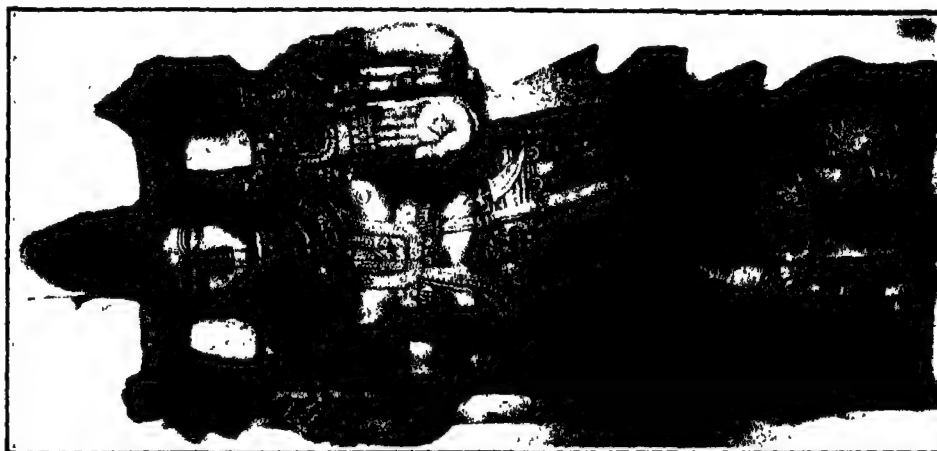
Jakki-katte.—This is a small tank to the south of the Bhaṇḍāri-basti. From inscriptions below Jina figures on two boulders near the tank, Nos. 867 and 868, we learn that Jakkimavve, a lay disciple of Śubhachandra-siddhanta-dēva, the wife of the elder brother of the general Ganga-Rāja and the mother of the general Boppa-dēva, caused the tank and the Jina figures to be made. As we know that Ganga-Rāja was the general of the Hoysala king Viṣṇuvardhana, the period of these records must be about 1120, and Jakki-katte, so named after the builder Jakkimavve, must be nearly 800 years old. Her praises also occur in inscription No. 117 (43), of 1123, which records the erection by Ganga-Rāja of an epitaph to his guru Śubhachandra-siddhanta-dēva who was likewise the guru of Jakkimavve. Another of her pious acts in the shape of the erection of a *basti* (now in ruins) at Sāṇṣhalli, about three miles from Śravaṇa Belgola, is recorded in inscription No. 400 at that village.

Chennanna's pond.—At some distance to the south of the village is a small pond known as Chennanna's pond. This Chennanna is the same man that built the Chennanna-basti on the larger hill (p. 25). He thought it fit to record the making of this pond, as also of a grove and a *maṇṭapa*, in a good number of inscriptions, namely, Nos. 369-375 and 488-490. From No. 390 we learn that the period of the pond, etc., is about 1673.

ADJACENT VILLAGES.

A few words may now be said about the temples, etc., in some of the neighbouring villages.

Jinānṭhapura.—This village is situated about a mile to the north of Śravaṇa Belgola (see Plate II). According to inscription No. 388 the village was founded by Ganga-Rāja, the general of the Hoysala king Viṣṇuvardhana, in about 1117. The Śāntinātha-basti here is a fine specimen of the Hoysala style of architecture. It consists of a *garbhagriha*, a *sukhandasi* and a *navaranga*. Plate XLIX gives the plan of the temple. Śāntinātha is a well carved figure, about 5½ feet high with *prabhdvali*, flanked by male chauri-bearers. The *navaranga* has four elegantly executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about 1½ feet deep. One of the ceilings is shown on Plate LV. There are likewise in the *navaranga* two well executed niches,



1. V. PATAI AKA TO LEFT OF INTRAM 2.
TO INTRAM 2.



2. CHACHU B'ARTER TO LEFT OF
GOMMATESA AKA



1. CHACHU BLAHER TO LEFT OF
GOMMATESA AKA

facing each other, which are now empty. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls. Plates LII and LIV give respectively the west and north' views of the temple and Plates L, LI and LIII enlarged views of portions of the south, west and north walls respectively. The images consist of Jinas, Yakshas, Yakshis, Brahma, Sarasvati, Manmatha, Mōhini, drummers, musicians, dancers, etc. The number of female figures is 40. Plate LVI, 1 shows a female figure on the north wall with a peculiar coiffure. There are also niches outside corresponding to the inner ones. The south wall being a little out of plumb, stone props have been set up to strengthen it. This *basti* is the most ornate of the Jina temples in the State. From the inscription on the pedestal of Śāntinātha, No. 380, we learn that the general Vasudhaikabāndhava Rēchinayya founded the temple and made it over to Śāgarapāndi-siddhānta-dēva. *Epigraphia Carnatica*, V, Arsikere 77, of 1220, states that this general had been the minister of the Kalachuryas and that he subsequently placed himself under the protection of the Hoysala king Ballala II (1173-1220). We may therefore take the period of the erection of the Śāntinātha-basti to be about 1200. An inscription on a pillar of the *navaranga*, No. 879, says that the *basti* was renovated by Paḷeda-Padumanna in 1632.

There is another *basti* in the east of the village, known as Aregal-basti, which is older than the Śāntinātha-basti. It consists of a *garbhagriha*, an open *sukhandasi* and a *navaranga*, and enshrines a fine seated marble figure of Pārśvanātha, about 5 feet high with *prabhāvali*, canopied by an eleven-hooded serpent. At the sides of the *sukhandasi* are well carved seated figures, about 2½ feet high, of Dharanendra and Padmāvatī. The temple is very neatly kept. It is called Aregal-basti because it is built on a rock (*aregal*). From the inscription on the pedestal of Pārśvanātha, No. 383, we learn that the image was set up so recently as 1889 for the spiritual welfare of one Bhujabalaia, a resident of Belgola. This was done because the original image had suffered mutilation. The original image, a standing figure, is now lying in the bed of the tank close by, its *mukkoḷe* or triple umbrella being kept near the inscription. No. 384 (144), of about 1135, standing to the right of the entrance to the temple. As usual in Jina temples, the *basti* has good metallic figures representing Chaturvimsati-Tīrthakaras, Pancha-Paramēśhthis, Navadēvatās (p. 30), Nandiśvara, etc.

To the south-west of the village is an inscribed Jaina tomb, generally known as *samādhi-maṇḍapa* but designated *kūḍkāṭa* or stone house in the inscription. It is a square stone structure, about four feet broad and 5 feet high, surmounted by a turret but walled up on all sides with stone slabs without any opening. The inscription on it, No. 389, commemorates the death in 1213 of Balachandradēva's

1. The north view of this *basti* has been reproduced at page 271 of Dr. Vincent A. Smith's *History of Fine Art in India and Ceylon* from a photograph supplied by me.

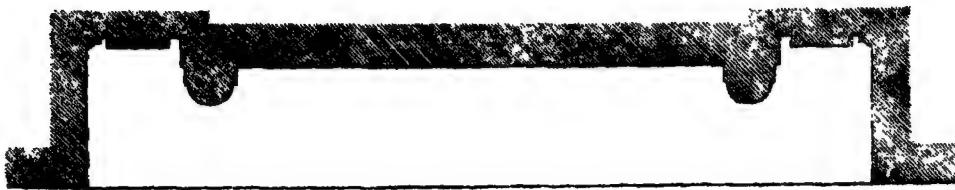
son (name defaced), a disciple of the royal guru Nēnichandra-paṇḍita of Belikumba, as a result of an attack of severe fever, and states that the *śilakūṭa* was built by Bairōja on the spot where the body was cremated. The epitaph concludes with the statement that a woman named Kālabbe, probably the widow of the deceased, also ended her life in 1214. There is also a similar, but smaller, tomb on the rock to the north of the tank known as Tāvarekere to the west of the smaller hill, with an inscription close to it, No. 362 (142), which says that it is the tomb of the ascetic Chārukīrti-paṇḍita who died in 1643. Before leaving Jinanāthapura it may be stated that inscription No. 64 (40), which is the epitaph of a Jaina teacher named Dēvakīrti-paṇḍita who died in 1163, mentions the fact that this teacher caused a *Dānaśīle* or almshouse to be built of stone in this village.

Hale-Belgoḷa.—This village is at a distance of about four miles to the north of Śravaṇa Belgoḷa. It has a ruined Jina temple in the Hoysala style of architecture consisting of a *garbhagriha*, an open *sukhanāsi* and a *navaranga*. The *garbhagriha* contains a standing Jina figure, about 2½ feet high. Against the wall of the *sukhanāsi* leans a mutilated standing figure of Parśvanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *aṣṭa-dikpālakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Dharapēndra with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well carved chauri-bearers, about 5 feet high, lying mutilated in the *navaranga* together with a seated headless Jina figure about 3 feet high. Plate LVI, 2 shows one of the chauri-bearers. The *navaranga* doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported at the corners and other places by figures of elephants. An inscription at the temple, EC, V, Chennarāyapaṭṇa 148, of 1094, states that the Hoysala prince Eṇṇyanga, the father of Viṣṇuvardhana, granted to the Jaina guru Gōpanandi Itāchanahalla and the Belgoḷa Twelve for repairs of the *basadis* of Belgoḷa and other places. Gōpanandi is praised at great length in inscription No. 69 (55), of about 1100. It is probable that the period of the *basti* is about 1094.

There are also a Viṣṇu and a Śiva temple at the village, which are small structures built of brick. The former has a figure of Kēśava, about 4 feet high, and two figures of Ālvārs or Śrīvaiṣṇava saints, while the latter has a *linga* behind which stands a figure of Viṣṇu, about 3½ feet high. The village appears to have had several more temples at one time as evidenced by the outlet of the tank close by, which is mostly built of the architectural members of temples such as beams, pillars, capitals, etc. There is also a mutilated Jina figure near the pond in the



SECTION ON A.B.



CEILING IN FRONT OF GÔMAṬÊŚVARA.



middle of the village with the head of the headless image in the ruined *basti* noticed above lying at its side.

Sāṇehalli.—This village, about three miles from Śravaṇa Belgōla, has a ruined *basti* which was, as stated before (p. 82), caused to be built in about 1120 by Jakkimavve, the wife of the elder brother of Ganga-Rāja, the general of the Hoysaḷa king Viṣṇuvardhana¹.

INSCRIPTIONS.

A good number of the inscriptions has already been referred to in describing the buildings, etc., of Śravaṇa Belgōla and the adjacent villages. As Chikka-beṭṭa contains a very large number of epigraphs, including many ancient ones which are crowded together especially in front of the Kattale-basti and to the south of the Pārsvanātha-basti, it was thought desirable to give a plan of the records (Plate IV) on that hill with a view to their easy identification. The number of inscriptions printed in the previous edition is 144, and the number in the present edition is 500. The new discoveries, numbering about 354 records, consist of 171 on Chikka-beṭṭa, 111 on Doḍḍa-beṭṭa, 43 in the village and 29 in the adjacent villages. In connection with the present edition four visits were paid to Śravaṇa Belgōla at different times and each time new inscriptions were found. The survey may now be considered to be practically complete. The inscriptions in this volume are arranged under four heads: Chikka-beṭṭa, Doḍḍa-beṭṭa, the village, and adjacent villages. The epigraphs discovered at different times, though belonging to the same head, had to be printed in different places in the Kannaḍa portion with different numbers. But in the translations all the records belonging to the particular heads, though not bearing consecutive numbers, are brought together for convenience of reference. Thus the numbers belonging to Chikka-beṭṭa are 1—174, 408—475 and 491—492; to Doḍḍa-beṭṭa 175—326, 476—479 and 495—499; to the village 327—377, 480—490, 493—494 and 500; and to adjacent villages 378—407. In the previous edition only one inscription, No. 384 (144), of one of the adjacent villages is printed. According to the characters in which the inscriptions are written, 45 are in Nāgari, 17 in Maḥājani, 11 in Grantha and Tamil, 1 in Vaṭṭeluttu and the rest in Kannaḍa. It is not to be expected that every one of the new discoveries is of great historical importance; but it may be said of most of them that they supply information of one kind or another which cannot but be of some interest to the historian and the archaeologist. As stated above, the largest number of new records was discovered on Chikka-beṭṭa. Many of them are of a respectable antiquity going back to the seventh and eighth centuries; some are perhaps one or two centuries later, but very few can be brought down to a period later than the twelfth century. Many of

1. See inscriptions Nos. 368 and 400.

the old ones are epitaphs of Jaina monks and nuns : some record the visits of distinguished persons, and some consist of only one word giving the name of the pilgrim who visited the place. Being ancient records, it was thought desirable to copy every one of them without any regard to their importance or otherwise from an historical point of view especially as it was feared that, the letters being worn and the rock having peeled off in many places, there was every likelihood of no traces being left of many of them a few years hence. Dodda-betta has likewise a good number of inscriptions, mostly of a later date, recording the visits of pilgrims from Northern and Southern India.

The inscriptions will be dealt with in detail under two heads : (1) those that can be assigned to specific dynasties of kings, and (2) those that are of a miscellaneous character. Before passing in review the records relating to specific dynasties of kings, it is necessary to say a few words about the tradition regarding the visit to Śravaṇa Belgola of the Śrutakēvali Bhadrabāhu along with his disciple Chandragupta, the Maurya emperor. Briefly the tradition runs thus :—

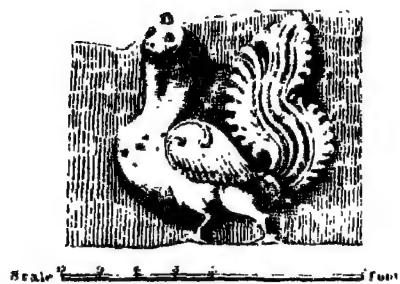
Bhadrabāhu, the last Śrutakēvali, predicted a twelve years' drought and famine in the north, whereupon the Jaina community migrated under his leadership to the south. Chandragupta, the Maurya emperor, abdicated and accompanied Bhadrabāhu as his disciple. On reaching Śravaṇa Belgola Bhadrabāhu, perceiving that his end was approaching, ordered the community to proceed on their journey, remained on the smaller hill and died there, tended in his last moments by his disciple Chandragupta. The latter lived there as an ascetic for some years, worshipping the footprints of his guru, and ultimately died by the Jaina rite of *sallekhand* or starvation.

We may now proceed to mention a few facts derived from local history, inscriptions and literature which appear to give support to this tradition. The smaller hill at Śravaṇa Belgola is said to derive its name Chandragiri from the fact that Chandragupta lived and performed penance there. As stated before (p. 5), the Chandragupta-basti, one of the oldest temples on the same hill, is said to be so called because it was caused to be erected by Chandragupta. There is, moreover, a cave on this hill, known as the cave of Bhadrabāhu, containing his footprints, in which he is said to have expired. Inscription 166 (71), of about 1100, in the cave refers to worship being done to the footprints of Bhadrabāhu. Two inscriptions on the north bank of the Kāvērī near Seringapatam, E C, III, Seringapatam 147 and 148, of about 900, describe the summit of the Kalbappu hill or Chandragiri as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta. Among the inscriptions at Śravaṇa Belgola itself, 31 (17-18), of about 650, (see Plate LXI), refers to the pair of the great sages Bhadrabāhu and Chandragupta, and states that the Jaina religion, which had greatly prospered when they shed lustre on it, having become a little weak, the sage Śāntisēna renovated it; 67 (54), of 1129, mentions Bhadrabāhu, and Chandragupta who, through the merit of being his disciple, was served for a long time by the forest deities; 64 (40), of 1163, speaks of Bhadrabāhu

GULLAKAYAJI.



KUKKUTA SARPA.



the last of the Śrutakēvalis, and of his disciple Chandragupta, by whose glory the sages of his *gaṇa* were worshipped by the forest deities; and 258 (108), of 1432, after extolling the lord of ascetics Bhadrabāhu, the last of the Śrutakēvalis, says that his disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds.

In literature the *Bṛhatkathakōśa*, a Sanskrit work written by Harishēṇa in 981, says that Bhadrabāhu, the last of the Śrutakēvalis, had the king Chandragupta as his disciple. The account of Bhadrabāhu given in this work may be summarised thus:—In the Pauṇḍravardhana country king Padmaratha was reigning in the city of Dēvakōṭṭa which was formerly known as Kōtipura. He had a Brāhman dependant of the name of Sōmasārma who by his wife Sōmasrī had a son named Bhadrabāhu. One day when Bhadrabāhu was at play with other children at Dēvakōṭṭa, Gōvardhana, the fourth Śrutakēvali, happened to see him, and perceiving that he was destined to be the fifth Śrutakēvali, took charge of him with his father's consent and taught him all sciences. Soon after Bhadrabāhu received *dīkṣa* (or the rite of initiation) from Gōvardhana and became an ascetic. In his wanderings he went to Ujjain and stopped in a garden on the bank of the Sīprā. At that time the king of Ujjain was the pious Jaina layman Chandragupta whose queen was Suprabhā. While out to beg for alms, Bhadrabāhu went to a house where there was only an infant crying in its cradle which told him to go away. On hearing this he came to the conclusion that there would be a twelve years' drought in that country, and spoke to the *saṅgha* or community thus—"There will be a twelve years' famine here. As my end is approaching, I shall stay here alone.¹ You go to the south." When he heard of this, king Chandragupta received *dīkṣa* from Bhadrabāhu. Chandragupti-muni, the first of the Daśapārvis, became the head of all the *saṅghas* under the name of Viśakhāchārya. By order of Bhadrabāhu he led the *saṅgha* to the Punnāṭa kingdom² in the south. Rāmilla, Sthūlavṛiddha and Bhadrāchārya were sent with their *saṅghas* to Sindhu and other countries. Bhadrabāhu went to that part of Ujjayini known as Bhādrapada, fasted for many days and expired.³ When the twelve years of famine were ended, Viśakhāchārya, disciple of Bhadrabāhu, returned with the *saṅgha* from the south to Madhyadēśa or the Middle Country.

1. Aham atraiva tiṣṭhāmi kṣhīṇam āyur manādhunā ।

2. This ancient kingdom, known as Punnāḍ in Kannaḍa, is named Pannata by Ptolemy who says that it was noted for the precious stone called beryl. It was ruled by Rāshṭravarma and other kings from their capital Kīrtipura, the modern Kittūr situated on the Kapini river in the Heggaldēvankōṭe Taluk of the Mysore District. Harishēṇa and Jinasēna say that they belonged to the Punnāṭa-saṅgha, probably identical with the Kittūr-saṅgha mentioned in 81.

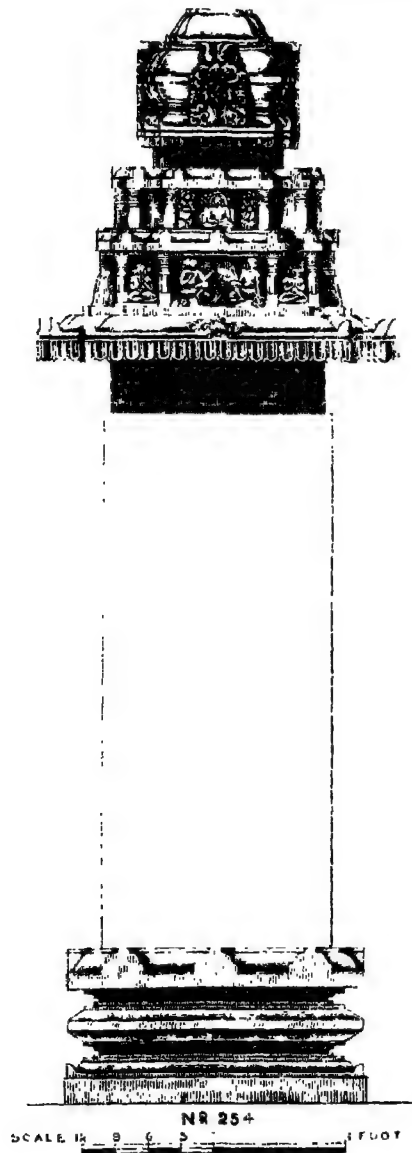
3. Prāpya Bhādrapadam dēśam śrīmād-Ujjayini-bhavan
chakrāntasānam dhīrah sa dīnāni bahūnyalam ।
samādhi-maraṇam prāpya Bhadrabāhur divam yayau

Another Sanskrit work, named *Bhadrabāhucharita*, by Ratnanandi, disciple of Anantakṛti and pupil of Lalitakṛti, which appears to belong to about the fifteenth century, also gives an account of Bhadrabāhu. The account given in this work, though similar in many respects to the one given above, differs from it in some important particulars. Padmadhara was the king of Kōṭapura in Bharatavarsha and Sōmaśarīna his family priest. Bhadrabāhu distinguished himself in disputations at the court of king Padmadhara. He succeeded his guru Gōvardhana as *achārya* or teacher. Chandragupti, the king of Ujjain, showed him great honor and requested him one day to interpret the dreams which he had had the previous night. On hearing the interpretation he renounced the world and took *dikṣhe* from the guru. Predicting a twelve years' famine and advising his followers to leave the country, Bhadrabāhu, saying "we shall go to Karmāṭa," went to the south accompanied by twelve thousand disciples. On coming to a forest, perceiving that his end was approaching, he appointed Viśākhaśārya to his own place and directed him to lead the *saṅgha* to the south. Chandragupti alone stayed behind to attend on his guru, while the rest proceeded to the Chōla country. Soon after Bhadrabāhu took the vow of *sallēkhana* or starvation and expired. The sage Chandragupti, drawing a likeness of his guru's feet, was worshipping them. On his return, Viśākhaśārya paid homage at the tomb of Bhadrabāhu, and having been treated with due honor by Chandragupti-muni, left for Kanyakubja.

The Kannada work *Munivamsābhyaṅga* by Chidāṇandakavi (c. 1680) gives incidentally some information about Bhadrabāhu and Chandragupta. It says: "The Śrutakēvali Bhadrabāhu came to Belgoḷa and lived on Chikka-betta. A tiger sprang upon him and perhaps killed him. Even now his feet (footprints) are worshipped in a cave on the hill. . . . Dakṣiṇāśārya came to Belgoḷa by order of the Jaina sage Arhadbali. Chandragupta, who had also come there on a pilgrimage, took *dikṣhe* from Dakṣiṇāśārya and was worshipping the god in the temple founded by him and the footprints of Bhadrabāhu. Some time after Dakṣiṇāśārya bestowed his own position on Chandragupta."

The account given of Bhadrabāhu and Chandragupta in the *Rājaraṭikathe*, another Kannada work written by Dēvachandra in 1838, is mostly similar to that given by Ratnanandi, but it adds many more details which are not, however, of much importance. It states that Gōvardhana came to Kōṭikapura accompanied by the Śrutakēvalis Viṣṇu, Nandimitra and Aparājita and by five hundred disciples in order to do reverence at the tomb of the Kēvali Jambū-svāmi. While Bhadrabāhu was at the court of Padmaratha, the king showed him a writing which no one could understand, and he at once interpreted it, thus giving proof of his learning and discernment. Chandragupta, the king of Pāṭaliputra, on the night of the full moon in the month of Kārtika, had sixteen dreams (details given.) On the next day, being informed by the keeper of the royal garden of the arrival of Bhadrabāhu there, he immediately went forth with all his councillors to do him reverence, and

INSCRIBED PILLAR IN SIDDARA BASTI



after receiving his blessing, informed him of the dreams. Bhadrabāhu interpreted them all, the interpretation of the last dream in which the king saw a twelve-headed serpent approaching, being that a twelve years' famine would come upon the land. One day, when Bhadrabāhu went on his round to beg for alms, he stood before a house where there was an infant crying in its cradle, and so loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. The king's ministers offered many sacrifices to avert the calamity, but Chandragupta, to atone for their sin in taking life, abdicated in favour of his son Simhasēna, and, taking *dhikṣa*, joined himself to Bhadrabāhu. And Bhadrabāhu, predicting that all rain and cultivation would cease in the north and that the people would die of starvation, collected a body of twelve thousand disciples and went southwards. On coming to a certain hill he perceived that his end was approaching. He therefore committed all the disciples to Viśākhaśārya's care and sent them on under his guidance to the Chōla and Pandya countries. Chandragupta alone received permission to remain, who, on his guru's death, performed the funeral rites and abode in a cave, worshipping his foot-prints. Some time after this king Bhāskara, the son of Simhasēna, came to the south for the purpose of worshipping at the place of Bhadrabāhu's decease and doing obeisance to Chandragupta, his own grandfather. He remained there for some time and built some Jina temples and a city near Chandragiri, which was named Belgola. Chandragupta died on the hill.

Finally, we may also notice briefly inscription No. 1, perhaps the oldest epigraph at Śravaṇa Belgola, on which the whole tradition is apparently based. It says: "Bhadrabāhu-svāmi, of a lineage rendered illustrious by a succession of great men, who was acquainted with the true nature of the eightfold omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayini a calamity lasting for a period of twelve years, the entire *saṅgha* (or Jaina community) set out from the North to the South and reached by degrees a populous and prosperous country. Then, separating himself from the *saṅgha*, an *achārya* (or teacher), Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the *saṅgha* in its entirety, and in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samādhi*)."

It will be seen from the accounts given above that the evidence in support of the tradition is not conclusive: it is even discrepant on some important points. Inscription No. 1 does not say that Bhadrabāhu led the *saṅgha*; and Harishēṇa clearly states that Bhadrabāhu did not go with the *saṅgha* but died in a part of Ujjayini known as Bhādrapada. But the two inscriptions near Seringapatam, probably a little older than Harishēṇa's period, describe the summit of Chandragiri

1. See Translations, p. 2.

as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta, thus indicating that the two lived there, and a still earlier inscription on Chandragiri itself, No. 31 (17-18), refers to the same two sages though it does not expressly state that they lived there. All accounts are, however, agreed on two points, namely, the prediction of the famine by Bhadrabāhu and the migration of the Jaina community to the South. There is also a fair amount of agreement with regard to the fact that this Bhadrabāhu was the Śrutakēvali of that name and that he had one Chandragupta as his disciple. The question is who this Chandragupta was, and tradition gives the unequivocal answer that he was the Maurya emperor of that name, the grandfather of Aśoka. The late Dr. Fleet was of opinion that the story that the Maurya emperor Chandragupta went with Bhadrabāhu to Śravaṇa Belgola and ended his days there in religious retirement had no solid foundation¹. He tried to show that the Bhadrabāhu of inscription No. 1 was a later one of that name who lived in the first century B. C. and wrongly identified Chandragupta with Guptigupta².

Though the evidence in support of the tradition is not quite conclusive, there are a few important facts which have to be taken into careful consideration before arriving at a decision one way or the other.

1. As Dr. Leumann says³, the migration to the South is "the initial fact of the Digambara tradition." After a critical examination of Jaina *pañḍavalis* or succession lists of gurus, Dr. Hoernle says⁴: "Before Bhadrabāhu the Jain community was undivided; with him the Digambaras separated from the Śvētāmbaras The question is who this Bhadrabāhu was. The Śvētāmbara *pañḍavalis* know only one Bhadrabāhu, who, from the dates assigned to him by the Śvētāmbaras and Digambaras alike, must be identical with the Bhadrabāhu I of the Digambaras. Considering the varying and contradictory character of the Digambara traditions, the probability is that the inception of the great separation took place under Bhadrabāhu I, who died 162 A. V. according to the Digambaras, or 170 A. V. according to the Śvētāmbaras. . . . The Digambara separation originally took place as a result of the migration southwards under Bhadrabāhu in consequence of a severe famine in Bihār, the original home of the undivided Jain community." Here is some evidence of the migration having taken place under the Śrutakēvali Bhadrabāhu.

2. The Maurya emperor Chandragupta was a Jaina and a contemporary of the Śrutakēvali Bhadrabāhu. Mr. Thomas says⁵: "That Chandragupta was a member of the Jaina community is taken by their writers as a matter of course

1. *I. A.*, XXI, 156; *E. I.*, IV, 22; *JRAS.*, 1909, 23; *Ibid.*, 1911, 816.

2. *E. I.*, IV, 339.

3. *Vienna Oriental Journal*, VII, 382.

4. *I. A.*, XXI, 59-60.

5. *Jainism, or the Early Faith of Aśoka*, 23.

TYĀGADA BRAHMADEVA PILLAR, SOUTH SIDE



SCALE 12 6 2 3 FEET

and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion. . . . The testimony of Megasthenes would likewise seem to imply that Chandragupta submitted to the devotional teaching of the Śramanas as opposed to the doctrines of the Brāhmanas." The same writer goes on to prove that the successors of Chandragupta were also Jains. That Asōka was a Jaina at first and afterwards became a Buddhist, he deduces from the statements of that monarch's edicts, as also from the statement of Abul Fazl in the *Ain-i-Akbari* that Asōka introduced Jainism into Kāshmir. This is confirmed by the *Rajatarangini* or Brāhmanical history of Kāshmir, which states that Asōka 'brought in the Jina-sāsana.' In the Sanskrit play named *Mudrā-Rakshasa* which dramatises the story of Chandragupta's accession to the throne of the Nandas, we see that Jains held a prominent position at the time, and Chāṇakya, Chandragupta's minister, who was the prime agent in the revolution, employs a Jaina as one of his chief emissaries.

3. Chandragupta's disappearance from public life at a comparatively young age requires some satisfactory explanation. He ascended the throne in or about 322 B. C. when quite young and must have been under fifty when his reign came to a close twenty-four years later about 298 B. C. He is not expressly stated to have died, and no special reason appears for his death at this early age. Had he fallen in battle, or his life been cut short by accident or disease, the circumstance could not fail to have been mentioned. On the other hand, if he retired from the throne in order to devote himself to an ascetic life in the last stage of his existence under the guidance of the most distinguished Jaina teacher then living, namely, the Śrutakēvali Bhadrabāhu, this would afford a reasonable explanation of his early disappearance from public notice and of the silence regarding his further career. It is also worthy of notice that the end of his reign coincides with the generally accepted date of Bhadrabāhu's death. And tradition says that he lived for twelve years after the decease of Bhadrabāhu. His death then occurred when he was about sixty-two years of age, which seems more natural.

4. It is very probable that the Dekhan and the north of Mysore were included in the Murya empire.¹ For the Edicts of Asōka found at Māski in the Nizam's Dominions and in the Chitaldrug District in Mysore bear evidence to this fact. Early Tamil literature contains several references to the invasion of South India by the Mōriyar or Mauryas. There are also inscriptions² in Mysore which state that Kuntala, a province which included the western Dekhan and the north of Mysore, was ruled by the Nandas. But these are of comparatively modern date, the twelfth century. Vincent A. Smith says³: "At present there is no good

1. *J.B.A.S.* for 1919, 598.

2. *E. C. V.* Shikārpur 225, etc.

3. *Oxford History of India*, 74.

evidence that his (Chandragupta's) conquests extended into the Deccan, but it is possible that he may have carried his victorious arms across the Narbadā. Late traditions in Mysore go so far as to assert the extension of the Nanda dominion to that country."

A dispassionate consideration of the abovementioned facts leads one to the conclusion that the Jaina tradition has some basis to stand upon. The evidence may not be quite decisive, but it may be accepted as a working hypothesis until the contrary is proved by future research. Vincent A. Smith, after a careful consideration of all the points bearing on the subject, arrived at a similar conclusion. He says :—

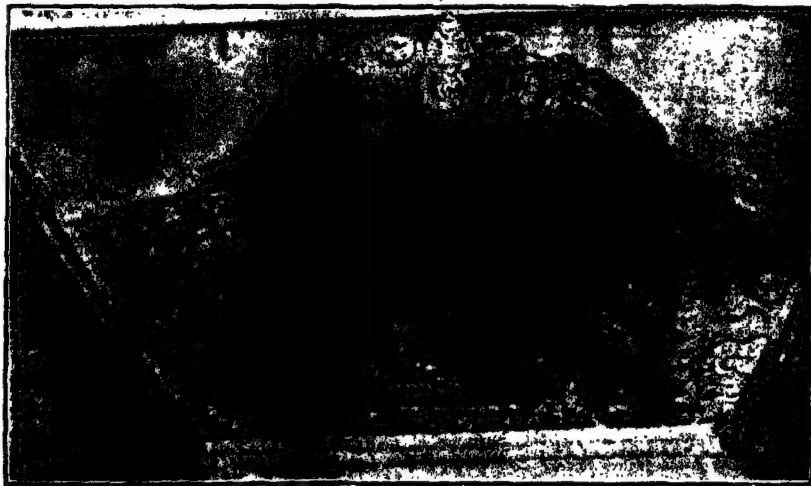
"The only direct evidence throwing light on the manner in which the eventful reign of Chandragupta Maurya came to an end is that of Jain tradition. The Jains always treat the great emperor as having been a Jain like Bimbisara, and no adequate reason seems to exist for discrediting their belief. The Jain religion undoubtedly was extremely influential in Magadha during the time of the later Saisunāgas, the Nandas, and the Mauryas. The fact that Chandragupta won the throne by the contrivance of a learned Brahman is not inconsistent with the supposition that Jainism was the royal faith. In the drama cited above (*Mudra-Rākshasa*) a Jain ascetic is mentioned as being a special friend of the minister Rākshasa, who served first the Nanda and then the new sovereign.

Once the fact that Chandragupta was or became a Jain is admitted, the tradition that he abdicated and committed suicide by slow starvation in the approved Jain manner becomes readily credible. The story is to the effect that when the Jain saint Bhadrabāhu predicted a famine in northern India which would last for twelve years, and the prophecy began to be fulfilled, the saint led twelve thousand Jains to the south in search of more favoured lands. King Chandragupta abdicated and accompanied the emigrants, who made their way to Śrāvana Belgola in Mysore, where Bhadrabāhu soon died. The ex-emperor Chandragupta, having survived him for twelve years, starved himself to death. The tradition is supported by the names of the buildings at Śrāvana Belgola, inscriptions from the seventh century after Christ, and a literary work of the tenth century. The evidence cannot be described as conclusive, but after much consideration I am disposed to accept the main facts as affirmed by tradition. It being certain that Chandragupta was quite young and inexperienced when he ascended the throne in or about 322 B. C., he must have been under fifty when his reign terminated twenty-four years later. His abdication is an adequate explanation of his disappearance at such an early age. Similar renunciations of royal dignity are on record, and the twelve years' famine is not incredible. In short, the Jain tradition holds the field, and no alternative account exists".

1. Oxford History of India, 75-76.



1. PAVITA OVER GANGA BRAHMADEV PILLAR



2. LAKSHMI ON LINTEL OF KHANDA BAGHI

PLATE XXX



SEDIMENTARY ROCKS

ALSO SEE VIEW OF ROCKS

1. INSCRIPTIONS ASSIGNABLE TO SPECIFIC DYNASTIES OF KINGS.

A good number of the inscriptions can be assigned to specific dynasties of kings such as the Ganga, the Rāshtrakūṭa, the Chālukya, the Hoysala, and those of Vijayanagar and Mysore. There are also a few records which refer to the Kadambas, the Nolambas, the Chōlas, the Chāṅgāvas, and the chiefs of Nidugal and Nuggēhalli. The epigraphs relating to the Hoysala dynasty are fairly numerous.

THE GANGAS.

The earliest of the Ganga records seems to be 415 (Plate LXXVI), which refers to the erection of a *basudi* or Jina temple by Śivamāra. The palaeography of the inscription leads us to the conclusion that the reference is in all probability to king Śivamāra II, son of Śripurusha. The period of the record may be about 810. The next in point of time is 894 (Plate LXXV), a *viragal*¹, which refers itself to the reign of Satyavākya Permaṇḍi. It records that in the fifteenth year of the coronation of Satyavākya Permaṇḍi, Bidiyāya, son of Maṭṭiyara-Būvayya, fought and fell during a cattle raid. The king mentioned is very probably Satyavākya Rāchamalla Permaṇḍi II who began to rule in 870, and if so, the date of the record would be 884. The sculptures on the stone represent the hero as cutting off the head of his opponent with a sword, the herd of cattle rescued by him being also shown at his side. Another *viragal*, 138 (60), (Plate LXIX), refers to a Ganga prince of the name of Ganga-vajra, also known as Rakkasa-maṇi, and records the death of his faithful and brave servant Bōyiga in a fierce battle between the prince on the one side and Vaddega and Kōṇeya-Ganga on the other. The inscription says that having made the whole force of Vaddega and Kōṇeya-Ganga flee with terror and killed many warriors, Bōyiga fell severely wounded, the greatness of his prowess being praised even by the enemy's troops. We do not know who this Ganga prince was, nor his opponent Kōṇeya-Ganga whose cause was espoused by Vaddega, evidently the Rāshtrakūṭa king Amoghavarsha III. The period of the *viragal* may be about 940: Ganga-vajra was also a title of the later Ganga king Mārasimha according to 59 (38). A third *viragal*, 139 (61), of about 950, records the death, probably in a battle at Bagiyur, of Saviyabbe, the daughter of the chief Bāyika and the wife of Dhōra's son Lōka-Vidyādhara *alias* Udaya-Vidyādhara. It is doubtful whether Lōka-Vidyādhara was a Ganga prince, though we know that some Ganga kings had titles with the suffix Vidyādhara, *e. g.*, the adopted son of Rakkasa-Ganga was known as Rāja-Vidyādhara² and Mārasimha had the title Ganga-Vidyādhara³. The continuation of the record round the top, which is mostly illegible, seems to state that out of affection for her husband Saviyabbe accompanied him to battle and fell fighting at his side. The sculptures at the top represent her as an amazon riding on a horse, flourishing a sword, with a man on an

1. A memorial to a hero who fell in battle.
2. E. C. VIII, Nagar 35.
3. Śravana Belgola 59 (38).

elephant opposite to her, apparently aiming at her with some weapon held at the level of his waist. No. 150 is a fragmentary Jaina epitaph containing references here and there to the Ganga kingdom and its prosperity. It mentions one Narasinga as the great minister of Ereganga and states that the son of Narasinga's son-in-law Nagavarma, who was an equal of Vatsaraja and Bhagadatta, died by the Jaina rite of starvation. Ereganga is evidently the Ganga king Ereyappa who, according to the Sūdi plates¹ of Bātuga and the Kūḍlūr plates² of Mārasimha, had a son named Narasinga, who seems to be mentioned in the present record as his great minister. The date of the inscription may be about 950.

No. 59 (38), (Plate LXIII), introduces us to king Mārasimha, gives an elaborate account of his achievements and records his death at Bankapura by the Jaina rite of *sallēkhaṇā* or starvation. It states that Mārasimha, who had the title Satyavakya-Kongunivarma-dharma-maharajadhiraja, became known as the king of the Gūrjaras by his conquest of the northern region for the Rāshtrakūṭa king Kṛishṇa III; that he broke the pride of Alla, a powerful opponent of Kṛishṇa III; that he dispersed the bands of the Kirātas dwelling on the skirts of the Vindhya forests; that he protected the army of the emperor (Kṛishṇa III) at Mānyakhēṭa (Malkhēḍ in the Nizam's Dominions); that he performed the anointment of the Rāshtrakūṭa king Indra IV; that he defeated Vajjala, the younger brother of Pātālanalla; that he captured all the possessions, including jewels, elephants, etc. of the ruler of the Vanavāsi country; that he received obeisance from the members of the Mātūra family³; that he destroyed all the Nolamba kings in war, which circumstance gave him the distinctive title Nolambakulāntaka or a Yama to the Nolamba family; that he took the hill-fort of Uchchangi which had proved impregnable even to Kaḍuvatti; that he killed the Śabara leader Naraga; that he defeated the Chalukya prince Rājāditya; that he fought and conquered in battles on the banks of the Tāpi, at Mānyakhēṭa, at Gōnūr, at Uchchangi, in the Banavāsi country, and at the fortress of Pābbase; and that he maintained the doctrine of Jina and erected *basadis* and *minastambhas* at various places. The record closes with the statement that he relinquished the sovereignty, and keeping the vow of *sallēkhaṇā* for three days in the presence of Ajita-bhattacharya, died at Bankapura (in 974). A good number of titles is applied to him, among which may be mentioned Ganga-chūdāmaṇi (the crest-jewel of the Gangas), Nolambāntaka (destroyer of the Nolambas), Guttiya-Ganga (the Ganga of Gutti), Chalad-uttaranga (the lintel of firmness of character), Maṇḍalika-Tripētra (a Śiva among chieftains), Ganga-Vidyadhara, Ganga-Kandarpa, Ganga-Vajra and Gangara-singa (the lion of the Gangas). From an inscription at Karagaḍa⁴, of 971, we learn that the battle with

1. *E. I.*, III, 158.

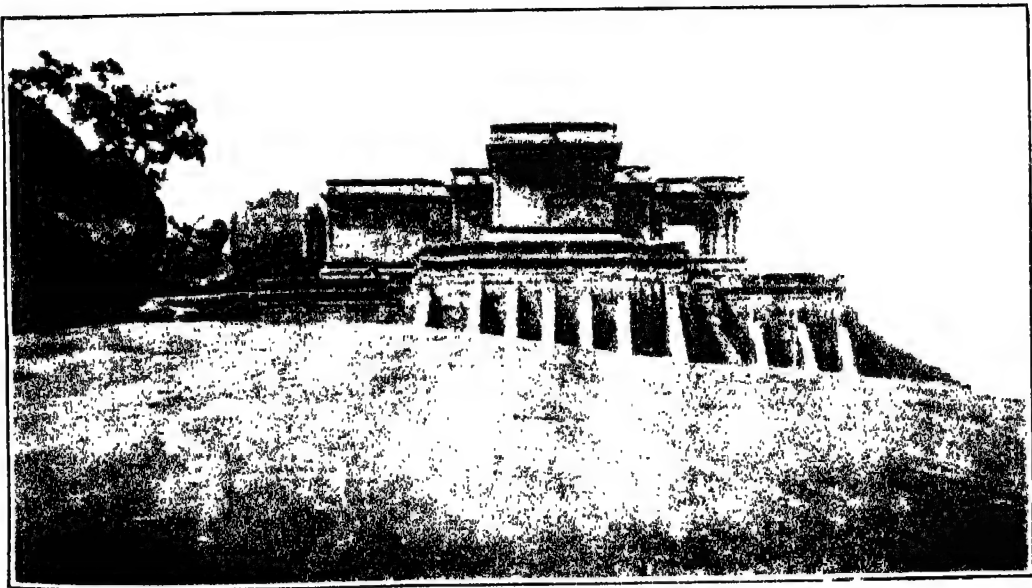
2. *Mysore Archaeological Report* for 1921, p. 25.

3. *E. I.*, XI, 4 and 5.

4. *Mysore Archaeological Report* for 1911, p. 37.



1. QUINNANNA-PALEANTON



2. QUINNANNA-PALEANTON

From the hillside of the



North Wall of the Altar

Rājāditya was for the possession of the Uchchangi fort. The Kūḍlūr plates¹ of Mārasimha, of 968, state that Kṛṣṇa III, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning Mārasimha as the ruler of Gangapāḍi. No. 45, which seems to refer to a warrior or servant of Nolambakulāntaka, is a record of the same reign.

His successor was king Rāchamalla (IV) whose minister and general, Chāmunḍa-Rāja, built, according to No. 122 (Plate LXVIII), the Chāmunḍarāya-basti on the smaller hill and erected, as stated in 175 (76), 176 (76) and 179 (75), (Plate LXXI), the colossal statue of Gommaṭeśvara on the larger hill. No. 176 is in the Tamil language, one-half being in Grantha, and the other half in Vaṭṭe-luttu, characters; and 179 in the Mahrāṭhi language, the characters used being Nāgari. No. 281 (109), (Plate LXXII), though fragmentary, contains some account of Chāmunḍa-Rāja's exploits. We learn from it that he belonged to the Brahma-Kshatra race; that when by order of king Indra his own lord king Jagadēkavira (Rāchamalla) raised his arm to conquer Vajvaladēva, the younger brother of Pātāḥamalla, he routed and put to flight the hostile army; that in the wars with Nolamba-Rāja and king Raṇasinga his prowess was applauded by his lord Jagadēkavira; and that he frustrated an attempt by king Chaladanka-Ganga to seize by force the Ganga empire. Chāmunḍa-Rāja was also a literary character, being the author of a Kamaḍa work called Chāmunḍarāya-purāṇa, an account mostly in prose of the twenty-four Tirthankaras, which he wrote in 978. From the opening and concluding chapters of the work, which give a few details about the author, we learn that he was born in the Brahma-Kshatra race; that his lord was Jagadēkavira and his guru Ajitasēna; and that he obtained renown by putting to flight Gōvindarāja and slaying Rāchaya. The origin of his various titles is related thus: from his defeat of Vajvaladēva in the Khēḍaga war he obtained the title *Samara-dhurandhara*; from the valour he displayed in the plain of Gōnūr in the Nolamba war, the title *Vira-mārtāṇḍa*; from his brave fight against Rājāditya in the fort of Uchchangi, the title *Raṇaranga-singa*; from his killing Tribhuvanavira in the fort of Bāgeyūr and enabling Gōvindara to enter it, the title *Vairikula-Kaladaṇḍa*; from his defeat of Rāja, Bāsa, Sivara, Kūnāṅka and other warriors in the fort of king Kāma, the title *Bhujarikrama*; from his slaying Mudurāchaya known as Chaladanka-Ganga and Gangara-bhaṭa who killed his younger brother Nāgavarma, the title *Samara-Parakuvāma*; and from his never telling an untruth even in jest, the title *Satya-Yudhishthira*.

Chāmunḍa-Rāja seems to have served under Mārasimha also as indicated by some of his exploits which, as we have seen above, are attributed to that king. In several inscriptions he is mentioned simply by his title of Rāja. No. 345 (137) states that Rāja, the minister of king Rāchamalla, was one of the chief promoters of the Jaina faith and couples his name with those of Ganga-Rāja, the minister o

1 Mysore Archaeological Report for 1921, p. 26.

Vishnuvardhana, and Hulla, the minister of Nārasinha I, who came after him. In several other records, which give an account of Ganga-Rāja's achievements, such as 73 (59), 125 (45), 240 (30), 251 and 397, Ganga-Rāja is described as a hundred-fold more fortunate than the former Rāja of the Gangas, that is, Chāmunda-Rāja. No. 154 refers to a visitor Subhakarayya who, it says, was the accountant of Rāchamalla-Dēva, probably king Rāchamalla IV. The last record to be noticed under this head is 121 (67) which refers to the erection of a Jina temple at Belgōla by Jinadēva, son of Chāmunda-Rāja and lay disciple of Ajitasēna. Ajitasēna was also the guru of Chāmunda-Rāja.

We may also notice here some epigraphs which contain references to the Gangas, without mentioning any particular Ganga king. The incomplete inscription 37 merely refers to the illustrious Ganga family and 411 mentions a warrior of the Gangas. In 378 is a reference to a fierce battle between the Gangas and the Chōlas under Chōla-Permaḍi and 164 records the erection of an epitaph by a Ganga chief. We learn from 69 (55) that Gōpanandi caused the Jaina religion, which had become weak, to attain the prosperity and fame which it formerly enjoyed during the time of the Ganga kings; from 67 (54), of 1129, that Śrīvijaya was greatly honored by a Ganga king; and from 345 (137), of about 1159, that Kellangere, where Hulla erected several *bastis*, owed its foundation to the Gangas. No. 67 (54) also mentions in a poetical way the help received by the founder of the Ganga dynasty from the Jaina teacher Simhanandyaśāhārya in establishing his power. It says: "The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghāti*¹ sins, was vouchsafed by Simhanandi-muni to his disciple also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder by him with his sword?" The disciple referred to here is the Ganga king Kongunivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. No. 397 states that he was the creator of the Ganga kingdom and the Udayēndiramu grant² of Hastimalla says that the Ganga family obtained increase through his greatness. The Kūḍlūr plates³ of Mārasinha tell us that by favor of Simhanandi Kongunivarma or Mādava obtained strength of arm and valour and cut asunder the great stone pillar with a single stroke of his sword: E C, VII, Shimoga 4, that Simhanandi presented him with a sword and procured for him a kingdom; and E C, VIII, Nagar 35 and 36, that Simhanandi made the Ganga kingdom. In an old commentary on the Jaina work

1. See Translations, page 25, note 9.

2. *South Indian Inscriptions*, II, 387.

3. *Mysore Archaeological Report* for 1921, p. 19.



SOUTH VIEW OF KAUAI

Vol. 1, p. 180

Gommaṭasāra it is stated that the Ganga family prospered by the blessing of Simhanandi.

THE RASHTRAKUTAS.

Some Rashtrakūṭa kings have already been referred to when speaking of the Gangas: Vaddega or Amoghavarsha III who along with Kōṇcya-Ganga fought against Ganga-vajra or Rakkasa-maṇi; and Indra by whose order Chāmuṇḍa-Rāja's lord Jagadēkavīra or Rāchanalla defeated Vajraḍēva. The earliest Rashtrakūṭa inscription we have to notice is 35 (24), (Plate LXII), which refers itself to the reign of the prince Raṇavalōka Kambayya, son of Dhruva and elder brother of Gōvinda III. It states that while the obtainer of the band of five great instruments, the *mahā-samantādhipati* or lord over great feudatories, Raṇavalōka śrī-Kambayya, son of śrī-Ballabha-mahārājādhirāja-paramēśvara-mahārāja, was ruling the earth, Ba rasa made a grant of land to sēna-
nāḍigaḷ on the occasion of the queen of Manasija's concluding her vow of silence owing to sickness. Prince Kamba was appointed as viceroy of the Ganga territory when its ruler Śivanāra II was imprisoned by Dhruva. E C, IV, Heggaḍadēvankōḷe 93 says that he was governing the Ninety-six thousand, that is, the Ganga territory, and from the Maṇṇe plates, E C, IX, Nelamangala 61, we learn that he continued to rule the Ganga kingdom in 802. Another set of plates¹ recently discovered at Chāmarājanagar records that when his victorious camp was at Talavannanagara (Talkād) he granted at the request of his son Śankaragaṇṇa a village to the Jaina teacher Vardhamāna in 807. We know from other sources that through the preference of his father for his younger brother he had been superseded as heir to the throne by the latter, their father giving him the Ganga kingdom instead. On his father's death he headed a confederacy of twelve kings in an attempt to recover his birthright. But Gōvinda overcame this conspiracy, and Kamba appears to have submitted to him. The present inscription is not dated; its period may be about 800.

No. 133 (57), (Plate LXX), which is filled with the praise of Indra IV, describes his inimitable skill in playing polo² and records his death in 982 at Śravaṇa Belgola by the Jaina rite of *sallēkhanā*. It says that he was the son's son of Kṛishṇa III, the daughter's son of Ganga-Gāṅgēya (Bātuga) and the son-in-law of Rājachūḍāmaṇi. It is not clear who the last was. The titles applied to king Indra are Raṭṭa-Kandarpa, Rājamārtanḍa, Chālad-ankakāra, Chālad-aggali, Kīrti-Nārāyaṇa, Eleṇabedēga, Geḍegaḷ-ābharāṇa, Kaligalolgaṇḍa and Bīrarabīra. As we saw above, Mārasimha tried to maintain the Rashtrakūṭa power by crowning Indra, but the Chālukyas shattered that power beyond recovery in 973. No. 134 (58) commemorates the death of a hero named Piṭṭa who had the title Māvana-gandhabasti (a rutting elephant of his maternal uncle or father-in-law). His

1. *Mysore Archaeological Report for 1920*, p. 31.

2. See Translations, page 62, notes 1 and 2.

valour is described at length and it is stated that the command of the army was bestowed upon him by Rājachūdāmaṇi-Mārgedemalla. The palæography, the mention of Rājachūdāmaṇi and the identity of the cyclic year lead to the inference that this record may also be one of Indra's time and that its date may be the same as that of the previous one. It may also be mentioned here that No. 67 (54), of 1129, refers incidentally to two Rāshtrakūṭa kings, namely, Sāhasatunga and Kṛishṇa. Akalaakadēva describes the greatness of his own learning to Sāhasatunga, who has been identified with Dantidurga; and Paravādinalla gives the derivation of his name to Kṛishṇa, probably the second king of that name.

THE CHALUKYAS.

Reference has already been made to the victory of the Ganga king Mārasimha over the Chālukya prince Rājāditya. No. 152 names a chief Goggi with the epithet Chagabhakshana-chakravarti. He is most probably identical with the Chālukya chief of that name mentioned in an inscription at Varuṇa, E C, III, Mysore 37, and described as the obtainer of the band of five great instruments and as a *mukha-sāmanta* who had the original boar for his crest. There are also several *ciragals* at the same village recording the death of Goggi's servants in various battles'. Nos. 73 (59) and 125 (45), of 1118, which are records of the reign of the Hoysala king Vishṇuvardhana, state incidentally that his general Ganga-Rāja inflicted a severe defeat on the army of the Chālukya emperor Tribhuvanamalla-Peruādī-Dēva, that is, Vikramāditya VI (1076-1126). They give a spirited account of how Ganga-Rāja made a night attack on the Chālukya army encamped at Kappegāl under the command of twelve *sāmantas* or tributary chiefs and completely defeated it, capturing all their stores and vehicles, which he presented to his own lord. No. 384 (144) opens with a formal acknowledgment of the overlordship of the Chālukya emperor Tribhuvanamalla-Dēva, but being really a Hoysala record, it will be dealt with under the next head.

There are a few incidental references to Chālukya kings in 69 (55), of about 1100, and 67 (54), of 1129. In the former it is stated that Gunachandra was the worshipper of the feet of Mallikāmōda-Śāntīśa in Balipura. As Mallikāmōda was a title of Jayasimha Ist, this god was in all probability set up by him or by some one else in his name. It is also stated in this record that Vāsavachandra attained celebrity as Bala-Sarasvati in the Chālukya capital. In the other inscription Vādirāja is said to have acquired great fame in the Chālukya capital and to have been honored by Jayasimha I; and Svāmi, another Jaina teacher, to have had the title of Śabda-Chaturmukha conferred on him in the court of king Ahavamalla (1042-1068).

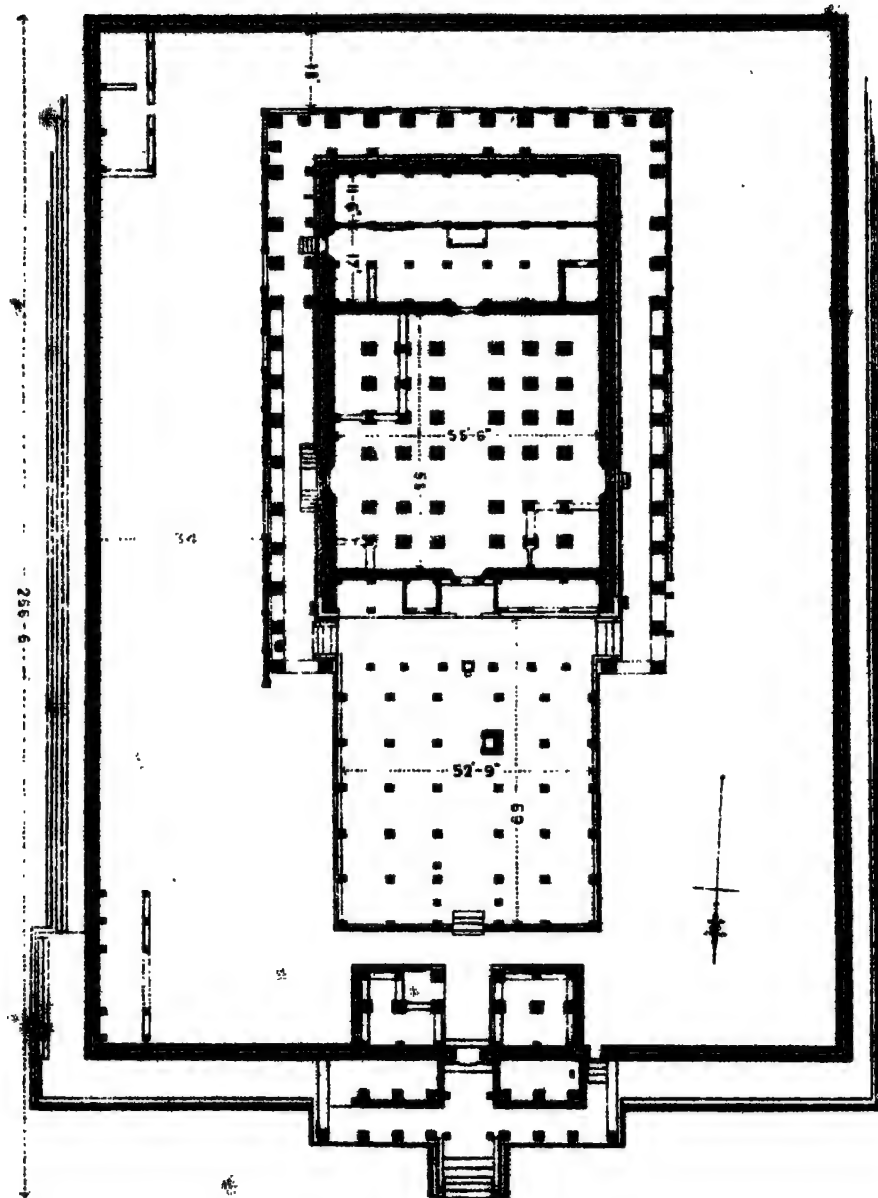
1. See *Mysore Archaeological Report* for 1916, pp. 46 and 47.

2. See *E.I.*, XII, 144. E C, VII, Shikārpūr 20 a, 125, 126 and 153.

SHANDARA BASTI

Pl. XXXIV.

SCALE 20 10 5 0 20 40 60 FEET.



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Mysore Archaeological Survey.



THE HOYSALAS.

As stated before, there are numerous records relating to the Hoysala dynasty. Of these, 132 (56), of 1123, 143 (58), of 1131, and 384 (144), of about 1135, give the genealogy of the Hoysalas from Vinayāditya to Vishṇuvardhana; 345 (137), of about 1159, and 349 (138), of 1159, from Vinayāditya to Nārasimha I; and 327 (124), of 1181, and 395 (130), of 1195, from Vinayāditya to Ballāla II. No. 132 also gives the Purāṇic genealogy, and an account of the rise, of the Hoysalas thus:—"From (Brahma) the offspring of the lotus navel of Viṣṇu was born Atri; his son was the Moon; his son Budha; his son Purūṛava; his son Āyu; his son Nahusha; his son Yayāti; his son Yadu: and in the line of Yadu arose many kings. Among those famous ones was a certain king, Saḷa, to whom, on a certain occasion, a great sage in a forest said with reference to a fierce tiger *poṃ saḷa* (strike, Saḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvārāvati became Poysalas and possessors of the tiger crest in Śaṣapura'. Among them was king Vinayāditya". It is not clear why Nṛipa-Kāma-Hoysala who, according to E C, V, Arsikere 111 and 157, was the father of Vinayāditya, is not included in the genealogy as given in the above-mentioned inscriptions and numerous others. That he ruled there can be no doubt, for, there are several inscriptions¹ which mention the fact. No. 118 (44), of 1120, however, mentions him as the patron of Ēcha, the father of Vishṇuvardhana's general Ganga-Rāja. With regard to Vinayāditya, 67 (54), of 1129, states that he became a great king by the favor of the Jaina teacher Śānti-dēva; and 143 that he made any number of tanks and temples, any number of Jina shrines, any number of *nāḍus* (or districts), villages and subjects. The erection of Jina temples by him is thus described: "The pits dug for bricks became tanks, the mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did king Poysala cause Jina temples to be built." His son by Keḷeyabbarasi was Ereyanga, who is described as the right arm of the Chālukya king in 327 and 345. There are several verses devoted to his praise in 849, which describe him as the glory of the Kṣatriya family, as a Yama incarnate in battle, and as having burnt Dhāra, the city of the Mālava king, put to flight the fierce Chōḷa army, destroyed Chakragoṭṭa, and ruined Kāṇṇiga. By his wife Ēchala-Dēvi he had three sons—Ballāla I, Vishṇuvardhana and Udayāditya.

Vishṇuvardhana's titles, praises and conquests are given in 132, 143, 327, 345, 349 and 384. The titles applied to him are the mahā-maṇḍalēśvara who has acquired the band of five great instruments, Tribhuvanamalla, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, punisher

1. Angaḷi in the Mūḍgere Taluk of the Kadṛ District in the Mysore State.

2. See E C, V, Manjarābād 43, of 1022, and Arkalgūd 76, of 1026; E C, VI, Mūḍgere 19, of the seventh year of his reign.

of the Malepas, capturer of Talakāḍu Kongu Nangali Koyatūr Uchchangi Nōlam-bavāḍi and Hānungal, and Bhujabala-Vīra-Ganga. He is further described as sole promoter of the prosperity of Paṭṭi-Perumāla's kingdom, as a wild fire to the forest Chakragoṭṭa, as a submarine fire to the *maṇḍalikas* or chieftains of Toṇḍa, as a spear to the heart of Adiyama¹, as the uprooter of Narasingavarina¹, as the final destructive fire to Kalapāla, as death to the Kongas, as confounder of Henjeru, as disturber of Savimala, as destroyer of the Ghāts, as dragger along of the Tuḷuvas, as a terror to Gōyindavādi, as trampler on Rodda, and as plunderer of Rāyarāyapura. His prowess is thus eulogised: "Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishṇu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishṇu pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishṇu. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him. The strongest forts of his enemies, such as Koyatūr Talavanapura and Rāyarāyapura, were burnt in the growing flames of Vishṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma." The account of his conquests is given thus: He easily captured Chakragoṭṭa, Talakāḍu, Nilagiri, Kongu, Nangali, Kōḷāla, Tereyūr, Koyatūr, Kongali, Uchchangi, Taleyūr, Pomburcha, Andhasura-chauka, Baḷeyapaṭṭana, Chengiri, Hānungal and many other fortresses, and made by his fierce valour the whole of the Gangavādi Ninety-six thousand as far as Lōkkigunḍi obedient to his seal (or command). He destroyed Kōyatūr, reduced Konga-Rāyarāyapura to ashes, shook Ghāṭṭakavāta, and caused the city of Kānchi to tremble. He reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsi dwell in forest, and shook the great Vallūr. He made the water of the Malaprahariṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the blood of Kalapāla. He defeated Narasimhavarina and Adiyama, and took possession of Chengiri and Talavanapura. He conquered king Irungōla and the Kadamba king, put to flight the army of the Mālava king, Jagaddēva and others sent by the (Chālukya) emperor, and seized with his sword the earth from the east to the west as far as the Krishnavēṇṇa. He brought into complete subjection the Kongu seven and the Male seven, and captured countries as far as Lōkkigunḍi.

1. Chōla feudatories.



FRONT VIEW OF BHANDARI-JASTI

Yamun. Archaeological Survey.

We may now proceed to examine the records of Vishṇuvardhana's reign. The earliest of these is 137, dated 1117. It mentions two merchants named Poysaḷa-setṭi and Nēmi-setṭi, describing them as the royal merchants of king Poysaḷa and as warm supporters of the Jaina religion, and records that their mothers Māchikabbe and Śāntikabbe, having caused a Jina temple to be built and a *mandara* made, received *dīkṣhe* or initiation from the sage Bhānukīrti. The Jina temple referred to is the Tērina-basti on the smaller hill (see p. 7). No. 366 is an unfinished inscription giving merely the name and titles of the king. From 388 we learn that the king's senior general, *svāmīdrōha-gharaṭṭa* (a millstone to traitors to his lord) Ganga-Rāja, made Jinanāthapura at the holy place Belgoḷa. A grant also appears to have been made by him with the king's permission. Mention is made of a *koḷaga* or measure named Drōhagharatṭa after the title of Ganga-Rāja. It is curious that the inscription ends thus: The arrow shot by Drōhagharatṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible on the stone. The village Jinanāthapura is about a mile to the north of Belgoḷa.

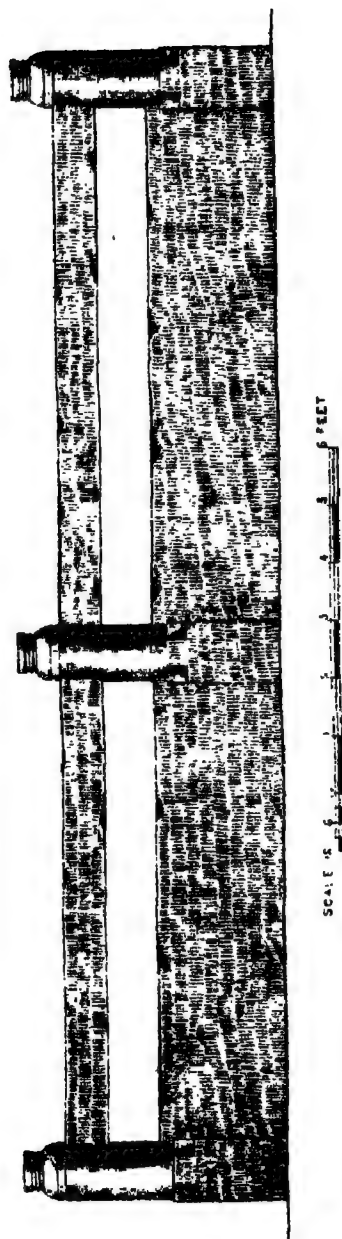
Nos. 73 (59), of 1118, 125 (45), 240 (90), 251, 384 (144) and 397, of 1119, all of which refer themselves to the reign of Vishṇuvardhana, give Ganga-Rāja's pedigree and an account of his exploits and pious acts. The pedigree is as follows: Nāgavarma of the Kaundinya-gōtra; his son Māra, his wife Mākānabbe; their son Ēcha, also known as Budhamitra, whose patron was king Nṛipa-Kāma-Hoysaḷa; his wife Pōchikabbe; their sons Barnma-chamūpa and Ganga-Rāja. The titles of Ganga-Rāja as given in 118 (44), of 1120, are: obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachanda-dandadyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a *pūrṇa-kumbha* vessel filled with water) for the coronation of king Vishṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, and *drōhagharatṭa*. This inscription also states that his father's guru was Kanakanandi of Muḷḷūr (in Coorg). Among his exploits, his defeat of the Chālukya army at Kanṇegāl has already been mentioned when speaking of the Chālukyas (p. 48). His other achievements are thus described: "Seizing Talakāḍu, taking possession similarly of Kongu, chasing away Jam..., pulling out Chengiri by the strength of his arm, sending Narasinga to the abode of Yama,—the general Ganga took Ganga-maṇḍala and made it subject to the orders of king Vishṇu. When Chōḷa's *sāmanta* Adiyama, stationed in the camp of Talakāḍu, refused to surrender the *naḍu* which Chōḷa had given, saying 'Fight and take it', Ganga-Rāja marched against him; and the two armies met. O Ganga-Rāja, why do we require others for describing the greatness of your prowess? Is not Dāna who, while the point of your sharp sword was lifting up the skin of his back, fled in the

direction of Kānchi enough ? O Ganga, unable to face you in battle, the Tigula (Tainil) Dama escaped and took refuge in the forest. Having remained till now in Talakāḍu astonishing people by his valour, the *śamanta* Dāmōdara, turning now his back on the fight through fear of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull. Ganga-Rāja put to flight Narasingavarma and all the other *śamantas* of Chōla above the ghāts and brought the whole *nāḍu* under the dominion of his lord's single umbrella." How helpful he was to his lord is thus poetical-ly described : " As the thunderbolt to Indra, as the plough to Balarāma, as the discus to Vishnu, as the spear to Subrahmanya, as the bow Gaṇḍīva to Arjuna, even so, does Ganga conduct the affairs of king Vishnu." The account of his pious acts runs thus : " The Kouḍakunda line of the Māla-saṅgha is the most ancient in the Jaina creed ; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dēva who is the disciple of Kukkuṭāsana-Mala-dhāri-dēva of the Pustaka-gachchha of the Dēsi-gaṇa. He renovated all the Jina temples of Gangavāḍi ; he had the enclosure built around Gommatādēva ; driving out the Tigulas, he restored Gangavāḍi to Vira-Ganga ; --was not Ganga-Rāja a hundred-fold more fortunate than that former Rāya (Chāmuṇḍa-Rāya) of the Gangas ? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had Jina temples made ; and thus the country was everywhere brought through Gaṅga-Rāja to the condition in which it had been in days of yore. After Chāmuṇḍa-Rāya he was the chief promoter of the Jaina doctrine." Supernatural power was also attributed to him ; for, it is stated that just as the Gōḍāvari stopped flowing on account of the Jaina devotee Attimabbarasi', the Kāvēri, though it swelled and surrounded him, did not touch him, thus testifying to the depth of his devotion to the Jaina faith. We also learn from 73 and 125 that when after his victory over the Chālukya army at Kannegāl he presented to Vishṇuvardhana the stores and vehicles of the enemy captured in battle, the king, being pleased with his prowess, said " I am pleased ; ask for a boon," where-upon Ganga-Rāja asked for and obtained from the king the village of Parama and granted it to the Jina temples erected by his mother Pōchaladēvi and his wife Lakshmi-dēvi. And 240, 251 and 397 state that after his victory over the Chōla feudatories at Talkāḍ he similarly obtained from the king the village of Gōvindavāḍi and granted it for the worship of Gommatēśvara. Both the grants were made after washing the feet of his guru Śubhachandra-siddhānta-dēva. It is stated in 73 that the grant of Parama was confirmed by the general Ēchi-Rāja, apparently the son of Ganga-Rāja. The engraver of 73 was Vardhamānāchāri, an ornament to the forehead of titled sculptors, and of 397, Gaṅgāchāri with the same epithet.

It will be convenient to notice here the remaining inscriptions relating to Ganga-Rāja, though the king is not named in them. No. 126 (46) is an epitaph

1. See Translations, page 40, note 2.

STONE RAILING IN BHANDARA BASTI



PL, XXXVI.

Figure Archaeological Survey

set up by Lakshmi, wife of Ganga-Rāja, to commemorate the death in 1113 of her brother Būchapa, a lay disciple of Śubhachandra-siddhānta-dēva. It opens with a verse in praise of Śubhachandra and states that the lady Nāgale had two daughters named Lakkale (Lakshmi, wife of Ganga-Rāja) and Dēmati and a son named Būchapa. After praises of Būchapa the record concludes with the statement that in order to perpetuate his fame Lakshmi set up the stone pillar. No. 127 (47) is also an epitaph recording the death in 1115 of the Jaina teacher Mēghachandra-traividya-dēva, set up by Ganga-Rāja and his wife Lakshmi. After giving the succession of gurus (which will be considered later on) from Padmanandi *alias* Koṇḍakundāchārya down to Mēghachandra-traividya-dēva who is praised at length, the inscription states that the chief disciple of the latter, Prabhāchandra-siddhānta-dēva, had this epitaph consecrated with great magnificence at the holy place Kabbappu through his lay disciples Ganga-Rāja and his wife Lakshmināti-daṇḍanāyakiti. The titles of Ganga-Rāja are given as in 118, and it is stated of him that he was the raiser up of the kingdom of Viṣṇuvardhana and that by restoring innumerable ruined Jina temples in all places to their former condition he converted the Gangavāḍi Ninety-six thousand into Kopaṇa¹. The inscription was written with a potstone pencil by the calligraphist Chāvarāja and engraved by Gangāchāri (the same that engraved 397), a lay disciple of Śubhachandra-siddhānta-dēva. No. 74 (65) records the erection by Ganga-Rāja of the Jina temple Indirā-kulagriha, now known as the Śāsana-basti; 177 (76) and 180 (75), the latter in Nāgari characters and the Mahrāṭhi language, (Plate LXXI) of the enclosure around Gomatēśvara; and 70 (64) of the Kattale-basti for his mother Pōchavve. The period of the first three epigraphs is about 1117 and that of the fourth about 1118. We learn from 130 (63) that Lakshmi, a lay disciple of Śubhachandra, caused the Jina temple now known as the Eraḍukatṭe-basti to be built; and from 129 (49), that she set up this as the epitaph of her sister Dēmati who died in 1120. The former describes Śubhachandra as a Siddhanandi in philosophy, and Lakshmi as Chēḷini in the worship of Jina, and as the lady of Policy in business and the lady of Victory in battle to Ganga-Rāja. The temple is said to belong to the Pustaka line of the Dēsiga-gaṇa of the Mūla-saṅgha. The date of the record may be about 1118. The latter, which is similar to 126 in the opening portion, states after praises of Dēmati that she, a lay disciple of Śubhachandra, was the wife of the royal merchant Chāmuṇḍa described as a favourite with all kings and that she ended her life by the rite of *samādhi* or starvation. Nos. 118 (44), 128 (48), and 117 (43) are epitaphs set up by Ganga-Rāja for his mother Pōchikabbe, his wife Lakshmi and his guru Śubhachandra who died respectively in 1120, 1121 and 1123. The first (Plate LXIX), already referred to, says, after praises of Ganga-Rāja's parents Écha and Pōchikabbe, that the latter caused to be erected numerous Jina temples at

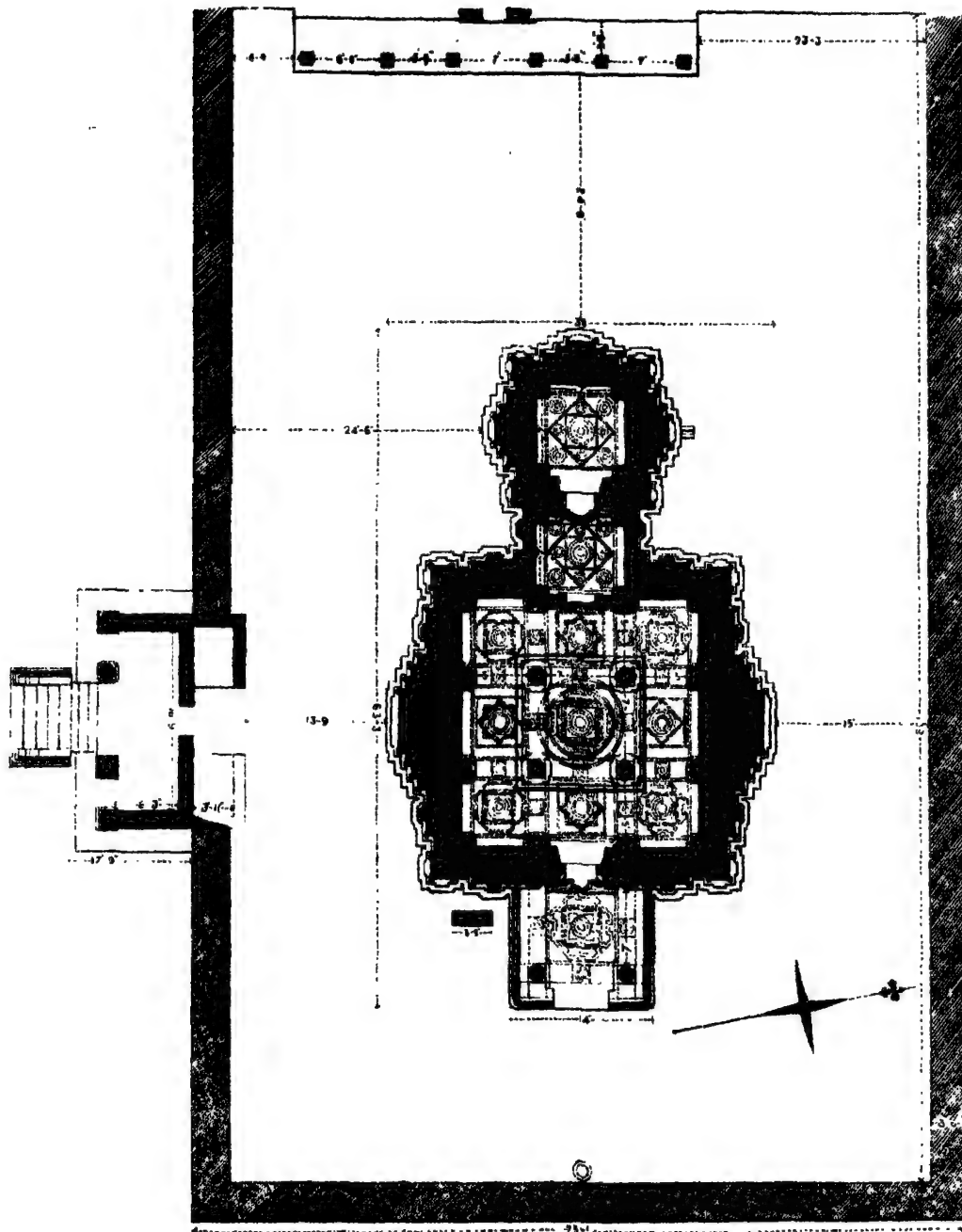
1. Kopāl in the south-west of the Nizam's Dominions, considered as a holy place by the Jains.

Belgoḷa and many other holy places, and, observing the rule of lying on one side only, uttering the five salutations¹, died by the rite of *sallekhaṇḍa*. The epigraph was written by Chāvarāja (the same that wrote 127), a lay disciple of Prabhāchandra-siddhānta-dēva, and engraved by Hoysalāchāri's son Vardhamānāchāri (the same that engraved 73). The second, opening with a verse in praise of Śubhachandra like 126 and 129, proceeds to say that his lay disciple Lakshmi, who is praised at length, ended her life by *śamādhi*. And the third, after giving the succession of gurus (to be noticed further on) from Koṇḍakunda to Śubhachandra and praising the latter at some length, recounts the titles of Ganga-Rāja like 118 and 127 and closes with the praise of his elder brother's wife Jakkanabbe. This inscription was written by Mardimayya, a lay disciple of Prabhāchandra-siddhānta-dēva, and engraved by Vardhamānāchāri, the same individual that engraved 73 and 118.

There are three more records which refer to Jakkanabbe mentioned in the previous para, namely, 367, 368 and 400. We learn from the first that she was the mother of the general Boppadēva and a lay disciple of Śubhachandra and that having observed the vow known as *mōksha-tilaka* she caused a Jina figure to be carved on a boulder and had it consecrated; from the second, that she caused a tank to be built and had a Jina figure carved on a boulder; and from the third, which applies the epithet *daṇḍandyaḱiti* to her, that she set up some god at Sāhali and made a grant of land for it. The tank built by her is now known as Jakki-kaṭṭe and is referred to in 385. Her epithet *daṇḍandyaḱiti* shows that her husband, elder brother of Ganga-Rāja, was also a *daṇḍandyaḱa* or general. From 399 we may perhaps infer that the god set up by her was Vṛishabhasvāmi, the first Tīrthankara. The period of these records may be about 1120. We may also notice in this connection an inscription of the reign of Viṣṇuvardhana, 384 (144), of about 1135, as it furnishes some items of information regarding Ganga-Rāja's family. Opening with an acknowledgment of Chālukya suzerainty, it gives the Hoysala genealogy from Vinayāditya to Viṣṇuvardhana and then proceeds to give the pedigree of Ganga-Rāja thus:—Nāgavarma; his son Māra; his son Ēchi-Rāja, his wife Pōchikabbe; their sons the generals Baṇṇa and Ganga-Rāja. After a brief account of the exploits of Ganga-Rāja it goes on to say that the general Baṇṇa had by his wife Bāganabbe, a lay disciple of Bhānukīrti, a son named Ēcha who, having caused to be erected in Kopana, Belgoḷa and other holy places Jina temples which, adorned with rich sculptures, captivated the hearts of the spectators, died by the rite of *śaṇḱisana*, whereupon the general Boppa, the eldest son of Ganga-Rāja, set up an epitaph to Ēcha, and, for the repairs of the *basadi* which he had erected, granted certain lands to Mādhavachandra, the disciple of his own guru Śubhachandra; and that Ēchikabbe, the wife of Ēcha and a lay disciple of Śubhachandra, who was equal to Attinabbarasi² in liberality, and her mother-in-law Bāganabbe set

1. See Translations, page 44, note 1.

2. See page 52, note 1.



AKKANA BASTI.

Mysore Archaeological Survey.

Scale 0 10 20 feet

up the present inscription and granted a cocoanut garden. The general Boppa, to whom the titles of his father are applied, is stated to have driven out the Kongas and other arrogant adversaries who were thorns to the country and brought other countries into subjection to his lord. The last inscription connected with Ganga-Raja that has to be noticed is 120 (66), of about 1138, which states that Êchana, his son, caused to be built the Jina temple Trailôkyaranjana, which had the other name Boppa-chaityâlaya. As stated before (p. 6), the image bearing this inscription, which is now in the Châmunârâya-basti, did not originally belong to it. As a verse in praise of Boppa in EC, IV, Nâgânangala 32 gives room for the doubt that he may have had another name Êcha, this temple appears to have been called Boppa-chaityâlaya after the more familiar of the two names of the founder. From E C, V, Bêlûr 124 we learn that Ganga-Raja died in 1133 and that his son Boppa erected the Pârsvanâtha-basti, naming it Drôhagharattâ-Jinalaya after one of the titles of his father, to his memory at Halebid. Boppa also erected the Śântîsvara-basti at Kambadahalli, Nâgânangala Taluk, probably as a memorial of his father, as indicated by the name, Drôhagharattâchâri, of the architect who designed and built it.' As Bêlûr 124 states that Boppa was the son of Nâgaladêvi, we have to suppose that Ganga-Raja had another wife besides Lakshmi. Jakkannabbe, mentioned as Ganga-Raja's elder brother's wife, had also a son named Boppa, but her husband's name is not given. Bamma, the elder brother of Ganga-Raja, had by his wife Baganabbe a son named Êcha. We have therefore to suppose that Jakkannabbe was either another wife of Bamma or the wife of another elder brother of Ganga-Raja. The latter alternative is more probable as the word *piriyanna*, eldest brother, used in 384 in speaking of Bamma presupposes the existence of at least another elder brother of Ganga-Raja, and Jakkannabbe must have been the wife of this elder brother. The details gathered about Ganga-Raja's family are given below for convenient reference:—

Nāgavarman of the Kaundinya-gôtra

Мага м. Макапалба

Telma, Budhamitra (patronised by Nripa-Kāma Hoysala), m. Pōchikabbe

Bamma m. Biganabbe Name not known m. Jaktanabbe Ganga-Raja m. Nagaladevi (and Lakshmi)

Echa m. Echikabbe

Вопрос

Boppa alias Bcha

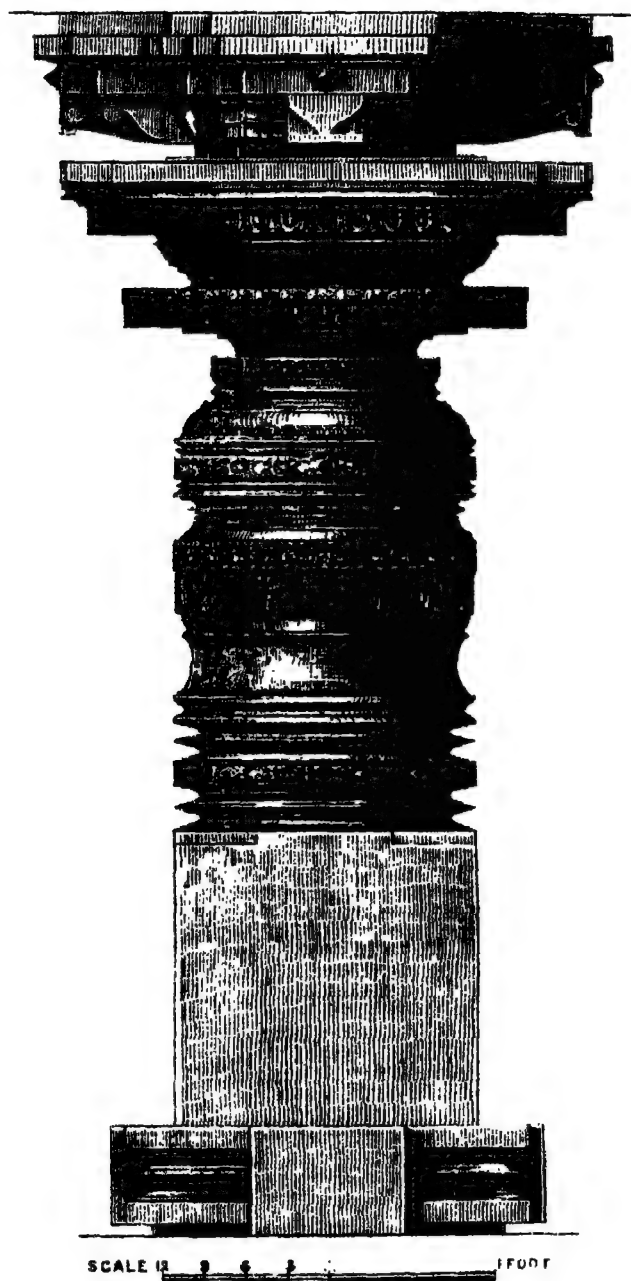
We may now resume our examination of the records of Viṣṇuvardhana. No. 377 (143), of about 1120, couples the name of the king with that of his senior general, evidently Gaṅga-Rāja, and states that when their kingdom was increasing in prosperity Chaladankarāva Heḍe-jīya and others made a grant apparently for filling up a pit to the right of Gommatēśvara. No. 132 (56) records the erection in 1123 of the Savatigandhavaraṇa-basti by Śāntala-Dēvi, the queen of Viṣṇuvardhana. It opens with a verse in praise of Prabhāchandra, the disciple of Mēghachandra-traividya, and after tracing the descent of the Yadu line from Brahma and

giving an account of the rise of the Hoysalas and their genealogy from Vinayāditya to Vishṇuwardhana, proceeds to relate the latter's titles and conquests. It then eulogises his queen Śāntala-Dēvi and applies to her a long string of epithets. The eldest daughter of Mārasinga and Māchikabbe, she was to king Vishṇu the goddess of Victory in battle, the goddess of Wealth always resting on his breast and the goddess of Fame spreading to the remote points of the compass the greatness of his valour. Among the epithets applied to her are a Bṛhaspati in discrimination, a Vāchaspati in ready wit, the cause of the elevation of the four *samayas* or creeds, expert in singing instrumental music and dancing, a rampart to the Jaina faith, and a rutting elephant to ill-mannered co-wives (*udrappa-savati-gandhavāraṇe*).

The last epithet is interesting; and the temple founded by her was named after it. She endowed the temple with a village and certain lands, which she presented to her guru Prabhāchandra after washing his feet. No. 131 (62), which also mentions the foundation of the temple by the queen, says that the god set up was Śānti-Jina. In two fine verses it describes the beauty of Śāntala-Dēvi. Inscription 143 (53) records the death in 1131 of queen Śāntala-Dēvi at Śivaganga. After relating the achievements of the Hoysala kings from Vinayāditya to Vishṇuwardhana whose conquests are given in detail, it proceeds to give, as in 132, the praises of the queen, including the epithet "a rutting elephant to ill-mannered co-wives," and a few details of her family from which we learn that her father, the senior Pergeḍe Mārasingayya, was a Śaiva, that her mother Māchikabbe was a devoted Jaina, and that she had an uncle, the Pergeḍe Singimayya, who was Māchikabbe's younger brother. Śivaganga where she is stated to have ended her life is no doubt the Śaiva holy place of that name some thirty miles to the north-west of Bangalore. Her parents also died soon after. Resolving not to survive the loss of her daughter, Māchikabbe went to Belgola and fasting for one month died by the rite of *samādhi* in the presence of her guru Prabhāchandra, Vardhamāna and Ravi-chandra. Several verses are devoted to glorifying her self-sacrifice and severe penance. Then follows the pedigree of Māchikabbe :—The general Nāgavarma, his wife Chandikabbe; their son the general Baladēva, his wife Bāchikabbe; their son the Pergeḍe Singimayya (Māchikabbe's younger brother), his wife Siriyādēvi. The record closes with a repetition of the grant made by Śāntala-Dēvi in No. 132 to the Savatigandhavārāpa-basti founded by her in 1123. The inscription was written by Bōkimayya, a lay disciple of Chārukīrti, and engraved by Gangāchāri's younger brother Kāmva-chāri, an ornament to the forehead of titled sculptors. Nos. 141 (51) and 142 (52) are also epitaphs recording the death in 1139 of queen Śāntala-Dēvi's maternal uncle Nāgadēva's son Baladēva and her maternal uncle Singimayya. The first opens with a verse in praise of Prabhāchandra and after extolling the general Baladēva, father of Māchikabbe, at some length, proceeds to say that he had two sons, namely, Nāgadēva and Singana, that Nāgadēva by his wife Nāgiyakka had three children—Balla, Ēchiyakka and Baladēva, and that Baladēva ended his

AKKANA BASTI
PILLAR IN RANNA MANTAPA

Pl. XXXVIII.



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life by the rite of *samādhi* at the holy place Mōringere, whereupon his mother Nāgiyakka and his sister Echiyakka caused to be erected a *paṭṭasāle* (? reading-hall) in his memory and endowed it with a tank and lands after washing the feet of their guru Prabhāchandra. The other, after praises of Baladēva, states that his son Singimayya died by the rite of *samādhi* and that the latter's widow Siriyavve and his elder brother's wife Nāgiyakka, a lay disciple of Prabhāchandra, set up the epitaph.

Among other records of Vishṇuvardhana, 402, of 1137, after naming Hoysala-setṭi's son and some *gavunḍas*, says that Kiriya Basavāchāri, fearful of mundane existence, built a tank and a temple and became an ascetic; and that Mallagavunḍa and others granted land for the god. The record closes with the statement that Maulāchāri and his son-in-law Katāchāri made the god. Nos. 265 and 266, which record the erection of two images by the general Bharatēśvara, a lay disciple of Gaṇḍavimukta-siddhānta-dēva, belong to the same reign, though the king is not named in them. For we know from other inscriptions, such as E C, IV, Nāgamangala 32 and E C, VI, Chikmagalūr 160, that Bharata and his elder brother Marīyāne, lay disciples of the same guru, were generals under this king. It may be mentioned here that Nāgamangala 32 also supplies the important information that Ganga-Rāja was the brother-in-law of the senior Marīyāne and that the junior Marīyāne and his younger brother Bharata, who were generals of Vishṇuvardhana, were the brothers-in-law of his son Boppa. The brothers lived on into the reign of Vishṇuvardhana's son Nārasimha I as they are stated to have received a grant from him in 1145 in an inscription at Kambadalhalli¹. That Bharata was the disciple of Gaṇḍavimukta is also mentioned in 64 (40), of 1163. The two images set up by Bharata are said to represent Bharata and Bāhubali, the sons of Rishabhānātha, the first Tīrthankara, in 267 (115) which also mentions some other pious acts of his, namely, the construction of the *happaḷige* (? railing) of the hall near those images as also of the hall around Gommatēśvara, and of the grand flight of steps. He is also stated to have built eighty new *basadis* and renovated two hundred in Gangavāḍi. The two images were set up by him for beautifying the sides of the entrance to the holy place. The inscription was got prepared by the son of Bharata's daughter Śāntala-dēvi. Two other epigraphs, which appear to belong to the same reign, are 159 (68) and 221. The former, which appears to bear the date 1130, states that Tribhuvanamalla Chaladankarāva Hoysala-setṭi, bestowing the title of Chaladankarāva Hoysala-setṭi on Malli-setṭi, son of Dammi-setṭi of Ayyavole², ended his life by starvation; and that his wife Chāṭṭikābbe set up this epitaph for her husband and her son Būchana. The title Chaladankarāva occurs in 377 and the name Hoysala-setṭi in 187 and 402, all the three being records of this king. The other inscription tells us that to Arasāditya and Āchāmbike were

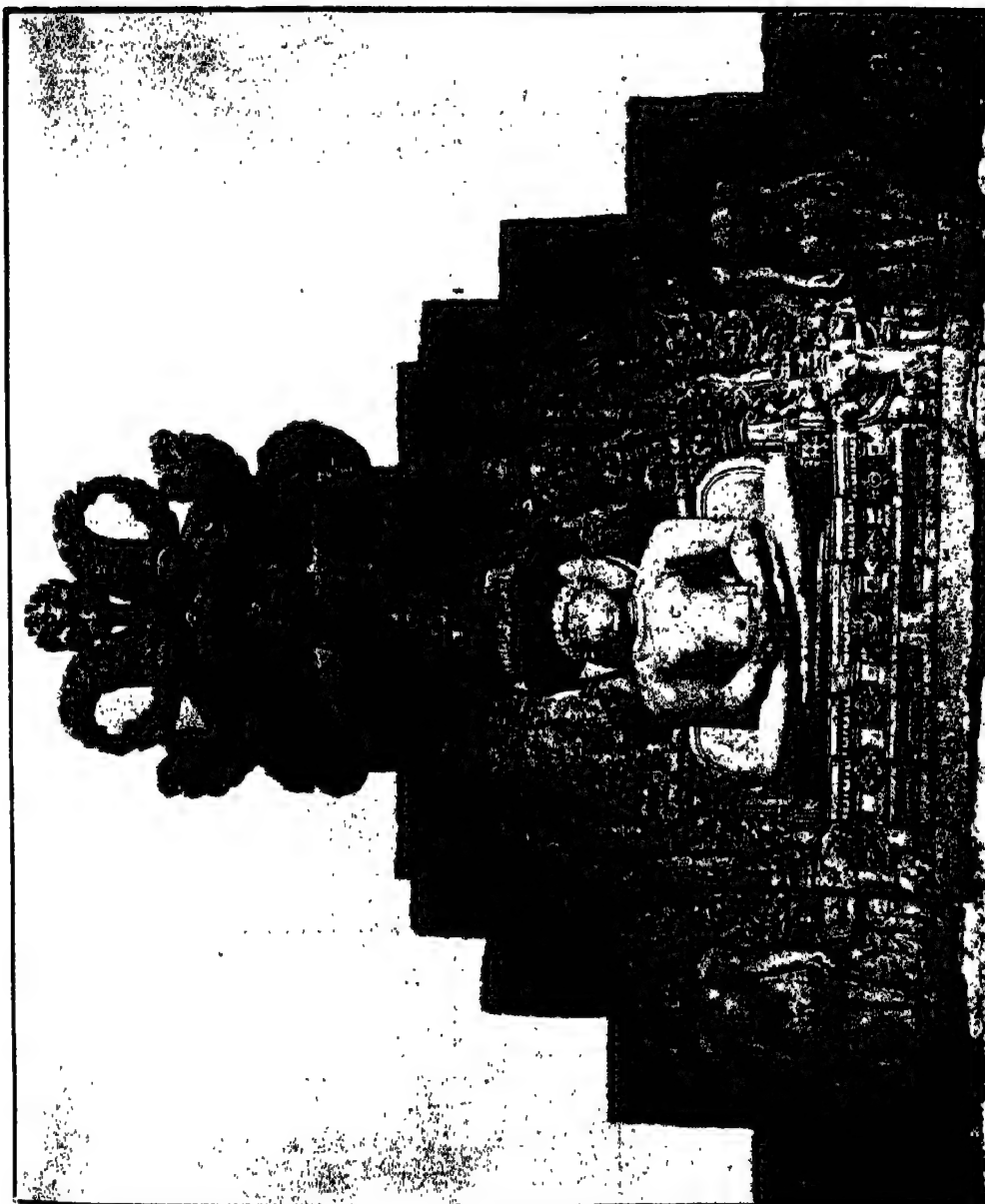
1. *Mysore Archaeological Report* for 1915, p. 51.

2. The modern Alhola in the Kaladgi District of the Bombay Presidency.

born three sons, namely, Pamparāja, Haridēva and the chief of ministers Baladēva, who were ornaments of the Karnāṭaka family, uncles of Maṅhirāja and devoted worshippers of Jina; and ends with a verse extolling the merits of Baladēva. Though the record does not say so, we may infer that the ornamental panel on which it is inscribed was got prepared by Baladēva (see p. 20). It is not clear, however, who this Baladēva was. He cannot be the general Baladēva, grandfather of queen Śāntala-Dēvi, mentioned in 141, 142 and 143, as the latter's parents were Nāgavarma and Chandikabbe. The period of the record appears to be about 1190.

Vishṇuvardhana's son by Lakshmi-Dēvi was Nārasimha I. His titles and praises are given in 345 (137) and 349 (138). Among his titles, which are mostly identical with those of his father, may be mentioned—a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pāṇḍya family, and plunderer of the Chōla capital. The title “a fire to the forest rival heirs” seems to indicate the existence of other claimants to the throne, perhaps connections of Śāntala-Dēvi, the first queen of his father. No. 349 records the erection in 1159 at Belgola of the Chaturvimsati-Jina temple, popularly known as the Bhaṇḍāri-basti, by Huḷḷa, the treasurer (*bhaṇḍāri*) and minister of the king. After relating the achievements of the Hoysala kings from Vinayāditya to Nārasimha I, it proceeds to say that Huḷḷa of the Vāji family, son of Jakkirāja and Lokāmbikā, elder brother of Lakshmaṇa and Amara, and lay disciple of Ma-ladhāri-svāmi, erected the temple mentioned above; and that during an expedition for the conquest of the regions the king coming to Belgola paid homage to Gom-maṭeśvara, and seeing the Chaturvimsati-Jina temple, erected for the prosperity of his kingdom by Huḷḷa, bestowed upon it a second name Bhavyachūdāmaṇi after Huḷḷa's title Samyaktva-chūdāmaṇi, and granted the village Savanēru to provide for gifts repairs and worship. After praises of Huḷḷa and the mention of the grant with the king's permission of certain taxes of Gommatapura and certain dues on various articles of merchandise to the temple, the record closes with the statement that Huḷḷa made over the village Savanēru to Bhānukīrti. It is stated of Huḷḷa that he was cleverer than Yōgandharāyana in management of affairs and superior to Brihaspati in knowledge of politics, and of the temple that it was affiliated to the Pustaka-gachcha of the Dēsiya-gaṇa of the Mūla-saṅgha. No. 345 (137), of about the same date as the preceding one, opens like it with an account of the Hoysala kings from Vinayāditya to Nārasimha I whose visit to Belgola is also mentioned. Huḷḷa is said to have served under Vishṇuvardhana also, and from 240 (90) we learn that he lived during the reign also of Ballāja II as he is stated to have received a grant from him. A good portion of the inscription is taken up with the praise of Huḷḷa and an account of the meritorious works performed by him. The general Huḷḷa was minister to the king as Brihaspati to Indra. A

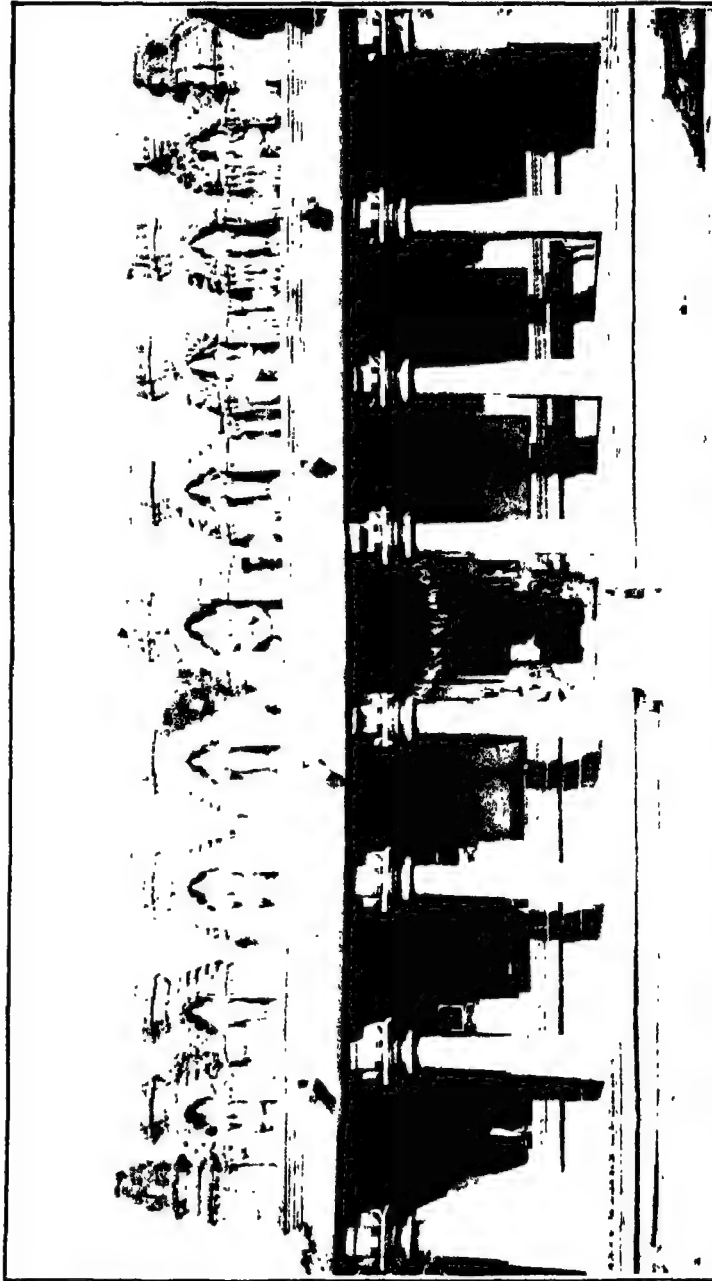
1. There was also another Baladēva, son of Nāgadēva and Nāgiyakkā, whose death in 1139 is recorded in 142. He was the grandson of the general Baladēva.



FRONT VIEW OF TOWER OF ABKANA RASHI

Myore Archaeological Survey

titles, which are mostly the same as those of his father, may be mentioned Śanivarasiddhi, Giridurgamalla and capture of Kunnuṇaṭa and Krambarage. His prowess and capture of Uchchangi are thus described: "When Vira-Ballāla-Dēva caused the drum to be sounded at the commencement of battle, Lāla was deprived of ease, Gūrjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a sprout in his uplifted hand, and Chōla dropped his clothes. When in the pride of his arm Odeyarasa was determined to fight, king Ballāla marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Pāṇḍya together with his beautiful women, country, treasures, father and group of horses. Laying siege to Uchchangi, which had for a long time been considered impregnable to enemies, king Ballāla took the fort with ease and seized the kings Kāmādēva and Oḍeya, and their treasury, women and troupes of horses." No. 240 (90), of about 1175, is the earliest of Ballāla II's records. Its object is to record the confirmation by the king, as stated in the previous para, of the grant of three villages made by his father for Gommaṭa, Pārśvanātha and the twenty-four Tirthankaras. The greater part of the inscription is taken up with an account of the exploits of Ganga-Rāja. Then after a brief notice of Nayakīrti, the son of Guṇachandra, king Nārasiṃha's visit to Belgoḷa, his gift of the three villages, Ballāla's capture of Uchchangi, and his confirmation of his father's grant are mentioned. The record seems to conclude with the statement that Adhyātini-Bālachandra, disciple of Nayakīrti, made a Jina temple, a great *śāsana* or inscription, a group of epitaphs and a series of tanks and ponds in memory of his guru. No. 327 (Plate XL) records the erection at Belgoḷa of the Pārśvanātha-basti, now known as Akkana-basti, by Āchīyakka, the wife of the king's minister Chandramauḷi, in 1181. After giving an account of the Hoysaḷa kings from Vinayāditya to Ballāla II, it proceeds to give some details regarding Chandramauḷi and his wife. Chandramauḷi, a worshipper of Siva, was a learned Brāhman well versed in logic, literature, Bharata-śāstra and various arts. He was the son of Śambhudēva and Akkavve. His wife Āchīyakka was a Jaina. Her descent is given thus :- Śiveya-nāyaka, a Jaina chief of Māsavaḍi-nāḍu; his wife Chandavve; their children: Bammādēva, Bāveya-nāyaka, Kālavve, Āchaladēvi—wife of Hemmāḍidēva, the ruler of Māsavaḍi, and Sōvapa-nāyaka; wife of the last, Bāchavve; their children Bammeya-nāyaka, Māra, Āchaladēvi, Chendavve and Kāma. Bammeya-nāyaka's wife was Dōchavve, the daughter of Malli-seṭṭi and Māchave-seṭṭikavve. His sister Āchaladēvi, the wife of the minister Chandramauḷi, had a son named Sōma. Her gurus were Nayakīrti and his chief disciple Bālachandra. Nayakīrti's other disciples were Bhānukīrti, Prabhāchandra, Māghaṇandi, Padmanandi and Nēmichandra. We are then told that on the application of Chandramauḷi the king gave the village Bammeyanahallī for the god Pārśvanātha set up by Āchaladēvi. Further grants of certain lands and dues



FRONT VIEW OF THE JAVAN BUDIST TEMPLE

W. J. VAN DER BEEK

are then mentioned. The grant of Bammeyanahalli by the king is also mentioned in an inscription at that village.¹ No. 831 also mentions the erection of the temple by Āchaladēvi. From 256 (107) we learn that on the petition of Āchaladēvi the king granted Bekka for the worship of Gominatēśvara. The period of this record is doubtful.²

Among the remaining records of this king, 335 (130), of 1195, after a brief notice of the Hoysala kings from Vinayaditya to Ballala II whose capture of Uchchangi is mentioned, proceeds to give the praises of the *mahā-maṇḍalācārya* Nayakīrti and after naming his disciples concludes with an account of the pious works of Nāgadēva, the *paṭṭaṇasvāmi* of the king. With regard to the disciples of Nayakīrti, Dāmanandi-traividya is added to those mentioned in the previous para. Some details are then given of the family of Nāgadēva, a lay disciple of Nayakīrti. He was the son of the minister Bammadēva and Jōgavve; his wife was Chandavve, the daughter of the *paṭṭaṇasvāmi* Malli-seṭṭi and Māchavē-Setṭikavve; he had a son named Mallidēva and a daughter of the name of Kāmaladēvi. It will be seen that his wife was the sister of the wife of Āchaladēvi's brother Bammeyanāyaka (see previous para). Nāgadēva caused to be made a dancing hall and a stone pavement in front of the god Parśva; the Nagara-Jinalaya; and in memory of the departed Nayakīrti a? *mudīja*, an epitaph, and a stone pavement and a dancing hall in front of the Kamaṭha-Parśva-basti. Then follows a grant to the Nagara-Jinalaya by the merchants of Belgoḷa who are described as born in the eminent line of Khaṇḍali and Mūlabhadra, as devoted to truth and purity, and as skilled in conducting various kinds of trade with many seaports. That Nāgadēva set up the epitaph of Nayakīrti we also learn from 66 (42), which records the death of that guru in 1176. Two more records relating to Nāgadēva, 326 (122) and 407, may also be noticed here. The former (Plate LXXIII), engraved in beautiful characters, records that Nāgadēva having made a tank under the name of Nāgasamudra and a garden, the disciples of Nayakīrti, namely, Bhānukīrti, Prabhāchandra, Bhaṭṭarakadēva and Nēmichandra, granted to Nāgadēva that garden and certain lands with the condition that he should pay four *gadyāṇas* every year for the worship of Gominatēśvara. The other epigraph states that the *paṭṭaṇasvāmi* Nāgadēva, in company with the *mahā-maṇḍalācārya* Nēmichandra and others, granted certain lands to Māra-gauḍa for having built a tank. The period of these records may be about 1200. No. 380 tells us that the general Vasudhaikabāndhava Rēchimayya set up the god Śāntinātha at Jinanāthapura and made over the temple to Śāgarapāndi, disciple of Śubhachandra-traividya who was the disciple of Māghanandi connected with the Śāvanta-basadi of Kollāpura. Though the king is not named here, we know from other inscriptions³ that Rēchimayya was a

1. EC, V, Chennarāyapaṭṇa 150, of 1182.

2. See Translations, page 115, note 2.

3. See *Mysore Archaeological Report* for 1909, page 21; EC, V, Arsikere 77; and EC, VII Shikārpūr 197.

general under him. Before he took service under Ballāla II he had been the minister of the Kalachuryas. The last record that remains to be noticed of this king's reign is 338 (128). It opens with a verse in praise of Nayakīrti and after naming his disciples as in 335 proceeds to say that their disciple Nayakīrti gave a charter to the merchants of Gommatapura, described as in 335, in the presence of the senior *māṇikyā-bhaṇḍārī* Rāmadēva-nāyaka, the minister of Sōmēśvaradēva who was the son of the *pratāpa-chakravartī* Vīra-Ballāla-Dēva. Among the details mentioned in the charter are some which are rather curious: "For house-tax at Gommatapura, beginning from the year Akshaya, the residents shall pay eight *haṇas* once for all as the capital on which one *haṇa* can be realised as interest, and live in peace for ever. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *dachārya* of the place shall himself pay them and settle the matter; it is no concern of the residents. If among the merchants of the place one or two, posing as leaders, teach the *dachārya* deceit and encourage him to covet small sums of money and ask for more, they are traitors to the creed, traitors to the king, enemies of the Bāṇajigas, gamblers, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *dachārya*. If without the consent of the merchants one or two leaders enter into the *dachārya*'s house or the palace, they are traitors to the creed." The date of the inscription appears to be 1206, judging from the mention of Nayakīrti's disciples as in 327 and 335, and of another Nayakīrti as their disciple. Ballāla II had no son named Sōmēśvara. Some chief of that name calls himself the king's son by courtesy. For a similar instance reference may be made to EC, X, Mālūr 10 where Dādi Singe-danṇāyaka calls himself the son of Ballāla III.

There is only one record, 186 (81), which refers itself to the reign of Nārasimha II, the son of Ballāla II. It ascribes paramount titles to him and records that Gommatā-setṭi, the son of Paduma-setṭi who was a lay disciple of Nayakīrti's disciple Adhyātmi-Bālachandra, made a money grant in 1231 as a perpetual endowment for the worship of Gommatēśvara and the twenty-four Tirthankaras. The titles applied to the king are the refuge of the whole world, favorite of earth and fortune, mahā-rājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, a sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, and establisher of the Chōla kingdom.

Similarly, we have a solitary record, namely, 246 (96), of 1273, relating to Nārasimha III, the grandson of Nārasimha II and the son of Sōmēśvara. It says that during this king's reign Sambhudēva and others granted certain lands, which they had purchased from the mahā-maṇḍalachārya Nayakīrti's disciple Chandra-prabha, to provide for milk-offerings for Gommatēśvara and the twenty-four Tirthankaras of the enclosure. The donor seems to be referred to in 199, of 1279.



PILLAR IN PORCH OF JAINA MATHA
M. C. 1000-1100 A.D.



GROUP OF JINA FIGURES IN JAIN MATHA

Myson Archaeological Survey

There is also another epigraph, 384 (129), which may perhaps be assigned to the same reign. Though it does not name the king, it contains a verse in praise of the Hoysala family and mentions a Jaina teacher Māghanandi as the royal guru of the (reigning) Hoysala king. After praises of Māghanandi of the Balātkāra-gaṇa of the Mūla-saṅgha, who was the author of the *Śāstrasdra*, and of his guru Kumuda-chandra, the inscription proceeds to record that Bālachandra, the disciple of the *mahā-maṇḍalāchārya* Nēmichandra-paṇḍita of the Ingaḷśvara-Dēsiya-gaṇa of the Mūla-saṅgha, and the jewel merchants of Belgola who were lay disciples of the *mahā-maṇḍalāchārya* Māghanandi of the Balātkāra-gaṇa made a grant of land for the god Ādinātha of the Nagara-Jinālaya in 1282. Reference is also made to a former grant recorded in 335, of 1195.

Nos. 254 (105), of 1398, and 253 (108), of 1432, refer incidentally to a terrible disease of king Ballāla, of which he was cured by the Jaina guru Chārūkīrti. The king referred to is Ballāla I (1100-1106), the elder brother of Viṣṇuvardhana. He had a very short reign, and a reason may perhaps be found in the illness thus alluded to, whatever it may have been, of which he was for a time cured as here stated. According to tradition¹ his life was threatened by some spirit, an enemy of his former birth, and Chārūkīrti by saving his life got the title Ballāla-jivara-kṣhaka².

VIJAYANAGAR.

The earliest of the records relating to Vijayanagar is 344 (136), (Plate LXXIV), which is of considerable interest as it refers to a reconciliation brought about by king Bukka-Rāya I between the Jainas and the Vaishṇavas in 1368. It opens with a verse³ in praise of the Śrīvaishṇava apostle Rāmanujāchārya and proceeds to say that the Jainas having made petition to the king about the injustice done to them by the Vaishṇavas, he, taking the hand of the Jainas and placing it in the hand of the Śrīvaishṇavas of the eighteen *nāḍis* or districts including the *āchāryas* of Śrīraṅgam Tirupati Kānchi and Mēlkōṭe, and other Vaishṇava sects, and declaring at the same time that there was no difference between the Vaishṇava and the Jaina creeds, decreed thus: The Jaina creed is, as before, entitled to the five great musical instruments and the *kalasa* or vase. If loss or advancement should be caused to the Jaina creed through the Vaishṇavas, the latter will kindly deem it as loss or advancement caused to their own creed. The Śrīvaishṇavas will to this effect kindly set up a *śāsana* or inscription in all the *bastis* of the kingdom. For as long as the sun and moon endure the Vaishṇava creed will continue to protect the Jaina creed. The Vaishṇavas and the Jainas are one body: they must not be viewed as

1. See the *Bhujabali-kataka* of Doḍḍaiya (c. 1550).

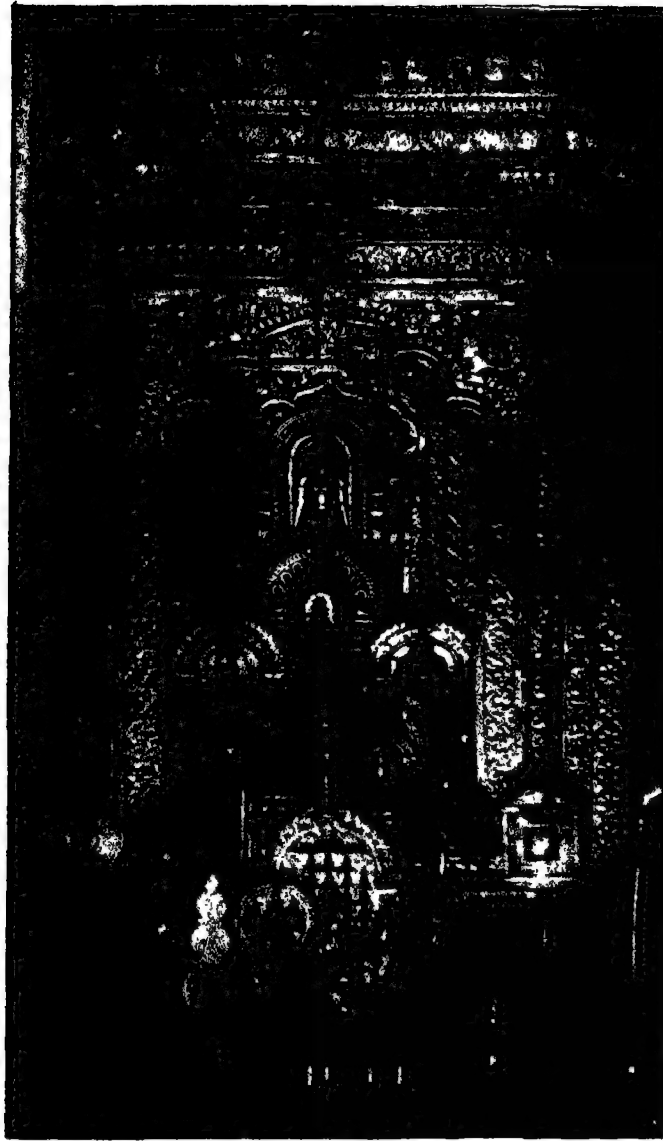
2. The title is usually given as Ballāla-jivarakṣhāpālaka.

3. This forms the last verse of a short poem of five verses known as *Dhātīpanchaka* in praise of Rāmanujāchārya.

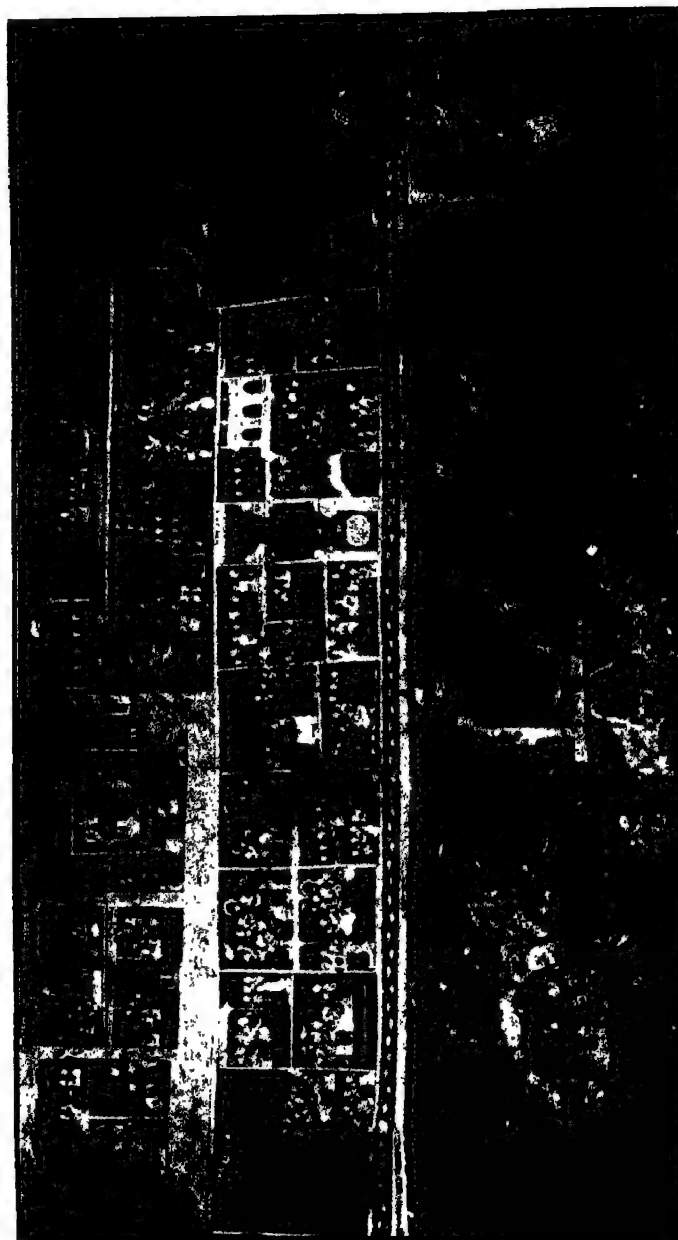
different. Tātayya of Tirupati will, out of the money levied from every Jaina house throughout the kingdom, appoint twenty servants as a bodyguard for the god at Belgoḷa and repair ruined Jina temples. He who transgresses this decree shall be a traitor to the king, a traitor to the *saṅgha* and the *saṃuddya*". The addition engraved at the top states that a Jaina merchant of Kalleha¹ applied to the king and had something, probably the inscription EC, IX, Māgaḍi 18, which is another version of the present inscription, renovated by Tātayya of Tirupati. An earlier record at Kambadahalli², which registers the grant of certain privileges to the Jainas by the Śaivas, may not be without interest in this connection. It states that the possessors of all the ascetic qualities, followers of the Lakulīśvara doctrine, performers of the rites of the five kinds of *dikṣhe* or initiation, the seven crores of Śrī-Rudras, having met together, granted to the *basti* at Kambadahalli the name Ekkōṭi (seven crores)-Jinālaya and the privilege of the band of five chief instruments. He who said "This should not be" was to be looked upon as a traitor to Śiva. The period of the epigraph may be about 1200.

No. 329 (128) records the death of Harihara II in the year Tārana, which would be equivalent to 1404. That this was the date of his death is confirmed by the inscription EC, VIII, Tirthahalli 129. We learn from 337 that Bhīmā-Dēvi, the queen of Dēva-Rāya-mahārāya and a lay disciple of Paṇḍitāchārya, set up the image of Śāntinātha in the Mangāyi-basti. The king mentioned here is most probably Dēva-Rāya I and the information that he had a Jaina queen of the name of Bhīmā-Dēvi appears to be new. The date of the inscription may be about 1410. No. 253 (92) introduces us to Irugapa, the general of Harihara II, and records the grant by him of Belgoḷa, together with a grove and a tank built by him, for Gomina-tēśvara. A large portion of the inscription is taken up with an account of the pedigree and praises of Irugapa. His pedigree is thus given:—The general Baicha, minister of Bukka-Rāya I; his sons Mangapa, Irugapa and Bukkapa; Mangapa's wife Jānaki; their sons Baichapa and Irugapa. After praises of Paṇḍitārya and Śrutamuni the record states that the grant was made in the presence of the latter. The date of the present record being 1422, we have to infer that Irugapa lived during the reign of Dēva-Rāya II also. He was a Sanskrit scholar, and wrote the metrical lexicon *Nāṇḍartharatnamālā*. Two of his inscriptions³ bearing the dates 1382 and 1387 contain praises of Paṇḍitārya and a third⁴, dated 1385, states that he built the Kunthu-Jinālaya at Vijayanagar. Two epigraphs, 328 (125) and 330 (127), the latter containing only a portion of the former, record the death of Dēva-Rāya II in the year Kshaya, which would correspond with 1446.

1. Kalya in the Māgaḍi Taluk of the Bangalore District.
2. *Mysore Archaeological Report* for 1915, p. 67.
3. *E.I.*, VII, 115.
4. *S.I.I.*, I, 156.



MANDASANA IN JAINA MITHA
Major Archaeological Survey



TEMPLE OF THE GODS AT AIN MATHA

MYSORE.

The earliest of the inscriptions relating to the kings of Mysore is 250 (84), dated 1684. It says that the mahā-rājādhirāja rāja-paramēśvara, lord of the city of Maisūr, Chāma-Rāja-Oḍeyar, finding that the temple lands of Belgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, whereupon the merchants unanimously agreed to release the mortgage as a work of merit in the presence of Gommatēśvara and their guru Chārūkīrti-paṇḍita. Among the men sent for by the king were Bomyappa, son of the poet Panchabāṇa (p. 13), and the poet Bommanappa. The whole transaction is related with some additional details in 352 (140) which is a copper plate grant bearing the same date. This grant applies a few more titles to the king such as a spear to the heads of hostile kings, an adamantine cage to refugees, and emperor of the six *dharma*s, and adds a strict prohibition against any of the temple managers mortgaging the lands in future and against any one granting a mortgage thereon. Though the inscriptions do not expressly say so, the king must have visited Belgoḷa in connection with the above transaction. The *Munivamsābhyaṇḍaya* of Chidānandakavi (c. 1680) gives several details of the king's visit to Belgoḷa. It says: "King Chāma-Rāja of Mysore came to Belgoḷa and taking his seat in the hall in front of Gommatēśvara saw the god. Leaving the enclosure he came to the porch and had the inscriptions on both sides read out to him. He learnt how Chāmunda-Rāja came to Belgoḷa and at the instance of his guru Nēnichandra endowed villages of the revenue value of 1,96,000 *varahas* for the god. The king then entered Siddhara-basti and from the inscriptions read out to him learnt details about the spiritual succession, greatness and works of the Jaina gurus. He afterwards enquired where the guru had gone. The poet Bommanappa, one of the temple managers, replied thus: 'Through the trouble caused by the Telugu chief Jagadēva worship of Gommatēśvara was stopped, and the guru Chārūkīrti left the place and was living at Bhallātāktipura (Gērusoppe) under the protection of Bhairavarāja.' Thereupon the king told him to send for the guru, promising a new grant. Getting down to Belgoḷa he visited the Bhaṇḍari-basti and after paying a visit to all the temples on Chandragiri returned to Seringapatam. Padumaṇa-seṭṭi and Padumaṇa-paṇḍita were sent to bring Chārūkīrti from Bhallātāktipura, and on his arrival he was sent to Belgoḷa with due honors. A grant was also made by the king." Jagadēva mentioned here was the chief of Chennnapaṭṭaṇa who was defeated by Chāma-Rāja and dispossessed of his principality in 1630.

No. 401 records the grant of the village Rāgibommenahalli in 1672 by Doḍḍa-Dēva-Rāja-Oḍeyar for the upkeep of a feeding-house for Brāhmaṇas, and 365 says, as stated before (p. 31), that Chikka-Dēva-Rāja-Oḍeyar caused the *kalyaṇi* or pond at Belgoḷa to be built. The *Sthala-purāṇa* says that Doḍḍa-Dēva-Rāja-Oḍeyar visited

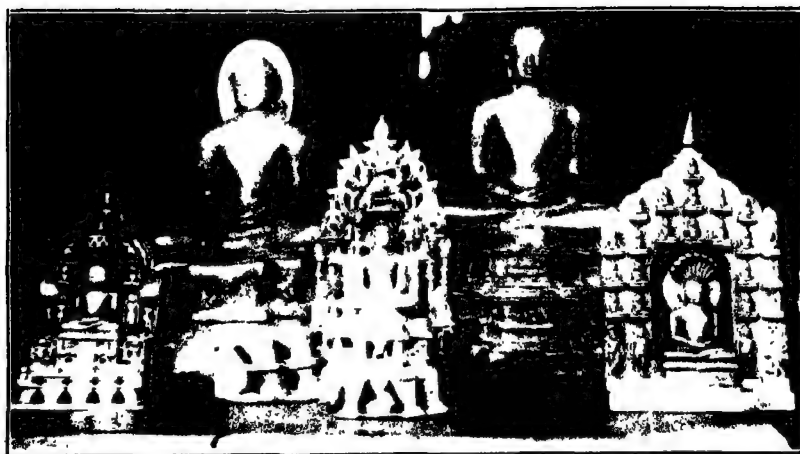
Belgoḷa in Śaka 1595 (1672). No. 249 (83) refers to a visit paid by Kṛishṇa-Rāja Oḍeyar I to Belgoḷa in 1723 and registers the grant by him of certain villages including Belgoḷa for the worship of Gommatēśvara and of the village of Kabāḷe for the maintenance of the alms-house situated near the Chikka-Dēva-Rāja pond. After praises of the king the inscription states that on seeing the face of the divine Gommatā he was greatly pleased, and, with horripilation, made the grant. In the *Gommatēśvara-charite* of Anantakavi (c. 1780) it is stated that the king visited Belgoḷa accompanied by his general Dēvayya and the *sarrādhikāri* Cheluvayya. There are three records relating to the reign of Kṛishṇa-Rāja-Oḍeyar III, of which two, 353 and 354, are *sanads* or grants written on paper. The former, issued by Pūṛṇaiya, the king's minister, in 1810 confirms the former grant of Kabāḷu by Kṛishṇa-Rāja-Oḍeyar I on the application of Komāra-heggaḍi of Dharmasthala below the Ghāts. The latter, issued by the king, records the grant in 1830 of three villages to provide for the expenses and repairs of all the temples at Belgoḷa. After a few verses in praise of the goddess Chāmuṇḍikā and the Boar incarnation of Viṣṇu, the *sanad* proceeds to give the titles, etc. of the king thus: "The rājādhirāja rāja-paramēśvara prauḍha-pratāpa apratima-vīra-narapati, *hiruḍ-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yadu race, possessor of the insignia of among others the conch the discus the elephant-goad the axe the *makara* the fish the *śarabha* the *sālva* the *gaṇḍabheruṇḍa* the boar Hanumān Garuḍa and the lion, Kṛishṇa-Rāja-Oḍeyar of Mysore, son of Chāma-Rāja-Oḍeyar and grandson of Immāḍi-Kṛishṇa-Rāja-Oḍeyar of the Ātrēya-gōtra Āśvalāyana-sūtra and Rik-sākṣā, seated on the resplendent jewel throne on which Rāja-Oḍeyar and other paramount kings descended from the lunar race had successively sat in the great Mysore kingdom, the abode of the wealth of the Karmāṭaka country which is an ornament of all the countries that adorn the whole circle of the earth." The number of the temples is given as thirty-three: eight on Dodḍa-betṭa, consisting of the big god (Gommatā) and seven minor temples, sixteen on Chikka-betṭa, eight in the village; and one on the hill at Maleyār. Formerly the *maṭha* or monastery was in receipt of a cash grant of only 120 *varahas* to meet all these expenses; and as the amount was found insufficient, the present grant of three villages was made in lieu of the former cash grant on the application of Lakṣmīpāṇḍita of the palace.

It has to be stated here that the Sanskrit version printed as 141 in the previous edition, which is not now forthcoming, is based on the two *sanads* noticed above. No such Sanskrit *sanad* was granted to the *maṭha* by Kṛishṇa-Rāja-Oḍeyar III. Being a fanciful paraphrase in Sanskrit of the above-mentioned Kannada *sanads*, recently composed by some Jaina Pandit, it is misleading in its contents inasmuch as the composer has omitted a great deal of what is contained in the originals and introduced much foreign matter with the sole object of giving the record a Jaina complexion.

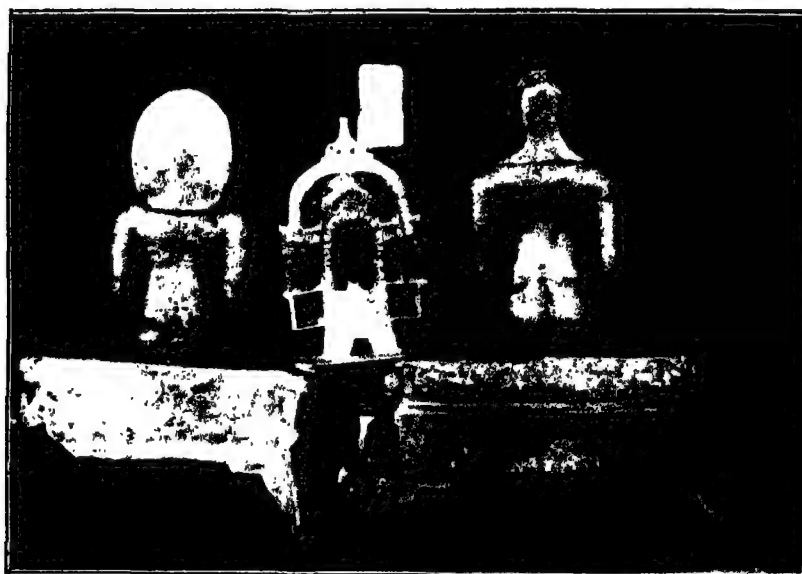


MASTOQUE AND PANDOLINO CASTLES, HOUSTON

PLATE XLVIII



1. FRONT VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA



2. BACK VIEW OF JINA FIGURES AT SRAVANA BELGOLA
Myron Archer Collection

The remaining inscription of **Kṛishṇa-Rāja-Oḍeyar III's** reign, 223(98), records that **Dēvarāja-arasu**, head of the body-guard, police and cavalry departments at the king's court, and son of **Cheluva-arasu** of **Satyamangala** descended from **Chavunḍa-Rāja**, having died on the day of the head-anointing festival of **Gommatēśvara**, his son **Putṭa Dēvarāja-arasu** made a money grant in 1827 for special worship of the god every year. A visit paid by His Highness **Kṛishṇa-Rāja-Oḍeyar IV**, the present **Mahārāja**, to **Belgola** is indicated by his initials **K. R. W.** engraved on the summit of **Chikka-beṭṭa**, the date given being the tenth of November, 1900.

THE KADAMBAS.

No. 443, of about 900, already referred to when speaking of the **Kanchinadone** (p. 9), says that three boulders were brought to that place by order of some **Kadamba** chief. We have no information as to who this **Kadamba** was, nor are we told the reason why the boulders were brought.

THE NOLAMBAS OR PALLAVAS.

Chāmunda-Rāja's defeat of **Nolamba-Rāja** is mentioned in 281(109). The **Nolamba** chief referred to here may be **Nanni-Nolamba**, the son of **Dilipa**. No. 318 (120), of about 1217, names a chief **Vira-Pallavarāja** of **Arakere** and his son **San-kara-nāyaka**. The latter is also mentioned in 170 (73) and 171.

THE CHOLAS.

The fragmentary inscription 378, of about 1015, mentions a **Chōla-Pernadi** as fighting against the **Gangas**. The king alluded to is evidently **Rājendra-Chōla**. **Ganga-Rāja's** defeat of the **Chōla** feudatories **Narasingavarma** and **Dānōdara** is related in 240, 251 and 397.

THE CHANGALVAS.

The **Changalvas** were a line of kings who ruled in the west of the **Mysore District** and in **Coorg**. They claimed to be **Yādavas**. Their original territory was **Changa-nāḍu**, corresponding chiefly with the modern **Huṇṣūr Taluk** of the **Mysore District**. No. 288 (103) introduces us to a king of this dynasty named **Kulōttunga-Changalva-Mahādēva** and tells us that his minister's son **Channa-Bommarasa** caused to be renovated the ? upper storey of **Gommatēśvara** in 1509. This king is also mentioned in **E C, IV, Huṇṣūr 63**, of 1502.

NIDUGAL.

The early rulers of **Nidugal** were of the solar race and claimed descent from **Karikāla-Chōla**. They bore the title 'lord of **Oreyūr**', **Oreyūr** being the name of the ancient **Chōla** capital near **Trichinopoly**, and added **Chōla-mahārāja** to their names. Their capital was **Penjern**, now **Hēmāvatī** in the **Anantapur District**. One of the kings of this dynasty was **Irungōla**, a contemporary of the **Hoysala** king **Vishṇuvardhana**. We learn from 66 (42) that he was a lay disciple of **Nayakirti-siddhānta-dēva**, and from 349 (138) that he was defeated by **Vishṇuvardhana**.

NUGGEHALI.

No. 406 states that Tirumalarāja-nāyaka, son of Dāsapa-nāyaka of Nuguhali, granted the village of Dāsapura for the spiritual welfare of his father. It is not clear if the donor is identical with his namesake, the father of Rāyaṇarāja who was a feudatory of the Vijayanagar king Achyuta-Rāya¹. If so, the date of the record may be 1540.

A few incidental references to other kings and chiefs may also be noticed here. No. 11 (plate LIX), which is the epitaph of Arisṭhanēmi, states that king Dīṇḍika was present at the time of the guru's death. I once² identified this king provisionally with the Dīṇḍika of the Udayēndiraṇ plates of Prithivīpati II³ and came to the conclusion that the period of the record was about 800. But the characters are older by nearly two centuries and the two Dīṇḍikarājas cannot be identical. This was also the opinion of the late Dr. Fleet. No. 34 (Plate LX), of about 700, which is the epitaph of Nāgasēna, seems to mention a chief of the name of Nāga-nāyaka. In 69 it is stated that Prabhāchandra was honored by king Bhōja of Dhārā, and Yasahkīrti by the king of Simhala (Ceylon). No. 67 states that Akalauka defeated the Bauddhas in disputation at the court of king Himaśtāla and that Svāmi got that name from the Pāṇḍya king. As Jaina tradition says that Himaśtāla ruled at Kānchi, he was probably a Pallava king. Two chiefs Garudakēśarāja and Balāditya, king of the Vatsas, are named in 149 and 457 respectively. In 64 are mentioned the *sāmantas* Kēdāra-Nakarasa, Kāmadēva and Nimbādēva as lay disciples of Māghanandi, and the generals Marīyane and Bharata together with the officers Būchinayya and Kōrayya as lay disciples of Gaṇḍa-vimukta-dēva. That Nimba was a lay disciple of Māghanandi is also stated in an inscription at Tērdāl⁴. He is praised as the crest-jewel of *sāmantas* in the *Ēkatvasatati* of Padmanandi, a disciple of Śubhachandra who died in 1123. Two officers the *mahā-pasiyata* (master of the robes) Vijayappa and the *mahā-pasiyata* Tirumappa are mentioned in 237, of 1196, and 199, of 1279, respectively. No. 387 mentions a chief of the name of Singyapa-nāyaka and 65, of 1313, another named Gunmatṭa, the ruler of Belukere, who set up the epitaph of a Jaina guru named Śubhachandra. The *viragal* 405, which appears to be dated 1333, records the death of the possessor of all titles Kēta-gavuḍa in a battle with the Turakas or Muhammadans. Finally, 254, of 1398, mentions two chieftains Hariyana and Maṇikkadēva as lay disciples of Paṇḍitārya.

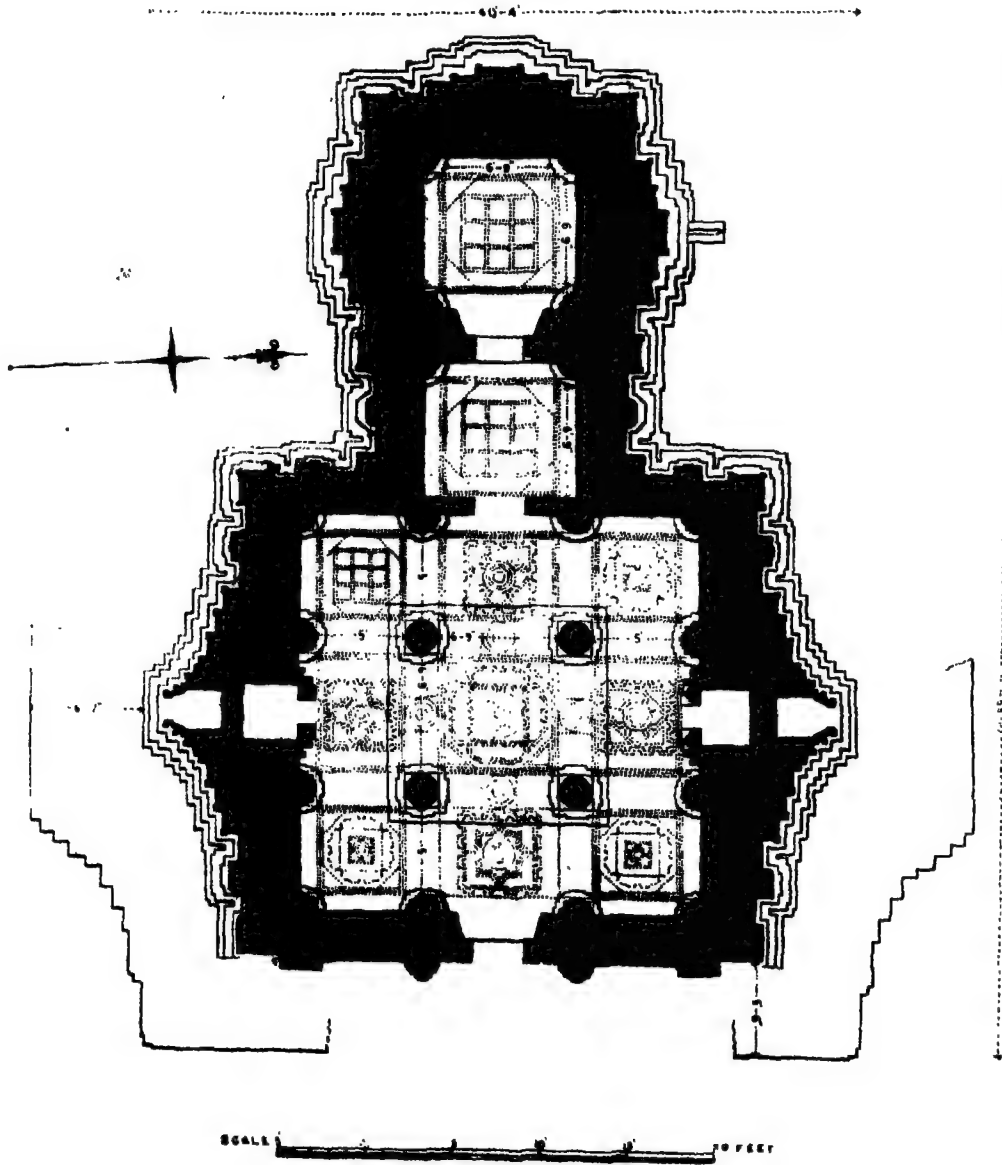
1. See *Madras Epigraphical Report* for 1900, p. 28.

2. *Mysore Archaeological Report* for 1909, p. 13, *ibid.* for 1910, p. 24.

3. *S. I. I.*, II, 381.

4. *I. A.*, XIV, 14.

SANTINATHA BASTI AT JINANATHAPURA



MISCELLANEOUS INSCRIPTIONS.

We may now proceed to consider the inscriptions which are of a miscellaneous character. They form a large number and consist of epitaphs, records of pilgrims, grants by private individuals, succession lists of Jaina gurus, and so forth.

EPITAPHS.

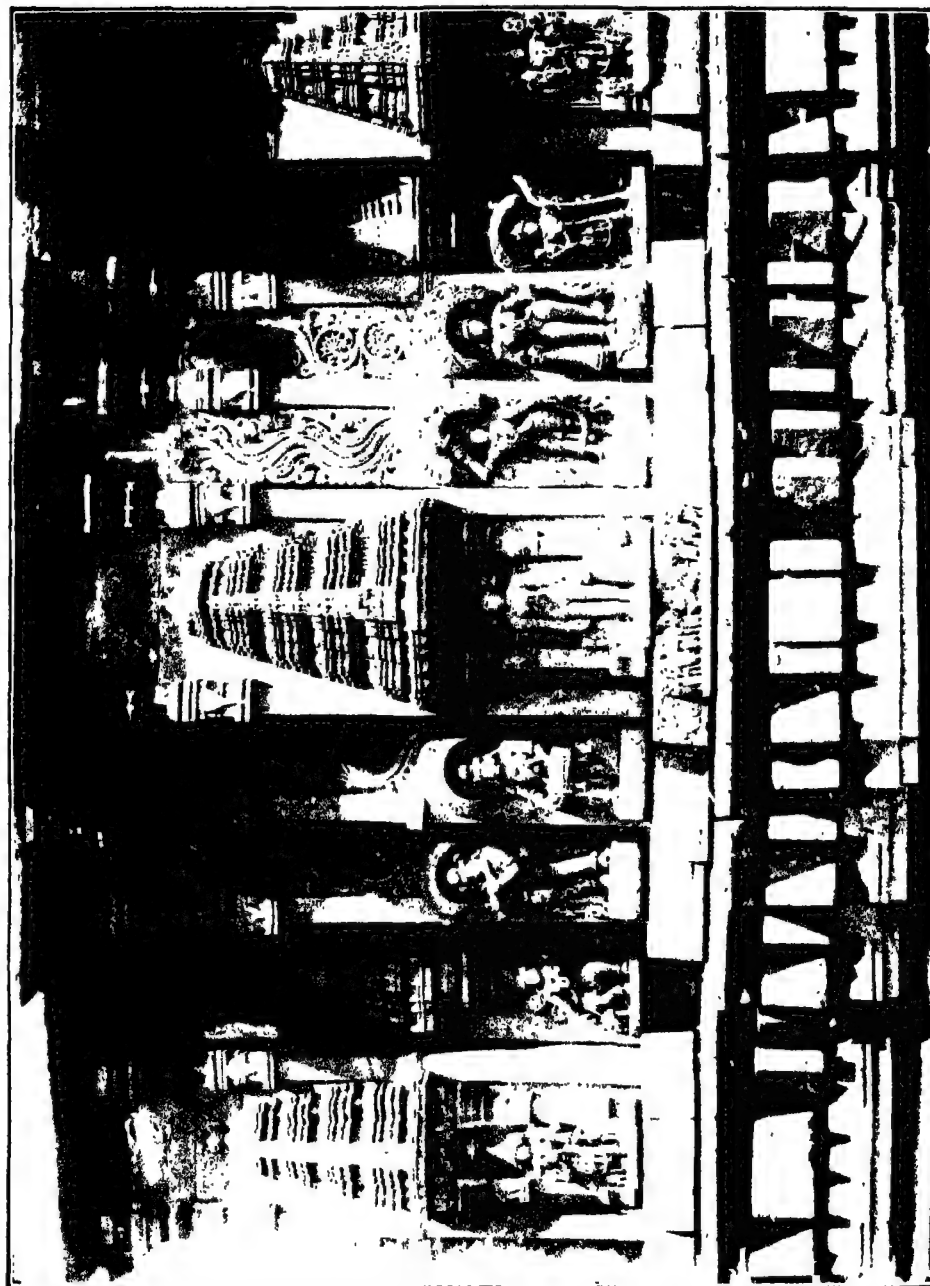
Some of the epitaphs, namely, 1, 11, 64-66, 117, 118, 126-129, 159, 389 and 477, have already been noticed in more or less detail in the previous sections. The remaining ones, about eighty in number, many of which go back to the seventh and eighth centuries, record the death of men and women, mostly monks and nuns, by religious suicide. Before examining them in detail it is necessary to say a word or two about the way in which death was brought about. The men and women starved themselves to death in performance of a vow called *sallēkhanā* which is thus described in the *Ratnakaraṇḍāka* of Samantabhadra:—"When overtaken by calamity, by famine, by old age, or by incurable disease, to get rid of the body for *dharma* is called *sallēkhanā*. One should by degrees give up solid food and take liquid food; then, giving up liquid food, should gradually content himself with warm water; then, abandoning even warm water, should fast entirely; and thus, with mind intent on the five salutations¹, should by every effort quit the body."² In his *Dharmāmṛita* Āśadhara says: "Firm faith in Jainism, observance of the *anu-, guṇa-* and *śikṣā* vratas, and *sallēkhanā* according to rules at the time of death—these complete the duties of a householder."³ The term *sallēkhanā* is used only in three epitaphs⁴; but in several others the words *śamādhi*⁵ and *sanyasana*⁶ occur as its synonyms⁷. The word used for epitaph is *nisidige*.⁸ In a few cases the period of the fast is mentioned: *e.g.*, one month in 25, twenty-one days in 33, three days in 59, and one month each in 143 and 167. The epitaphs range in date from about 600 to 1809. Of the eighty mentioned above, sixty-four commemorate the death of

1. See Translations, page 44, note 1.
2. Upasargē durbhikṣhē jarasi ruḍḍyām oha niḥpratīkāre |
dharmāya tanu-vimōchanam āhuḥ sallēkhanām āryāḥ ||
Āhāraṃ parihāpya kramasāḥ śnigdhāṃ vivardhayēt pānaṃ |
śnigdhāṃ cha hāpayitvā khara-pānaṃ pūrujēt kramasāḥ ||
khara-pāna-hāpanāni api kṛtvā kṛtvōpavāsam api śaktyā |
pauṇḍra-namaskāra-manās tanum tyajēt sarva-yatnēna ||
3. Samyaktvaṃ amalāny ānu-guṇa-śikṣā-vratāni maruṇtē |
sallēkhanā cha vidhinā pūruṇḥ sāgāra-dharmō'yam ||
4. 118, 258 and 389.
5. 1, 2, 22, 59, 98, 106, 108, 114, 128, 129, 142, 143, 258, 351 and 495.
6. 15, 24, 28, 33, 34, 68, 75—77, 88, 97 and 102.
7. See Translations, page 2, note 2; and page 4, note 3.
8. In 65, however, the corrupt form *nistige* is used.

men, mostly monks, and sixteen the death of women, mostly nuns. Forty-eight¹ of the former and eleven² of the latter are of the seventh and eighth centuries, the rest³ of both the classes being of a later period. Nos. 1 (Plate LVII) and 11 (Plate LIX), though casually referred to before, deserve some more notice owing to their antiquity and historical importance. They seem to be the earliest records extant at Belgola. No. 1 records the death of a Jaina guru named Prabhāchandra. After verses in praise of Vardhamāna or Mahāvīra, whose doctrine, it says, was still flourishing at Viśālā, a line of Jaina teachers who succeeded him is named. They were: Gautama-gaṇadhara, his immediate disciple Lohārya, Jambu⁴, Viṣṇu-dēva, Aparājita, Gōvardhana, Bhadrabāhu⁵, Viśakha, Prōshṭhila, Kṛittikārya, Jayanāna, Siddhārtha, Dhritishēṇa, Buddhila⁶, and others. Bhadrabāhusvāmī, of this illustrious succession of regularly descended great men, by his acquaintance with the true nature of the eight-fold omens and power of knowing the past, present, and future, having foretold in Ujjayani a period of twelve years of famine, the entire *saṅgha* or Jaina community set out from the north to the south. By degrees they reached a populous and prosperous country when, separating himself from the *saṅgha*, an *āchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the entire *saṅgha* and, in company with a single disciple, mortifying his body on the cold rocks, accomplished (*samādhi*). And in course of time seven hundred *yishis* or ascetics similarly accomplished (*samādhi*).

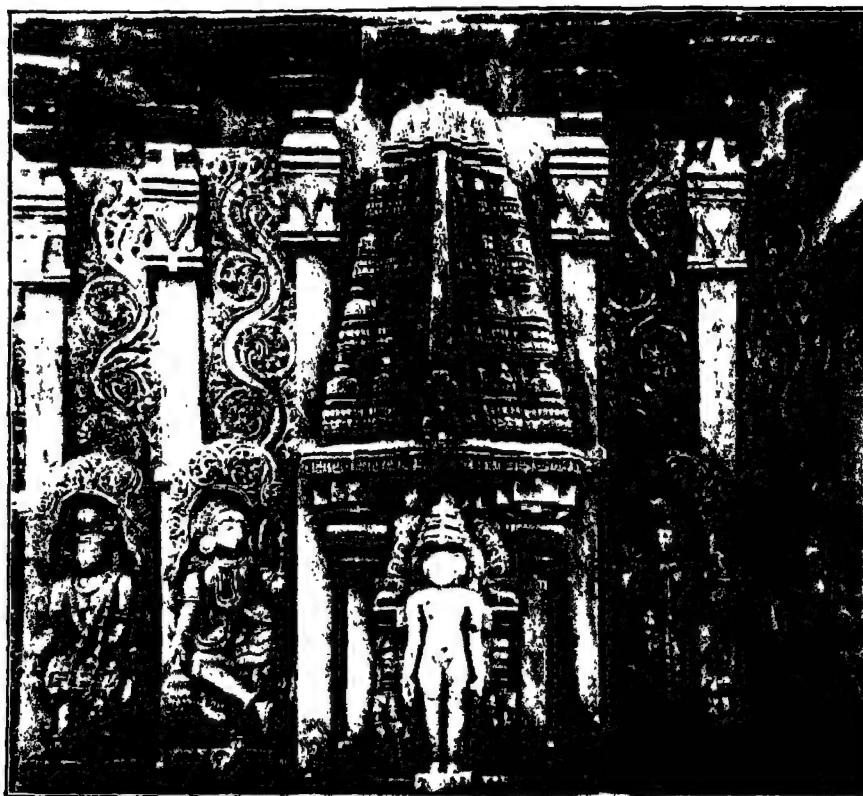
This record has been dealt with by the two scholars Drs. Leumann and Fleet. The former⁷ explains the inscription as composed of two quite separate and independent parts, the first, ending with *prāptavān* in line 6, where he would 'put a full stop'; the second, from there to the end. The former contains the account of Bhadrabāhu and the migration to the south; the other, which is the immediate object of the inscription, records the end of the *āchārya* Prabhāchandra. The two events he considers there is no reason whatever to synchronise, and would separate them by many centuries. To justify this piecemeal treatment of the inscription, he represents that the first part was a customary beginning of Digambara inscriptions 'by way of an historical introduction.' Plausible as this appears in theory, it

1. 1, 2, 5, 6, 8, 9, 11-15, 19, 21-34, 75, 77, 79-85, 88, 92, 93, 95, 99, 102-106, 109, 111, 113, 115 and 116.
2. 7, 18, 20, 76, 96, 97, 98, 107, 108, 112 and 114.
3. 62, 63, 67, 140, ? 160, 163, 167, 168, 254, 258, 269, 272-274, 426 and 495 of men; 68, 136, 156 and 351 of women.
4. These were the three Kēvalis. The second is Sudharma in the usual list.
5. These were four of the five Śrutakēvalis.
6. These seven were Daśapūrvis, out of eleven.
7. *Vienna Oriental Journal* for 1893, 382.



SECTION WALL, TEMPLE OF SIVANATHA EAST, TIRUVARUR, A.

PLATE I.



WEST WALL OF SANTINATHA-BASIL, JNANATHALLU
Phot. by the author, 1904

is opposed to fact, for not a single inscription has been found with this introduction. Further, this mode of dividing the inscription is in contradiction to the plain continuity of the narrative. For it is evident that Prabhāchandra accompanied the *saṅgha* on its migration. He is expressly stated, when he found that his end was near, to have dismissed the entire *saṅgha*, all save one disciple who remained with him to the last. What *saṅgha* could this be but the *saṅgha* previously mentioned in the inscription as migrating from the north to the south? The whole inscription thus hangs together in an intelligible consecutive narrative. The name Prabhāchandra is not an uncommon one among the Jaina gurus, and occurs at all periods. In the effort to discover some one of the name of sufficient distinction to whom it can be fitted, a certain Digambara teacher, praised by Jinasēna, is suggested, who cannot be shown to have lived till a later time than that of the inscription, and of course he would in no way be connected with the migration. Dr. Fleet¹, who accepted the above-mentioned disjointed treatment of the inscription, tried to make out that the Bhadrabāhu of the inscription was not the Śrutakēvali of that name, but a later one who lived in the first century B.C. This opinion appears to have been based on the supposition that two different Bhadrabāhus are mentioned in the inscription. But this is not at all the case. We have to bear in mind that the inscription is not a synchronous record; it was engraved long after the death of Prabhāchandra who was a member of the *saṅgha* that migrated to the south. The last sentence of the inscription which states that in course of time (after Prabhāchandra's death) seven hundred ascetics accomplished *samādhi* makes this fact quite clear. The writer of the record in describing the distinguished lineage of the Śrutakēvali Bhadrabāhu mentions some of his illustrious successors also. It is not at all likely that he had a second Bhadrabāhu in mind. The whole trend of Jaina tradition and literature goes to show that it was the Śrutakēvali Bhadrabāhu that predicted the famine. The period of the record may be about 600; but according to the scholars mentioned above it is the seventh century.

No. 11 (Plate LIX), which is the epitaph of Arisṭhanēmi, is of some importance as it names a king who was present at the time of the guru's death. It opens with the statement that an *āchārya*, evidently Arisṭhanēmi, mentioned further on, came to the south with a large number of disciples, and then proceeds to say that he died on the Kuṭavapra hill and that even king Diṇḍika was there as a witness. A lady named Kampitā, probably the queen of Diṇḍika, is also mentioned as doing honor to the *āchārya*. In my *Archaeological Report* for 1909 (para 45) I identified this king with the Diṇḍika (c. 800) of the Udayēndiram plates of Prithivīpati II² and Dr. Hultzsch, too, approved of this identification³. But on palaeographic grounds

1. *E. I.*, IV, 24.

2. *S. I. I.*, II, 381.

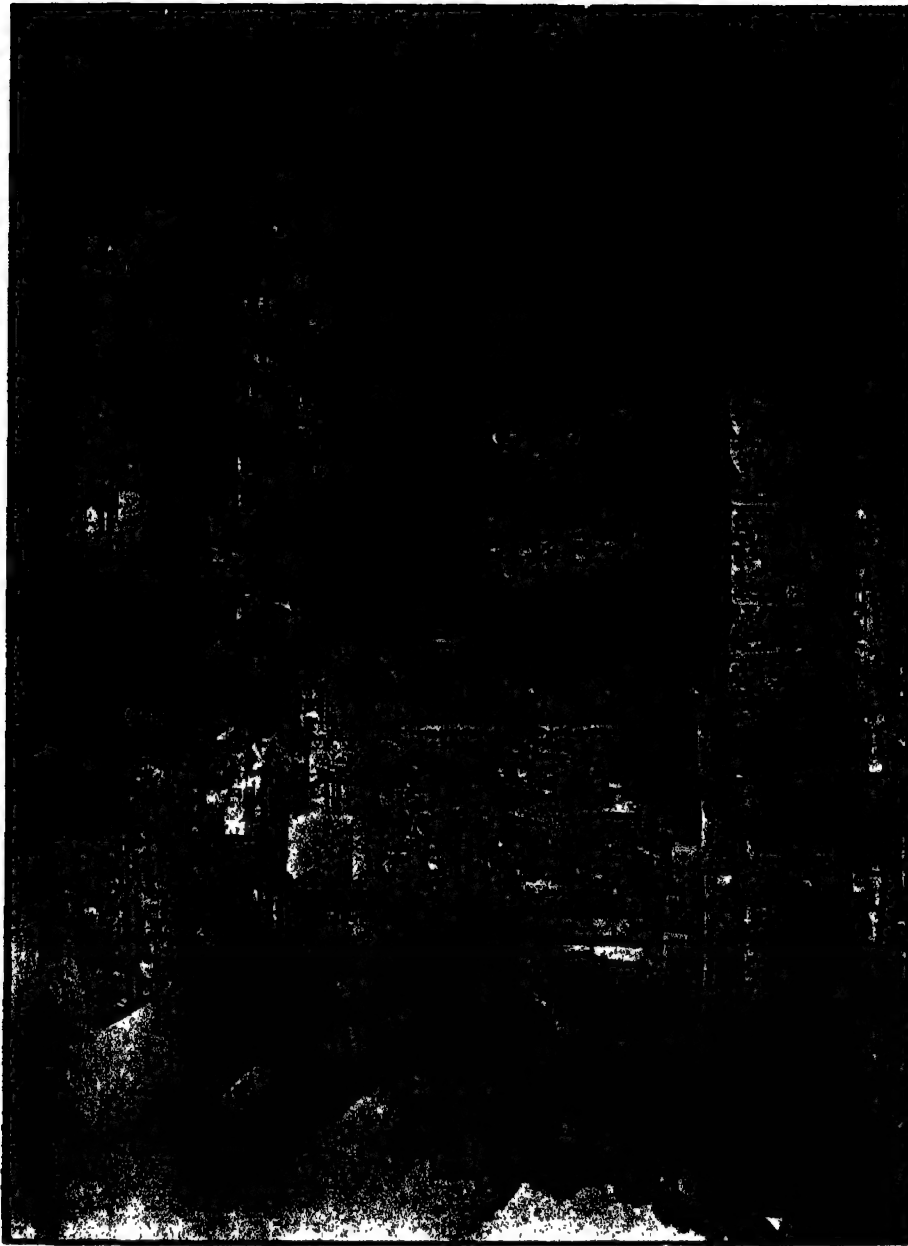
3. *Mysore Archaeological Report* for 1910, p. 24.

the present record cannot be brought down to a later period than about 650. This was likewise the opinion of the late Dr. Fleet. I therefore think that the two Diṇḍikas cannot be the same. The Tamil chronicle *Koṅḍiśārdjakkal* mentions a Chēra king Diṇḍikara¹ as having succeeded Mādhava III, but much cannot be built upon this statement as the chronicle is not a trustworthy record.

Among the monks whose death is recorded in the remaining early epitaphs may be mentioned Balādēva-muni, son of Kanakasēna (No. 2, of about 650, Plate LVIII); Tirthada-goravaḍigaḷ; Uḷḷikkal-goravaḍigaḷ; Guṇasēna-guravar of Kottara, disciple of Mōni-guravar of Agali; Pānapa-bhaṭāra of Nedubore; Sarvajña-bhaṭṭāraka of Vēgūr; Akshayakīrti of southern Madhurā, who was bitten by a snake; Guṇadēva-sūri; Balādēva-guravaḍigaḷ, disciple of Dharmasēna-guravaḍigaḷ of Velmaḍa of Kit-tūr; Ugrasēna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanūr; Māsēna-ṛishi (No. 27, of about 700, Plate LX); Mellagavāsa-guravar of Inuṅgūr; Śāntisēna-muni, who renovated the Jaina faith when it had become weak after the time of the sages Bhadrabāhu and Chandragupta (No. 31, of about 650, Plate LXI); Siṅga-ṇandi-guravaḍigaḷ, disciple of Veṭṭeḍe-guravaḍigaḷ; Nāgasēna-guravaḍigaḷ, disciple of Ṛishabhasēna-guravaḍigaḷ, conqueror of the assemblage of enemies through Nāganāyaka (No. 34, of about 700, Plate LX); Upavāsapara, disciple of Vṛishabha-nandi (No. 75, of about 650, Plate LXIV); Baladēvāchārya (No. 82, of about 750, Plate LXV); Chandradēvāchārya, renowned in the Nadi kingdom (No. 84, of about 700, Plate LXVI); Pushpaṇandi (No. 85, of about 750, Plate LXVI); Nandisēna-muni (No. 88, of about 700, Plate LXVII); Viśaḍoka-bhaṭāra of the Koḷattūr saṅgha; Indranandi-āchārya; Pushpasēnāchārya of the Navilūr saṅgha; Śrīdēvāchārya; Vṛishabhanandi, disciple of Maunīyāchārya of the Navilūr saṅgha; and Mēghanandi-muni of the Navilūr saṅgha. And among the nuns whose death is commemorated in the early epitaphs are Dhaṇṇekuttārēvi-guravi, female disciple of Perumāḷu-guravaḍigaḷ; Jambu-nāygiṛ; Nāgamati-gantiyar, female disciple of Mōni-guravaḍigaḷ of Chittūr in Adeyaṛe-nāḍu; Sasimati-gantiyar (No. 76, of about 700, Plate LXV); Rājñimati-gantiyar of the Āṇi-gaṇa of the Navilūr saṅgha; Anantāmati-gantiyar of the Navilūr saṅgha (No. 98, of about 700, Plate LXVIII); Ārya of the Mayūragrāma-saṅgha (i.e., Navilūr saṅgha); Guṇamati-avvegaḷ of the Navilūr saṅgha; and Prabhāvatī and Damitāmati, also of the Navilūr saṅgha.

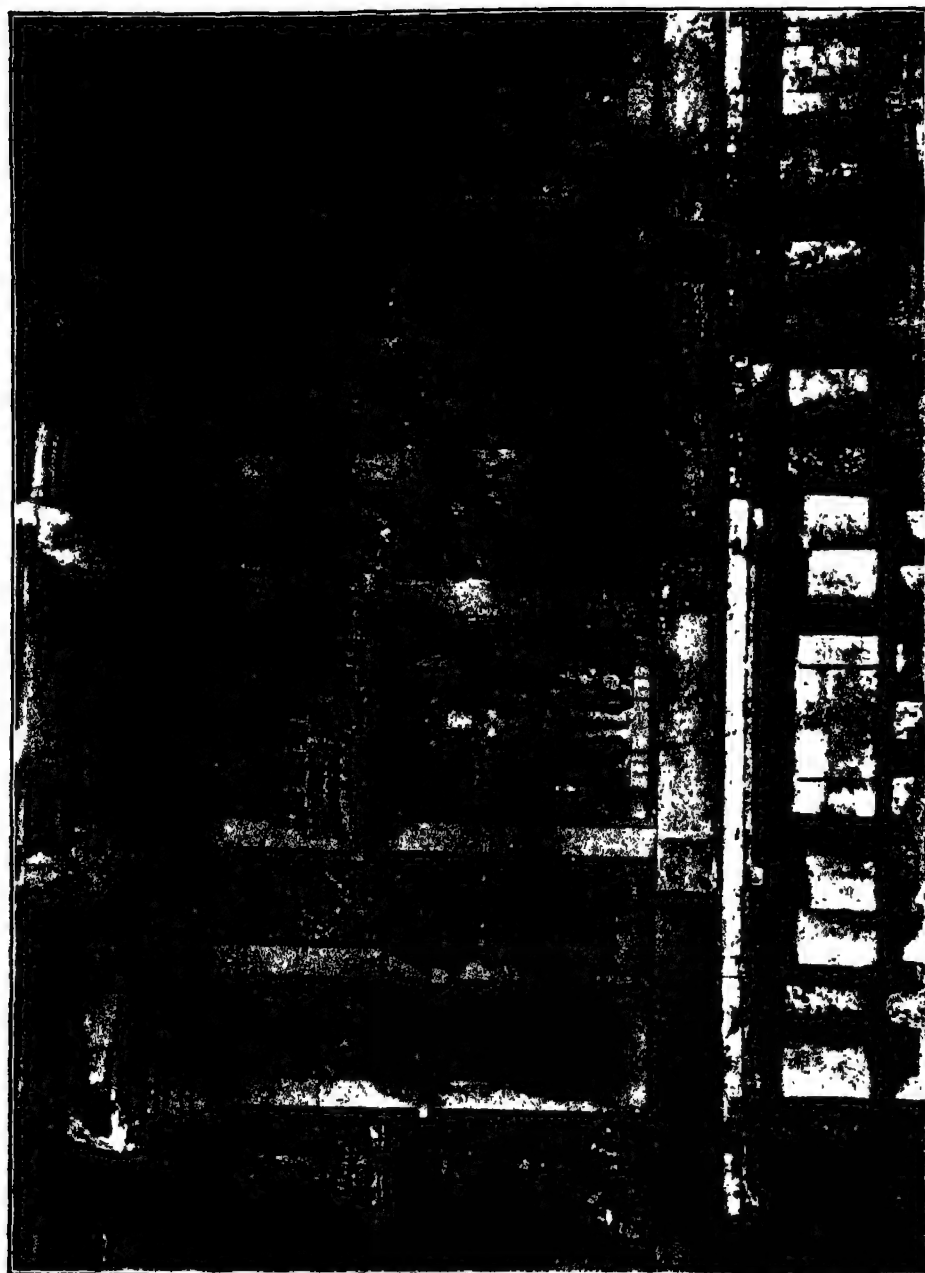
Among so many epitaphs, only one gives the name of the engraver: this is No. 21, of about 700, and the name given is Pallavāchāri. It is also worthy of notice that in 82 (Plate LXV) the Prākṛit form *pāṇḍgamana* is used for the Sanskrit *prāṇōḍgamana*. Two saṅghas named after the places Koḷattūr and Navilūr are mentioned and several of the monks and nuns belonged to the latter saṅgha. A Kittūr saṅgha, too, occurs in 81. Adeyaṛe-nāḍu may be identical with the Adeyaṛarāśhṭra

1. *J.A.*, I, 366.



WEST VIEW OF SANTINIDHARA EAST, Hsinanvapura

W. S. P. 1000, 1000, 1000



mentioned in the grant of Nandivarma¹, and its Sanskrit equivalent *Āsraya-nadi-vishaya* occurring in Pallavamalla's grant¹ may be compared with the *Nadi-rāshṭra* of 84. Kittūr, as stated before, was the capital of the Punnād kingdom. It will be seen that in order to end their life by the rite of *sallēkhā* persons came to Belgoḷa from the north and from various places in the south, even from such a distant place as Madhurā.

Among the later epitaphs of men and women, some of the shorter ones will be considered first. No. 68, of about 950, records the death of Vaijabbe, daughter of Beṭṭadavo; 136, of about the same date, of Sayibbe-kantiyar, female disciple of Kumāraṇandi-bhaṭṭāra; and 156, of about 1100, of Pollabbe-kantiyar. In 495, of ? 1311, is commemorated the death of Pāyi-seṭṭi, son of Nāgi-seṭṭi of Kalleha, a lay disciple of Abhinava-Paṇḍitāchārya; in 269, of ? 1316, of Padmaṇandi, disciple of Traividya-dēva; in 274, of 1372, of Dharmabhūṣaṇa of the Balātākāra-gaṇa, whose spiritual descent is given thus: takīrti-dēva of Vanavāsi, his disciple Dēvēndra-Viśālakīrti, his disciple Śubhakīrti, his disciple Dharmabhūṣaṇa, his disciple Amarakīrti, his disciple Dharmabhūṣaṇa; in 273, of about 1400, of Hēmachandrakīrti, disciple of Śāntakīrti; in 168, of about the same date, of Mallisēna, disciple of Lakṣmīsēna-bhaṭṭāraka; and in 167, of 1809, the latest epitaph at Belgoḷa, of Ajitakīrti, disciple of Śāntakīrti, who was the disciple of Ajitakīrti, who was again the disciple of Chārukīrti. Ajitakīrti is stated to have died in the Bhadrabāhu cave.

Of the longer epitaphs of a later period, some of which have already been referred to incidentally, several contain succession lists of gurus which will be noticed later on. The earliest of these epitaphs is 127 (47) which records the death in 1115 of Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dēśtya-gaṇa of the Mūla-saṅgha, disciple of Sakalēndu. After giving a succession of gurus from Gautama-gaṇadhara to Mēghachandra who is praised at length, the record closes with the statement that Prabhāchandra, the chief disciple of Mēghachandra, had the epitaph consecrated with great magnificence through his lay disciples Ganga-Rāja and his wife Lakṣmī. Mēghachandra is described as an equal of Jinasēna and Vīrasēna in philosophy, as Akalankadēva himself in the six schools of logic and as Pūjyapāda himself in grammar. The epitaph was written with a potstone pencil by the calligraphist Chāvarāja, and engraved by Gangāchāri, an ornament to the forehead of titled sculptors and a lay disciple of Śubhachandra. The next in point of time is 351 (139) which states that the nun Śrīmati-ganti died in 1119 and that her disciple Mānakabbe-ganti set up the epitaph. Śrīmati-ganti's spiritual descent is given thus: Koṇḍakunda, who moved in the air four inches above the earth; in his line arose Dēvēndra-siddhānta-dēva in whose line was

1. *E.I.*, III, 145.

Divākaraṇandi; his disciples were Maḷadhāridēva and Śrīmati-ganti; Maḷadhāridēva's disciple was Śubhachandra. It is stated of Maḷadhāridēva that he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour, that he never lay on the side when overcome by sleep, that he never said "shut or open the door," that he never spat, and that he never reposed. No. 117 (43), which comes next, records the death in 1123 of Śubhachandra, disciple of Gaṇḍavimukta-Maḷadhāridēva, the same that was mentioned above. After giving a long succession of gurus from Gautama-gaṇadhara to Śubhachandra, it states that the epitaph was set up by his lay disciple Gaṅga-Rāja. The record was written by Heggede Mardimayya, a lay disciple of Prabhachandra, and engraved by Vardhamānāchāri, an ornament to the forehead of titled sculptors, the same that engraved 73 and 118. The next inscription, 67 (54), commemorates the death in 1129 of Mallishēpa-Maḷadhāri, disciple of Ajitasēna. This is a very valuable record as it gives details of great interest about a number of gurus. This was written by Mallinātha, a lay disciple of Maḷadhāri and a Śiva to the Cupids titled scribes, and engraved by Gaṅgāchāri, an ornament to the forehead of titled sculptors, the same that engraved 127 and 397. No. 140 (50), which is mostly similar to 127 in the list of gurus it gives, states that Prabhachandra, disciple of Mēghachandra, died in 1145. His lay disciple Śāntala-Dēvi, the queen of Viṣṇuvardhana, is mentioned and reference made to the death of her mother Māchikabbe. The epitaph was written by the caligraphist Gaṅgaṇṇa, and engraved by Dāsōja, probably the same that prepared the screens of the Chandra-gupta-basti.

Of the remaining epitaphs, both 63 (39) and 64 (40) state that Dēvakīrti, disciple of Gaṇḍavimuktadēva, died in 1163, and that Huḷḷa, the minister of Nārasimha I, caused to be made an epitaph to his guru and had it set up by the guru's disciples Lakṣhaṇandi, Mādhava and Tribhuvanadēva. The major portion of 63 is taken up with a description of the many-sided learning of Dēvakīrti. After giving a succession of gurus from Gautama-gaṇadhara to Dēvakīrti, 64 says that he caused Pratāpapura of Kellangere, which was connected with Rūpanārāyaṇa's *basadi* at Kollāpura, to be renovated, and a stone almshouse to be built at Jinanāthapura. No. 66 (42), which gives a list of gurus mostly similar to that given in 117, records the death in 1176 of Nayakīrti, disciple of Gaṇachandra. The names of Nayakīrti's disciples are given, the lay disciples being Huḷḷa, the head of the accountants Nīla, and the minister Nāgaḍēva who set up the epitaph. In 65 (41), which likewise gives a succession of gurus, is commemorated the death in 1313 of Śubhachandra, disciple of Maḷadhāri-Rāmachandra. Śubhachandra's disciples Padmanandi, praised at some length, and Mādhavachandra caused the epitaph to be made, and Guṇṇaṭṭa, the ruler of Beḷukare, who seems to have had another name Rāja, had it set up and acquired the name of Śubhachandra by this pious service.



NORTH VIEW OF SANTINAVHA CASTLE, HANAYATHAPURA

Measure taken in 1905



CEILING IN SANTINATHA-LASTI JINANATHAPURA
Mysore Archaeological Survey

to the guru Śubhachandra. No. 254 (105) is an important inscription giving information about the transmission of the sacred lore and the formation of the *saṅghas*, its object being to record the death in 1398 of a guru named Paṇḍita. After invocation of the Tīrthankaras, the Gaṇadharas, the Kēvalis, the Śrutakēvalis, the Daśapūrvadharas, the Ēkādaśāṅgadharas and the Āchārāṅgadharas, all enumerated and named, it gives a lengthy account of a succession of gurus and concludes with the statement that the epitaph was set up by Paṇḍita's disciple Abhinava-Paṇḍita. His lay disciples were the local chieftains Hariyapa and Maṇikyadēva. He is stated to have adorned Belgoḷa with a splendid enclosure and flight of steps and to have anointed the head of Gommaṭa seven times. The composer of the epigraph was Arhaddāsa, who says that it is devoted to the praise of the triad of authors of *śāstras*, meaning apparently Abhayaśūri, Chāruḷīrti and Paṇḍita. The last epitaph to be noticed is 258 (108) which also refers to the formation of the *saṅghas* and gives an account of a succession of gurus. It records the death in 1432 of Śrutamuni, disciple of Siddhānta-yōgi, and unlike other epitaphs also mentions the death by the rite of *samādhi* of four of his predecessors. We also learn that Śrutamuni was suffering from an incurable disease, and his reflections on the evanescent nature of the world before death are given in detail. The inscription was composed by the poet Mangarāja, who by a pun on the words likens his composition to the lute of Sarasvatī.

RECORDS OF PILGRIMS.

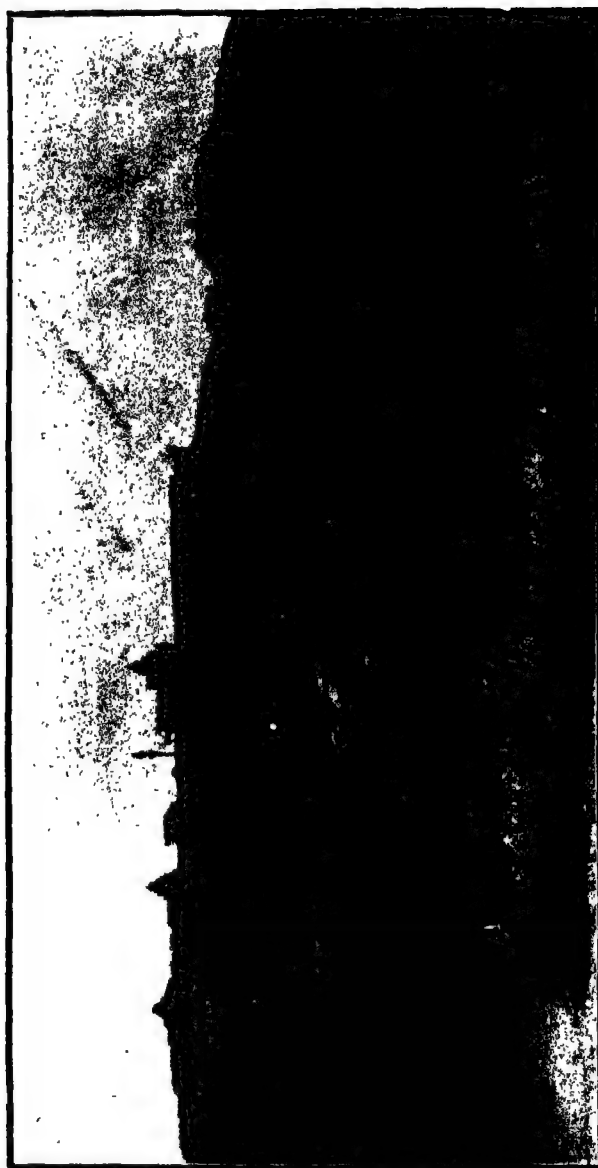
There are many inscriptions, numbering about 160, which record the visits of pilgrims from southern and northern India. Of the records of southern pilgrims, a good number, about 54, consists of only their names; others, of only their titles; and others, again, of their names with some epithets. In some it is stated that the pilgrims bowed to the god or to the holy place and in others that they visited the god. A few give the names of sculptors who visited the place. Of these records, some are inscribed in characters of the seventh and eighth centuries like the early epitaphs noticed in the previous section, while most of the others are engraved in characters of the ninth to the twelfth centuries, very few being in characters of a later period except those which state that the pilgrims visited the god. Among the names that occur may be mentioned Śrīdharan (No. 10, Plate LVIII), Vitarāṣi, Chāvunḍayya, Kaviratna (No. 40, Plate LXIV), Akalanka-paṇḍita, Alasakunāra-mahāmuni, Mālava-Amāvar, Sahadēva-māṇi, Chandrakīrti, Nāgavarma, Mārasingayya and Mallishēṇa. Of these, Kaviratna may be the celebrated Kannāḍa poet who received the title of *Kavichakravartī* from the Chālukya king Taila III and wrote the *Ajitapurdāna* in 993; Nāgavarma, the well-known Kannāḍa poet who was patronised by the Gaṅga king Rakkasa-Gaṅga and wrote the *Chhandāmbudhī* and the *Kaddambarī*; and Chandrakīrti, the guru mentioned in 117. It is just possible that Chāvunḍayya is the minister Chāmunḍa-Rāja and Mārasingayya the

Ganga king Mārasimha. As instances of cases where only titles of visitors are given may be mentioned—Chief of the *mahā-simantas*, who had acquired the band of five great instruments (56); Mahāmaṇḍalēśvara (421), A servant of the poor (454), and Brave in war (491). The following are examples of names of visitors with epithets: Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers (317); Ēchayya, cruel to enemies (441, Plate LXXVI); Sarpachūlāmani, walker in the path of Jina and possessor of righteous conduct (445, Plate do); Bālāditya, king of the Vatsas (457, Plate do); Īsarayya, an elder brother to others' wives (448); Ariṭṭanēmi-paṇḍita, destroyer of hostile creeds (459); and Nāgivarma, a sun (464, Plate LXXVII)¹. Among the pilgrims who are said to have bowed to the god or to the holy place are Charengayya, a lay disciple of Mallisēna-bhaṭāra (4); Kottayya, a lay disciple of Abhayaṇandi-paṇḍita (48); Śrivarma-Chandragitayya (52); Madhuvayya, a lay disciple of Nayanandivimukta (465, Plate LXXVII); the ruler of Nāgati (452); and Chāvayya, younger brother of Kaṇṇabbarasi (466). For pilgrims who are stated to have visited the god, reference may be made, among others, to 191, 222, 312 and 496.² Among the sculptors who visited the place may be mentioned Śrīdharavōja, a lay disciple of Gaṇḍavimukta-siddhānta-dēva (157); Bidiga (316), Vabōja (431), Chandradita (434), and Nāgavarma (435).

The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that eminent Jaina gurus, poets, artists, chiefs, officers and other high personages in common with ordinary people deemed it a duty to visit the place at least once in their lifetime and to have their names permanently recorded on the holy spot.

The records of pilgrims from northern India, which number about 53 and are in a language which is a mixture of Mārvāḍi and Hindi, may be divided into two classes according to the script in which they are written. Thirty-six³ of them are written in Nāgari, and seventeen⁴ in Mahājani, characters. The Nāgari inscriptions range in date from 1488 to 1841. It is worthy of notice that two of them, namely, 192, of 1488, and 203, of 1490, are written in ink. A few details that can be gathered from these Nāgari records about the pilgrims may be noted here. Many of the pilgrims belonged to the Kāshṭha-saṅgha, and some to the Maṇḍitaṭa-gachchha of that saṅgha. Some were of the Ghêravāja sect and of the Gōṇāsā and Pitalā gōtras. The places from which they came are given as Purasthāna,

1. The characters of this inscription are rather peculiar.
2. These inscriptions are all comparatively modern.
3. 192, 203, 260-263, 277-279, 283-285, 287-309, and 324.
4. 206-220, 239 and 248.



NORTH VIEW OF CHICKADEE LIA AND DOUGLAS LIA

W. L. G. S. N.

Maḍavagaḍha and Guḍaghaṭipura. The Mahājani epigraphs range in date from 1742 to 1786. I have to express here my indebtedness to Pandit Ramakarnaji of Jodhpur, now of the Calcutta University, an expert in modern northern scripts and dialects, for help in the decipherment of these Mahājani records. He has very kindly sent me transcripts and translations of all of them together with some interesting notes relating to the alphabet and the pilgrims. Mahājani alphabet means the alphabet used by Mahājans or bankers. These characters are locally known as Muḍḍa and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. Some of the peculiarities of this alphabet are that it has only two vowels *a* and *i*, all the other vowels being represented by *a*; that the vowel *i* stands for the consonant *ya* for which there is no separate symbol; that as regards consonants the symbols for *j* and *jh*, for *ṭ*, *ṭh*, *ḍ* and *ṇ*, and for *bh* and *v* are the same, while there is none for *ñ*. Owing to these peculiarities it is very difficult to read aright Mahājani writing. As no vowel marks are added to the consonants, it is no easy task to make out the word intended. One of the inscriptions, No. 206, is reproduced on Plate LXXV. In some of the records Ṭākari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahājans or bankers, almost all of whom were Agarvāla Baniyas. The Agarvālas residing in and around Delhi call themselves Sarāvagis, i.e., Śrāvakas (or laymen) and form a distinct community of Jains. The Jaina Sarāvagis and the Jaina Agarvālas do not intermarry. All the septs of the Agarvālas, such as Naraṭhanavāla, Sahaṇavāla, Gangāniya and so forth, mentioned in these inscriptions, can be traced in that community. Among the other septs, Pānipathīya, so named after the town Panipet, figures prominently, because many of the pilgrims belonged to it. Two gōtras, namely, Gōyala and Garga, are mentioned in connection with the pilgrims, and Isthānapēṭha and Maṇḍanagaḍha as the places to which some of them belonged.

GRANTS BY PRIVATE INDIVIDUALS.

There are several records which register grants by private individuals for Gommaṭa and other gods. There are likewise a few which record the pious acts of private individuals in the shape of repairs to *bastis*, etc. Nos. 242 (92), of about 1175, 237 (88) and 238 (89) register grants to provide for flowers for Gommaṭa. The first inscription says that all the merchants of Belgoḷa (several named including a woman), having purchased certain lands from the assembly, made over the same to the garland-maker; the second, which seems to be dated 1196, records that Chikka Maḍukaṇṇa, the son-in-law of the *mahā-paṣḍyita* Vijayanṇa, purchased certain lands from the *mahā-maṇḍalāchārya* Chandraprabhadēva and granted the same to provide for twenty flower garlands for the daily worship of Gommaṭa; and the third, which appears to bear the date 1198, tells us that Kabi-seṭṭi's son Sōmeya

granted certain lands to the *mahā-maṇḍalācārya* Chandraprabhadēva in order to provide for flowers for the worship of the same god. In 241 (91), of about 1175, all the jewel merchants of Belgola pledge themselves to pay annually certain dues on coral to provide for flowers for Gommaṭa and Parāvadēva; and in 243 (93), which appears to be dated 1274, Kallayya, son of Chenni-setṭi, a lay disciple of Chandrakīrti-bhaṭṭāraka, makes a money grant to provide for flowers for Gommaṭa and the Tīrthakaras with the condition that no less than six garlands should be supplied. Nos. 244 (94), 245 (95) and 247 (97), all of which seem to bear the date 1274, and 200, of 1288, register money grants to provide for milk for the daily anointment of Gommaṭa. The grant in the first case was made in memory of Mēdhavi-setṭi of Bārakanūr, a lay disciple of Prabhāchandra-bhaṭṭāraka. The quantity of milk that was to be supplied is mentioned in each case and the jewel merchants of Belgola were to be the managers of the fund. No. 255 (106), of 1409, records the grant of certain lands by Māyanna of Gangavati, son of Mānikyadēva and Bāchāyi and a lay disciple of Chandrakīrti, to provide for the midday worship of Gommaṭa.

In 252, 235 and 236, all of about 1185, are recorded the annual subscriptions of various merchants to provide for the eight kinds of worship of the Chaturvimsati-Tīrthakaras erected by the *vaḍḍa-byaradhari* Basavi-setṭi¹ of Mosale in the enclosure of Gommaṭa. No. 376, which appears to be dated 1146, records two grants, one for Gommaṭa and one for the Twenty-four Tīrthakaras of the enclosure, which were to be maintained by the *mahā-maṇḍalācārya* Hiriya Nayakīrtidēva and Chikka Nayakīrtidēva. No. 347 (137*b*), consists of two parts dated 1278 and 1296. The first part registers money grants by the *mahā-maṇḍalācārya* Udayachandradēva's disciple Munichandradēva and others for the daily anointment of Dēvaravallabhadēva of the Bhaṇḍāri-basti; while the second part states that the assemblies of the Mōla-saṅgha, consisting of *mahā-maṇḍalācāryas* and *rāja-gurus*, having remitted certain taxes in respect of the endowments of the gods Gommaṭa, Kamaṭha-Parśva and Dēvaravallabhadēva, the jewel merchants of Belgola and others granted for Dēvaravallabhadēva the amount which Śambhudēva was unjustly levying from the god's village together with its minor taxes. No. 336 (131) also consists of two parts bearing the dates 1279 and 1288. The first portion opens with an agreement between the officiating priests of the Nagara-Jinālaya and the merchants of Belgola. The former gave a deed to the latter to the effect that when the lands of the god Ādinātha produced crops they would carry on the services of the god agreeably to the scale fixed by the merchants, and that if they or their descendants mortgaged or sold the lands they should be looked upon as traitors to the king and the creed. It concludes with the statement that Sōvanna of Huligere made a money grant to

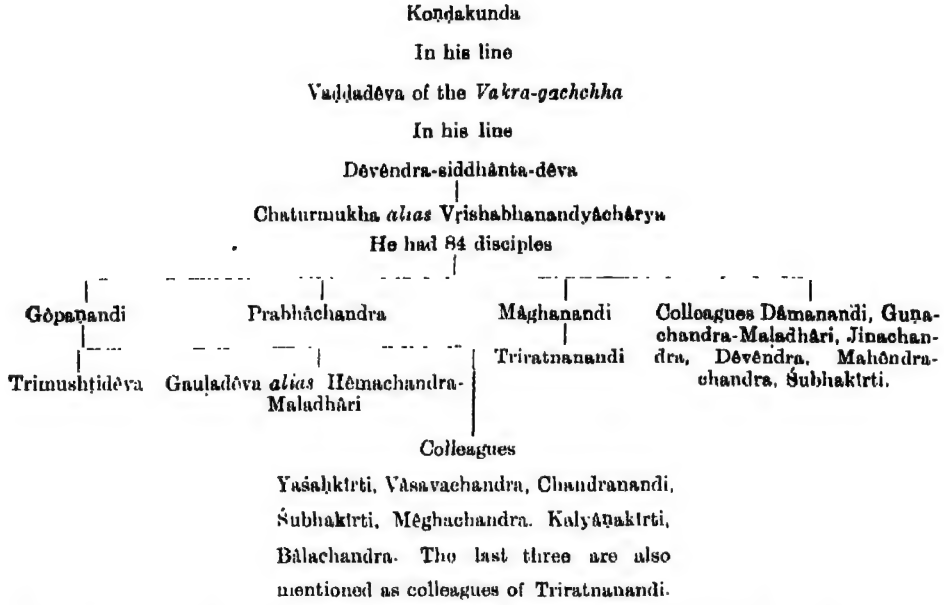
1. See No. 197.

provide for milk for the daily anointment of Ādinātha of the Nagara-Jinālaya. The second portion, too, records a deed given by the jewel merchants of Belgoḷa and Jinanāthapura to the effect that in order to provide for the repairs and services of the Nagara-Jinālaya they would pay one per cent of their profits obtained either locally or from foreigners. The imprecation at the end runs thus:—"If any one denies or conceals his income in this matter, his race shall be childless; he shall be a traitor to the god, to the king and to the creed." This cannot but be of some interest to the Income-tax Department. In 387, of about 1300, is recorded a grant of land to the Chānuṇḍarāya-basti by order of Singyapa-nāyaka's son; and in 340 (133) and 395, both of about 1500, another to the Mangāyi-basti by some *gaudas* who were lay disciples of Paṇḍitadēva. No. 385, which seems to be dated 1190, states that Nayakṛtidēva, the disciple of the *mahā-maṇḍalācārya rāja-guru* Hiriya Nayakṛtidēva, granted certain lands to provide for the eight kinds of worship of Chenna-Pārśvadēva of the *basti* erected by his guru at Bekka. Śrī-mati-avve of Gerasoppe is stated in 348 (135), of 1419, to have made a money grant, but the purpose for which it was made is not stated. Nos. 224 to 227 (99-102), of 1539, record grants by various individuals in consideration of the release of their mortgages by Chavūḍi-seṭṭi of Gerasoppe.

A few other acts of piety done by private individuals are mentioned in some inscriptions. No. 342 (134), which seems to be dated in 1412, says after a fine verse in praise of Gommatā that Gummataṇṇa, the disciple of Hiriya-Ayya of Gerasoppe, repaired the Chika-basti on the smaller hill, three bastis at the north gate and the Mangāyi-basti; 270, of about 1600, that Baiyaṇa of Bēgūru built a reservoir and founded a water shed; and 500, of 1881, that a temple car was presented by a woman named Jinnama, the wife of the elder brother of Rāyaṇṇa-seṭṭi and a resident of Vīraṇḍjēndrapēṭe. No. 393, of about 1500, which is not a Jaina inscription, records the erection of a Nandi pillar by Madeya-nāyaka.

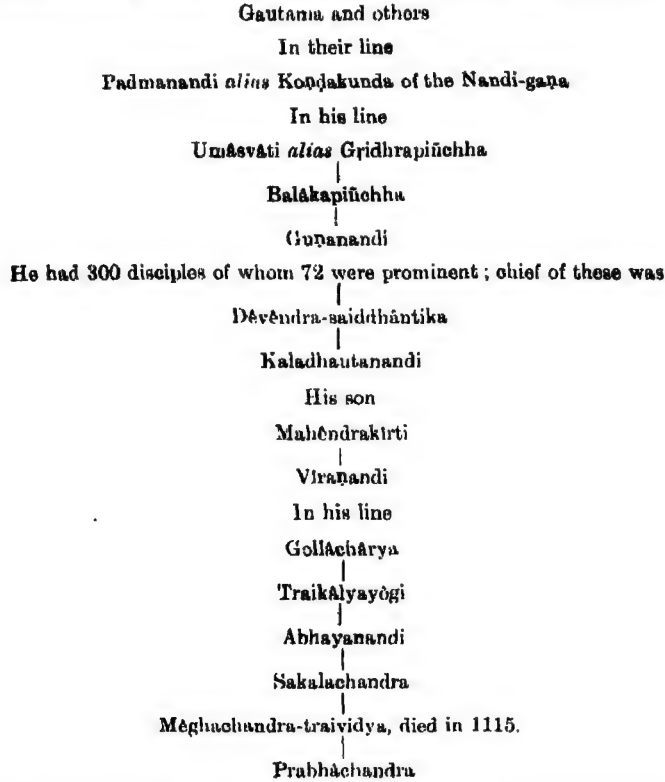
SUCCESSION LISTS OF JAINA GURUS.

There are about a dozen inscriptions which contain lists of Jaina gurus. Most of them have already been referred to incidentally when speaking of the epitaphs. Only a few of them give a regular succession of gurus, but in several others the relationship between the preceding and the succeeding guru is not clearly stated. There are, however, in some interesting items of information about the learning, authorship and polemical skill of the gurus, the kings or chiefs by whom they were honored, the manner in which they ended their earthly existence, and so forth. The earliest of these records is 62, of about 900, but being mostly worn, the names cannot be fully made out. The next inscription in point of time, 69 (55), of about 1100, gives the following succession of gurus:—



Koṇḍakunda is described as the leader of the Mūla-saṅgha and as the head of a *gaṇa*. Chaturmukha was so called because he fasted for eight days at each of the quarters and broke his fast after the lapse of a month. Gōpaṇandi is said to have been a great poet and logician ; he caused the Jain religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one else. EC, V, Chennarāyapaṭṭa 148, which also praises him at length, states that he was the recipient of a grant in 1094 from the Hoysala prince Eroyanga. His colleague Prabhāchandra was honored by king Bhōja of Dhārā. Of his other colleagues, Dāmanandi is described as the vanquisher of the great disputant Viṣṇubhaṭṭa ; Guṇachandra-Maḷadhāri, as the worshipper of Mallikāmōda-Śāntīśa in Balipura ; and Jinachandra, as a Pūjyapāda in the Jainendra grammar, a Bhaṭṭakalanka in logic and a Bhāravi in literature. Another of his colleagues, Dēvendra, is said to have belonged to Vankapura. Trimuṣṭidēva was so called because he was content with three fistfuls of food. Of one of his colleagues, Vāsavachandra, it is stated that he attained celebrity as Bala-Sarasvati in the Chālukya capital ; of another, Yasahkīrti, that he was honored by the king of Simhala or Ceylon ; and of a third, Kalyāṇakīrti, that he was an expert in exorcising Śākini and other evil spirits. After extolling the learning of another colleague, Bālachandra, the inscription winds up with a summary of the names of the gurus previously mentioned with a little variation in a few details. All these gurus belonged to the Vakra-gachchha.

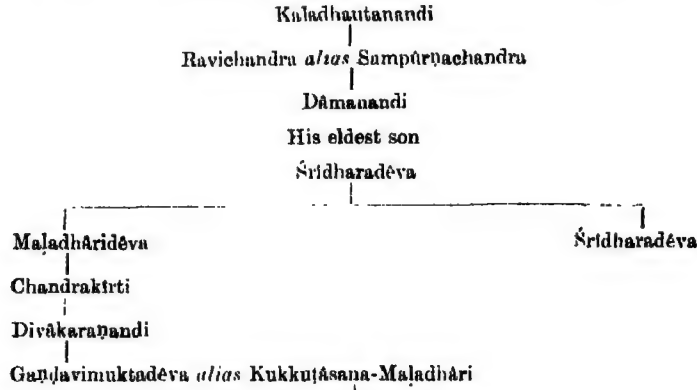
The succession of gurus given in 127 (47), of 1115, is as follows:-



The inscription says of Koṇḍakunda that he had the power of moving in the air. This fact is also mentioned in several other records¹. No. 351, of 1119, states that he moved in the air four inches above the earth and 254 gives a poetical explanation of this by saying that he did so in order to show that he was not touched in the least both within and without by dust (or passion), the earth being the abode of dust. We also learn that before becoming an ascetic Gollāchārya was the ruler of the Golla country and belonged to the family of king Nātta-Chandila. Traikālyayōgi is said to have made a *Brahmarākshasa* his pupil and converted the oil of the *honge* tree (*Pongamia glabra*) into pure ghee. The very thought of him drove away evil spirits. Mēghachandra-traividya is described as an equal of Jinasēna and Virasēna in philosophy, as Akalankadeva himself in the six schools of logic and as Pūjyapāda himself in grammar. He is said to have belonged to the Dēśiya and the Vṛishabha gaṇas.

1. 64, 66, 67, 254 and 351.

The spiritual descent of gurus given in 117 (43), of 1123, is the same as that given in 127 down to Kaladhautanandi. From him the descent is continued thus:—



Śubhachandra, died in 1123.

Though the relationship between Maḷadhāridēva and Chandrakīrti is not clearly stated, there is room for the inference that the latter was the disciple of the former. The descent from Divākarānandi to Śubhachandra is also given in 351. The description of Kukkuṭāsana-Maḷadhāri is of some interest: "He engaged his natural enemy Cupid in a terrific fight and routed him, the dirt on his body looking as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *Kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others; — such was his awful penance, hard to be performed by others." The death of Śubhachandra is thus bewailed: "When Śubhachandra went to heaven the bright lamp of pure conduct was extinguished, the creeper of mercy withered away and the whole world was filled with darkness."

No. 67 (54), of 1129, is one of the most learned and interesting of the whole collection and the details that it supplies regarding the gurus are of very great value. Unfortunately, however, the relationship between the preceding and succeeding gurus in the list is not stated except in one or two cases at the beginning and the end. The following is the list:—

The *gani* Gautama *alias* Indrabhūti, the Śrutakēvalis, Bhadrabāhu, his disciple Chandragupta, Koṇḍakunda, Samantabhadra, Simhanandi, Vakraḡriva, Vajranandi the author of the *Navastōtra*, Pātrakēsari the refuter of the *trilakṣaṇa* theory¹,

1. See Translations, page 26, note 4.

Sumatidēva the author of the *Sumatisaptaka*, Kumārasēna, Chintāmaṇi the author of the *Chintāmaṇi*, Śrīvardhadēva the author of the poem *Chūḍamaṇi*¹, Mahēśvara, Akalanka the vanquisher of the Bauddhas², his colleague Pushpasēna, Vimalachandra, Indranandi, Paravādimalla, Āryadēva, Chandrakīrti the author of the *Śrutabindu*, Karmaprakṛiti, Śrīpālādēva, Matisāgara, Hēmasēna the bearer of the title Vidyā-Dhanañjaya, Dayāpāla the author of the *Rūpasiddhi*—disciple of Matisāgara and colleague of Vādirāja, Vādirāja, Śrīvijaya praised by Vādirāja as an equal of Hēmasēna, Kamalabhadra, Dayāpāla-panḍita, Śāntidēva, Svāmi the recipient of the title Śabda-Chaturmukha from king Āhavamalla, Guṇasēna of Muḷlūr³, Ajitasēna the bearer of the title Vāḍibhasimha, his disciples Śāntinātha *alias* Kavita-kanta and Padmanābha *alias* Vāḍikolāhala, Kumārasēna, Mallishēna-Maladhāri disciple of Ajitasēna, who died in 1129.

With regard to Samantabhadra it is stated that he destroyed the disease known as *bhasmaka*⁴, and his eagerness for, and skill in, disputations are thus described in his own words: "At first the drum was beaten by me (as a challenge to disputants) within the city of Pātaliputra, and afterwards in the country of Mālava, Sindhu and Thakka (the Punjab), at Kānci, and at Vidiśā (Bhilsa). I have now arrived at Karahāṭaka (Kolhapur). Desirous of disputation, O king, I exhibit the sporting of a tiger⁵. When the disputant Samantabhadra stands in thy court, O king,

1. See Translations, page 26, note 5.

2. *Ibid.*, page 27, note 4.

3. *Ibid.*, page 31, note 1.

4. The *Rājavalīkathā* gives the following particulars about this incident:—He was suffering from a disease called *bhasmaka*, which is characterised by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of *sattīkhanui*. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take *dīkṣa* again. He accordingly made his way to Kānci and presented himself before king Śivakōṭi, who made a daily distribution of twelve *khaddugas* of rice at the temple of Bhīmalīnga. On his asking the king what pious works he was engaged in, the latter told him of the numerous temples he had erected and of the distribution of food he daily made. Thereupon Samantabhadra saying "I will make the food an acceptable offering," took up his place in the temple with the twelve *khaddugas* of cooked rice, and closing the door, ordered all to retire. Immediately he was alone, he fell to and ate up the whole of the rice. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a quarter and the following day a half of the food, explaining that the god had granted it for *prasaḍa*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to pray to the Tīrthankaras, whereupon Chandraprabha appeared in his full glory in the place of Bhīmalīnga. He at once threw open the door, and the king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son, the king took *dīkṣa* and became Śivakōṭyachārya. Samantabhadra, having again taken *dīkṣa*, composed several works and became a great promoter of the Jaina faith.

5. The verse is in the Śārdūlavikṛīṭa metre.

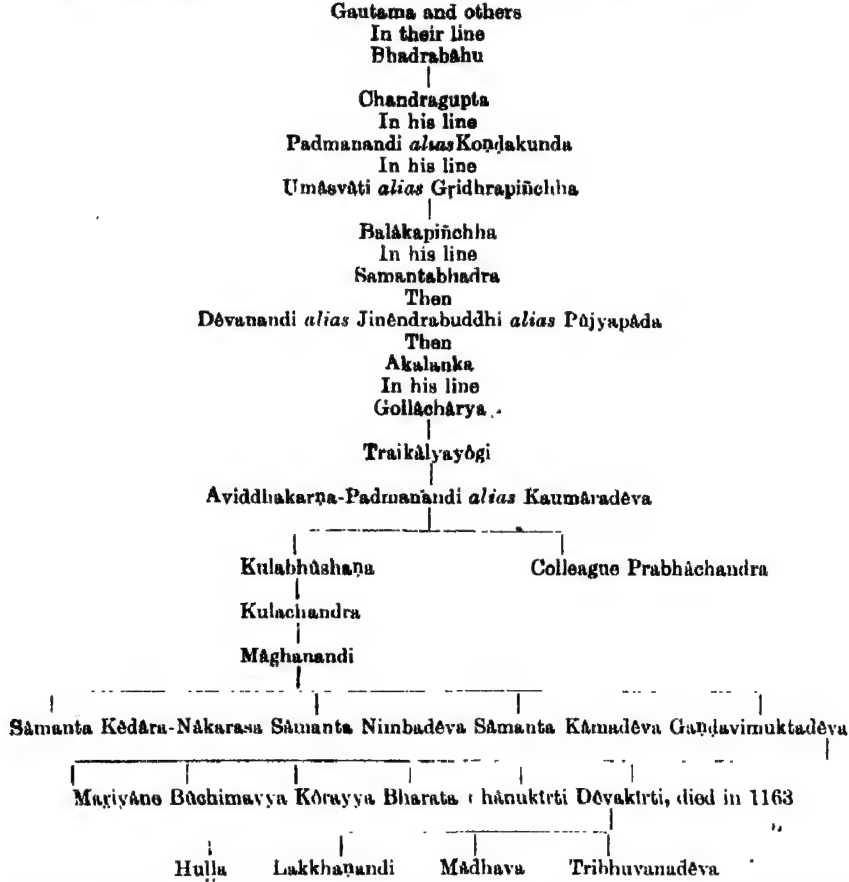
even the tongue of Dhūrjati (Śiva) who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?" It is not known which king is referred to here. Simhanandi's connection with the Ganga kingdom has already been mentioned (p. 46). It is stated of Vakragriva that he expounded the meaning of the word *atha* (then) during six months; of Śrīvardhadēva that he was praised by Daṇḍi; of Mahēśvara that he was victorious in seventy great disputations and in innumerable others, and was worshipped even by the Brahmarakshas; and of Akalanka that he overcame Tārā who had become secretly manifest in a pot. The allusion in the last portion is thus explained in the *Rajavalikathe* and other works: "With the view of putting an end once for all to the Jainas, the Buddhists in Kānchi induced their king Hinnaśīta to send for Akalanka to argue with them, the compact being that whichever party was defeated all the members of that party should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar: they placed an earthen pot of toddy behind a curtain and having summoned into it their goddess Tārā, caused her to reply seriatim to all the arguments advanced by Akalanka. This went on according to some accounts for seven and according to others for seventeen days during which Akalanka gained no advantage. He now began to feel anxiety as to the result, when Kūshmāṇḍini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This direction was followed the next day, when the goddess in the pot was unable to answer, and victory was declared for the Jainas. Akalanka then tore away the curtain, kicked over the pot with his left foot and smashed it. The king was disgusted at finding out the tricks played by the Buddhists, and ordered all of them to be ground in oil-mills. But at the intercession of Akalanka, instead of putting them to death, he consented to banish them to a distant country, and so they were all transported to Kandy in Ceylon." According to a small Sanskrit work called *Akalanka-charita* the year in which Akalanka defeated the Buddhists was 700 of the Vikrama era.¹ Vimalachandra is said to have put up a notice at the gate of the palace of Śatrubhayaṅkara challenging the Śaivas, the Pāśupatas, the Bauddhas, the Kāpālikas and the Kāpilas to engage him in disputation. From the *Pārśvanāthacharita* of Vādirāja, which he wrote in 1025 during the reign of the Chālukya king Jayasimha, we learn that his guru was Matisāgara whose guru was Śrīpāla of Simhapura.

The succession of gurus contained in 140 (50), of 1145, is identical with that given in 127 down to Mēghachandra. His disciple was Prabhāchandra who died in 1145. Other details given are that Mēghachandra's colleague was Śubhaktīrti, son of Bālachandra, and that Prabhāchandra's colleague was Vīraṇandi, son of

1. Vikramārka-śakābdīya-śata-septa-pramāṇjūṣi |
kāle' kalanka-yatinō Bauddhair vādō mahān abhūt |

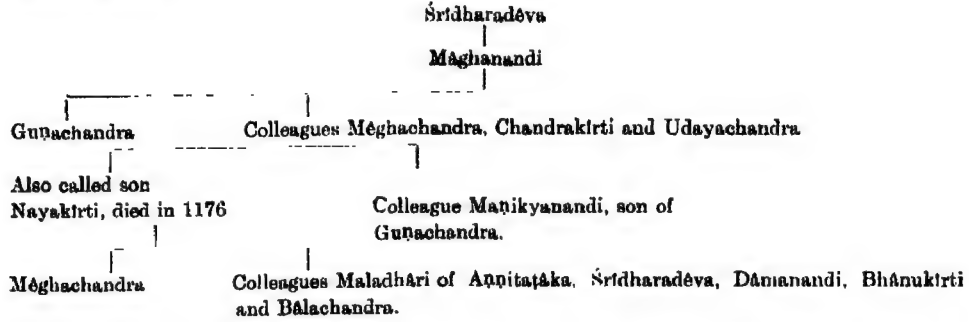
Méghachandra. It is also stated that Śāntala-Dēvi, queen of Viṣṇuvardhana, was the lay disciple of Prabhāchandra.

The spiritual descent of gurus given in 64 (40), of 1163, is as follows :--



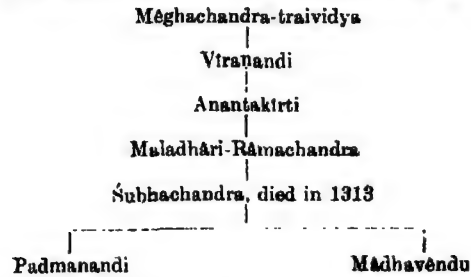
The inscription states that Pājyapāda was the author of the *Jainendra*, the *Sarvārthasiddhi*, the *Jainābhishēka* and the *Samādhisataka*; that Prabhāchandra was the author of a celebrated work on logic; and that Māghanandi was the founder of a *tīrtha* or holy place at Kollāpura. Gaṇḍavimuktādēva's colleague Śrutakṛti astonished the learned by composing the *Raghava-Pāṇḍarīya* in such a way that it could be read both forwards and backwards. His elder brothers were Kanakanandi and Dēvachandra, who had for their colleagues Māghanandi-traividya, and the *vidyachakravartī* Dēvakṛti's disciples Subhachandra-traividya, Gaṇḍavimukta-Vādiachaturmukha-Rāmachandra-traividya and the *vādīvajrāṅkuṣa* Akalanka-traividya.

The succession of gurus given in 66 (42), of 1176, corresponds with that given in 117 as far as Maladhāridēva and Śrīdharadēva. From the latter the succession is continued thus:—

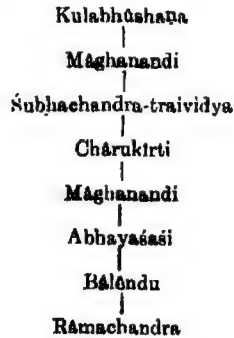


Then are mentioned, without any hint as to their relationship to either Naya-
kīrti or Mēghachandra, Māghanandi, Prabhāchandra and his colleagues Padma-
nandi and Nēmichandra. But we know from 335 that all of them were disciples
of Nayakīrti.

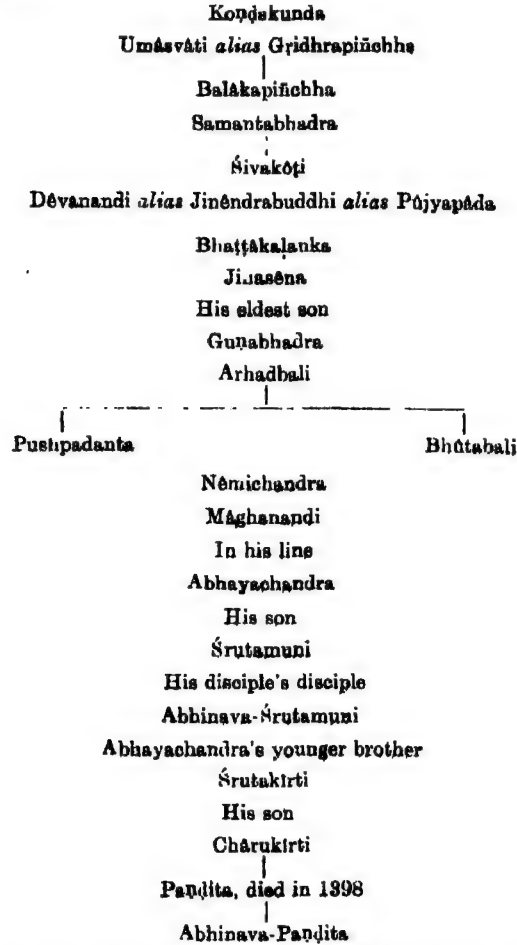
No. 65 (41), of 1313, gives the following succession of gurus:—



Then follows another succession of gurus without any intimation as to its
connection with the previous one. It runs thus:—



The succession of gurus given in 254 (105), of 1898, corresponds in part, namely, from Koṇḍakunda to Samantabhadra, with that given in 64. The relationship between the preceding and succeeding gurus is not stated in many cases. The following is the list :—



The epigraph says that Umāsvāti was the author of the *Tattvārthasūtra* and that Śivakoṭi wrote a commentary on it. Pūjyapāda was so called because he was worshipped at the feet by the forest deities. At first named Dēvanandi by his guru, he was subsequently known as Jinēndrabuddhi on account of his great intelligence. It is then stated that Arhadbali divided the Mūla-saṅgha into four *saṅghas*, namely, the Sēna, the Nandi, the Dēva and the Simha, in order to minimise hatred and other evils that might arise owing to the nature of the times. One might make a

difference in the case of the heterodox *saṅghas* such as the Śvētāmbara and others which are contrary to rule: but he who thought of such a thing in the case of these four *saṅghas* was to be looked upon as a heretic. The Nandi-*saṅgha* had the subdivisions *gaṇa*, *gacchha* and *vali*, and the Ingulēsvara-*vali* of the Pustaka-gacchha of the Dēsi-gaṇa was the most important. To it belonged a great number of gurus whose names ended in the suffixes *chandra*, *kr̥ti*, *bhūṣaṇa* and *nandi*¹. Śrutamuni is described as a Pūjyapada in grammar, as an Akalanka in logic and as a Koṇḍakunda in soul-knowledge. Chārukr̥ti is said to have learnt all science from Abhayasūri and to have taught the same to another Abhayasūri and Simhaṇārya.

The last inscription containing a list of gurus that has to be noticed is 258 (108), of 1432. The succession given in it agrees with that given is 64 as far as Akalanka and then partly with that given in 254, namely, from Śrutakr̥ti to Pauḍita. The continuation is as follows:—

Pauḍita
|
Siddhāntayōgi
|
Also called son
Śrutamuni, died in 1432

The name Gridhrapiṇchha is accounted for by the statement that intent on the protection of living creatures he bore the feathers of a vulture. Of Pūjyapada it is stated that he was unrivalled in the power of healing and that the water in which his feet were washed had the virtue of turning iron into gold. As he was endowed with universal intelligence like Jina, he was called Jinēndrabuddhi. The origin of the four *saṅghas* is attributed not to Arhadbali as in 254 but to the body of sages who arose in the line of Akalanka. Born in the Ingulēsvara-*vali*, Śrutakr̥ti expired by *samādhi*. His disciple Chārukr̥ti, who was the author of the *Sārutrāya* and other works, also died by *samādhi*. Siddhāntayōgi is said to have refuted false disputants by arguments derived from the *anēkānta* doctrine². Śrutamuni, whose death is commemorated in the record, suffered from some incurable disease. The insidious spread of the disease and the fortitude of the guru are thus described:— To slay that great exponent of the Jina-dharma, a disease was secretly sent, like a spy, by Kali. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented him. His limbs became lean, but not his observances; his body trembled owing to the severity of the illness, but not his mind;—such was his devotion to daily duties. The strong-minded sage acquired relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body.

1. See I.A., XXI, 73.

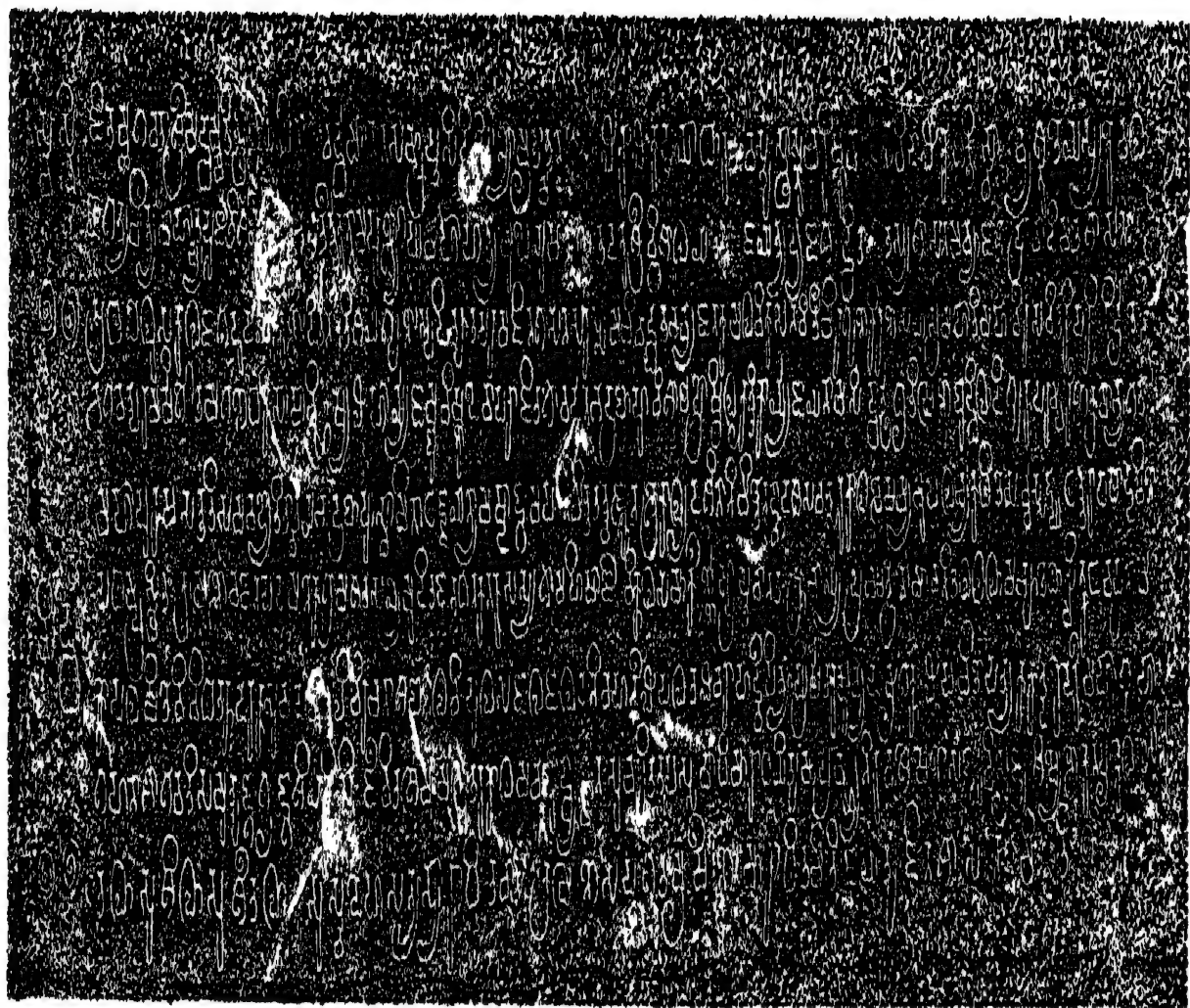
2. See Translations, page 15, note 1.

Among other miscellaneous inscriptions, 492, of about 900, engraved on a boulder, is rather curious as it consists merely of the expression "a thousand *gadyāṇas*." It is not clear what this means. The people of the village seem to think that the epigraph gives information of a treasure of that amount hidden somewhere near the boulder, and several attempts appear to have been made to get at the treasure, but without success. No. 268 (113), which appears to be dated 1178, gives a list of Jaina gurus and nuns who assembled at Belgoḷa with groups of their disciples and celebrated the *pañcha-kalyāṇa*¹ (five auspicious events). The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina ascetics, most of the epithets being cumulative in the order of the numbers from one up to thirteen. No. 234 (85), of about 1180, which has already been referred to (p. 12), is a Kannada poem, consisting of twenty-seven stanzas, in praise of Gommatā, composed by Sujanōttamsa, a distinguished Kannada poet mentioned by the grammarian Kēśirāja in his *Śabdamanidarpana* along with Pampa, Ponna and other classical poets. The poet says that he was known as Sujanōttamsa in the sense that good people were ever his head-ornament (*uttamsa*), and not in the sense that he was the head-ornament of the good. The poem was caused to be engraved by Kavaḷamayya's (son) Dēvaṇa at the instance of the guru Adhyātmi-Bālachandra and the stone caused to be set up with due grandeur by Rudra of Bāgaḍage. Nos. 314 and 315, of about 1200, speak of Jinavarma, a lay disciple of Māṇikyadēva of Kolipāke, as an expert in playing on the *kankhari*, apparently a musical instrument. No. 314, which consists of a *kanda* verse, states that the sound of Jinavarma's *kankhari* produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock. Nos. 170 (73), 171, 318 (120), 319 and 165 (74) refer to shooting by some Malayāḷis: in the first three, which appear to be dated 1217, Kōḍai Śankara-nāyaka, son of Vira-Pallavarāya of Arakere, is said to have shot at some boulders; and in the remaining two, which seem to bear the date 1246, Appāḍi-nāyaka is said to have shot at Chikka-beṭṭa from Doḍḍa-beṭṭa. It is not known why this was done, whether as a mere pastime or in imitation of Chāmuṇḍa-Rāya or for some other purpose. No. 404, which seems to be dated 1287, is a *viragal* recording the death of one Pemmaṇṇa during a cattle-raid. Nos. 322 and 323, of about 1300, consist of the words Vijayadhavaḷa and Jayadhavaḷa. We know that the latter is the name of a commentary on the *Tattvārthasūtra*, written in 886²; but the former is not known, though Dhavaḷa and Mahādhavaḷa are mentioned as the names of other commentaries on the same work. A Jaina work named *Pūjyapadda-charite*, written in 1792 by Padmarāja and Dēvachandra, mentions, however, a work styled Vijayadhavaḷa and states that it was composed by Jayasēna. This may also be a

1. See *Translations*, page 70, note 1.

2. *I.A.*, XXI, 72; *Journal of the Bombay Branch of the Royal Asiatic Society*, XVIII, 226.

commentary on the same work. Lastly, there are nine inscriptions engraved near footprints giving the names of the gurus whose feet are represented. Six of these namely, 94, 119, 123, 124, 166 (71) and 428, of about 1100, name the gurus Gauḍa-dēva, Lakkhanadēva, Santanandi, Chandrakīrti, Bhadrabāhu and Ravichandra respectively. Of these, the first, fourth and sixth are most probably identical with their namesakes mentioned respectively in 69; 66, 117 and 153; and 66. No. 146, of about 1200, names Nēmaṇa; 169, of about 1300, Bhadrabāhubali; and 280, of about 1600, Chārukiṛti of Beḷgoḷa. The last also mentions the individual who had the feet carved.



11. 1. 1. 1.

INSCRIPTIONS AT SRAVAṆA BEḤGOḤA.

THE SMALLER HILL OR CHIKKABETTA.

1.

On rock to the south of Pārśvanātha-basti.

siddham svasti ||

jītaṃ bhagavatā śrīmad-dharma-tīrttha-vidhāyina
Varddhamānēna samprāpta-siddhi-saukhyānritātmanā
lōkālōka-dvayādhāraṃ vastu sthāsnu charishṇu vā
samvid-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā ||
jagaty achintya-māhātmya-pūjātīsayam tyushaḥ
tīrtthakṛin-nāma-punyaugha-mahārhanṭyam upēyushaḥ
tad anu śrī-viśāla(lā)ya(yā)m jayaty adya jagadd-hitam
tasya śāsanam avyājam pravādi-mata-śāsanam ||

atha khalu sakala-jagad-udaya-karāṇōdita-niratīśaya-guṇāspadibhūta-parama-Jina-
śāsana-saras-samabhivarddhita-bhavya-jana-kannala-vikasana-vitimira-guṇa-kirāṇa-
sahasra-mahōti Mahāvtra-savitari parinirvṛitē bhagavat-paramarshi-Gautama-ga-
padhara-sākshāch-chhishya-Lōhāryya-Jambu-Vishṇudēvaparājita-Gōvarddhana-
Bhadrabāhu-Viśākha-Prōshṭhila-Kṛittikāryya-Jayanāma-Siddhārttha-Dhritishēpa-
Buddhilādi-guru-paramaparīṇa-kkramābhyaḡgata-mahāpuruṣa-santati-samavadyō-
titānvaya-Bhadrabāhu-svāmīnā Ujjayanyām aṣṭāṅga-mahā-nimitta-tatvajñēna
traikālyā-darśinā nimittēna dvādaśa-samvatsara-kāla-vaishamnyam upalabhya
kathitē sarvvas saṅgha uttarā-pathād dakṣiṇā-patham prasthitaḥ kramōpaiva jana-
padam anēka-grāma-sata-saukhyam mudita-jana-dhana-kanaka-sasya-gō-mahishā-
jāvi-kula-samākīrṇam prāptavām atah āchāryyaḥ Prabhāchandrō nāmāvanitala-
lalāma-bhūtē'thāsmīn Kaṭavapra-nāmakōpālakṣhitē vividha-taru-vara-kusuma-dalā-
vali-virachana-śabala-vipula-sajala-jalada-nivaha-nīlōpala-talē varāha-dvipi-vyāghra-
rksha-tarakshu-vyāḷa-inṛiga-kulōpachitōpatyaka-kandara-dari-mahā-guhā-gahanā-
bhōgavati samuttuṅga-śrīṅgē sikharīṇi jīvita-sēsham alpatara-kālam avabudhyāt-
manah sucharita-tapas-samādhiṃ ārādhayitum āprichchhya niravasēshēna saṅ-
gham visṛīya śishyēṇaikēna prithulatārāstīrṇa-talāsu śilāsu śītalāsu sva-dēham
sanyasyārādhitavān kramēna sapta-satam rishīṇām ārādhitam iti jayatu Jina-śāsa-
nam iti ||

* The letters between these marks are inscribed opposite the 6th line, at its commencement.

2 (15)†.

At the same place, below No. 1.

śrī¹

udyānair jḡita-Nandanam dhvanad-aḡi-vyāsakta-raktōtpala-
vyāmiśrīkṛita-sāli-piṇjara-diśam kṛitvā tu bāhyāchalam
sarvva-prāṇi-dayārtthadābdhi-bhagavam nā(jñā)nēna sambōdhayan
āradyāchala-mastakē Kanaka-sat-Sēnōtbhavat sat-pati¹¹
ahō bahir-ggirin tyaktvā Baladēva-muniś śrīmān .
ārādhanam pragṛihitvā siddha-lōkam gataḡ punaḡ

3.

At the same place, below the foot-prints to the south-east of No. 1.

Śrīdēvara pada¹¹ vanani

4.

At the same place, to the north-east of No. 1.

Mallisēna-bhaṭārara guḡḡam Chareṇḡgayyam tīrtthanam bandisidam

5 (12).

At the same place, above No. 4.

śrī-Tīrtthada goravaḡḡaḡ nō

6 (11).

At the same place, above No. 5.

śrī-Uḡḡikkal-goravaḡḡaḡ nōntu dār

7 (10).

At the same place, above No. 6.

śrī-Perunāḡḡ-guravaḡḡaḡ śishya Dhanḡe-Kuttāreḡḡ-guravi
ḡippidār

8 (9).

At the same place, above No. 7.

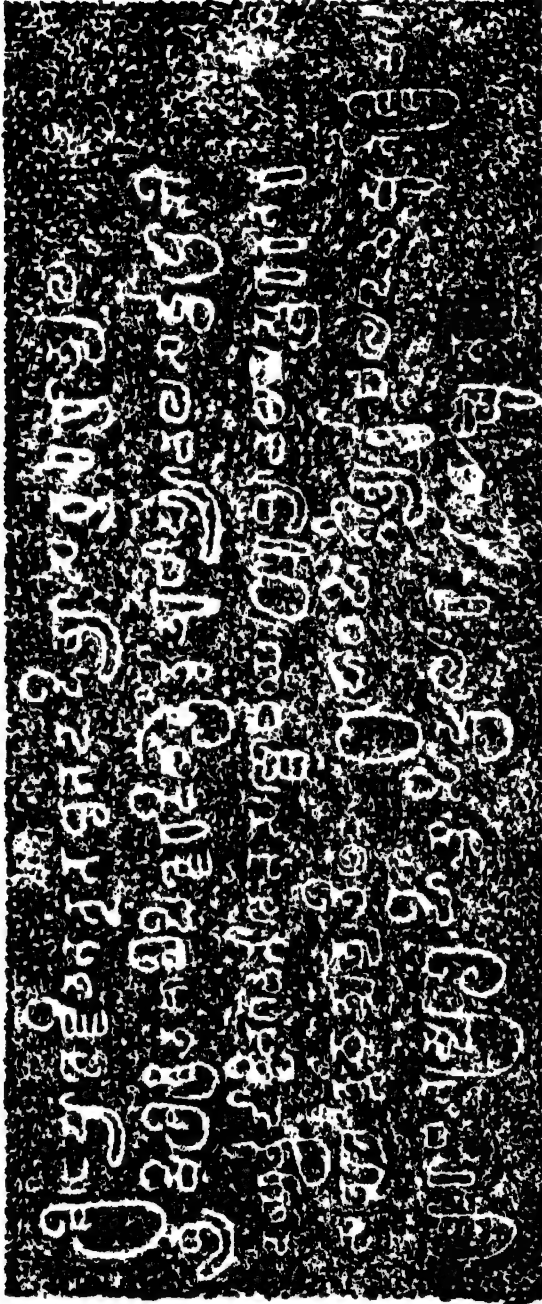
śrī-Aḡaḡiya-Mōni-guravara śishya Kōṭṭarada Guṇasēna-guravar nōntu
muḡippidār

9 (6).

At the same place, to the west of No. 8.

śrī-Neḡuboreḡḡ Pānapa-bhaṭārar nōntu muḡippidār

† The figures in brackets refer to the numbers of the inscriptions in the old edition.



№ 2.



№ 10.

10.

At the same place, to the north-east of No. 8.

Śrīdharan

11.

At the same place, above No. 8.

..... kṣhīṇān patih
 āchāryya śrīnān śishyānēka-parigrahaḥ
 vilāsasya nirvṇā jani
 chalāchala-viśēshasya guṇair ddēvī cha Kampitā ॥
 dīpair ddhūpaiś cha gandhaiś cha sākārōd adhīm sām
 tatra Dīṇḍika-rājō'pi sākṣhī sannihitō'bhavat ॥
 parityajya gaṇaṇī sarvvaṇī chātur-vvarṇṇa-viśēshitam
 āhārādi śarīraṇī cha Kaṭavappra-girāv iha ॥
 āchāryyō'rishtānēmtsaḥ śukla-ddhyānōru-vāraṇam
 samāruhya gatas siddhim siddha-vidyādharaṇchchitaḥ ॥

12 (3).

At the same place, above No. 11.

śrī

duritābhūd-vṛṣhamān kīlṭ alare poded ajūāna-śailēndramān pōḍ
 ura-mithyātva-pramūḍha-sthiratara-nripanān meṭṭi gandhēbham aydān
 sura-vidyā-vallabhēndrās sura-vara-munibhi stutya-Kāḷbappinā mēl
 Charitaśrī-nāmadhēya-prabhu-munin vratagaḥ nōntu saukhyasthan aydān

13.

At the same place, above No. 12.

rāga-dvēsha-tamō-mala-vyapagatar śsuddhātma-samyoḍdhakar
 Vēgūrā parama-prabhāva-rishiyar sSarvvajña-bhaṭṭārakar
 . . gādēva . . . na . . dīta . . ntabbu . . . lagradoḷ
 śrī-kṛpāmala-pushpa r svarggāgramān ēṇidār

14.

At the same place, to the south-west of No. 13.

Ārishtānēmi-dēvar Kāḷbappu-tīrtthadoḷu mukta-kālama paḍedu mu . . .

15.

At the same place, above No. 14.

svasti śrī Mahāvīra . . Āḷduṇa tammaḍigala sanyasanadin i-tammajjayā
 nisidhige

16.

At the same place, close to the southern wall of Pārsvanātha-basti, to the north-west of No. 15.

..... pādapam anūna sa-prava

17 (4).

At the same place, below No. 16.

..... gaḷ nōntu muḍippidar

18 (5).

At the same place, below No. 17.

svasti śrī Jambu-nāygir tīḷḥadoḷ nōntu muḍippidar

19.

At the same place, below No. 18.

svasti śrī bhaṇṭāraka Thiṭṭagapānadaḥ tannuḍiḡaḷa śiṣhyar Kittere .
yarā nisidhige

20 (2).

At the same place, below No. 19.

Adeyaḡ-nāḍa Chittūra Mōni-guravaḍiḡaḷa śiṣhittiyar Nāgamati-gantiyar
mūḡu-tiṅgaḷ nōntu muḍippidar

21.

At the same place, to the south-east of No. 20.

dakṣhiṇa-bhāḡad ā-Madure uym init āva . . śāpade pāvu muṭṭidon
lakṣhaṇavantar ent enalū uraḡa g i-mahā-parūtaduḷ
akṣhaya-kīrtti tuntakada vārdḍhiya mēl adu nōntu bhaktiyim
akṣhi-maṇakke raṇya-sura-lōka-sukakke bhāḡi ā

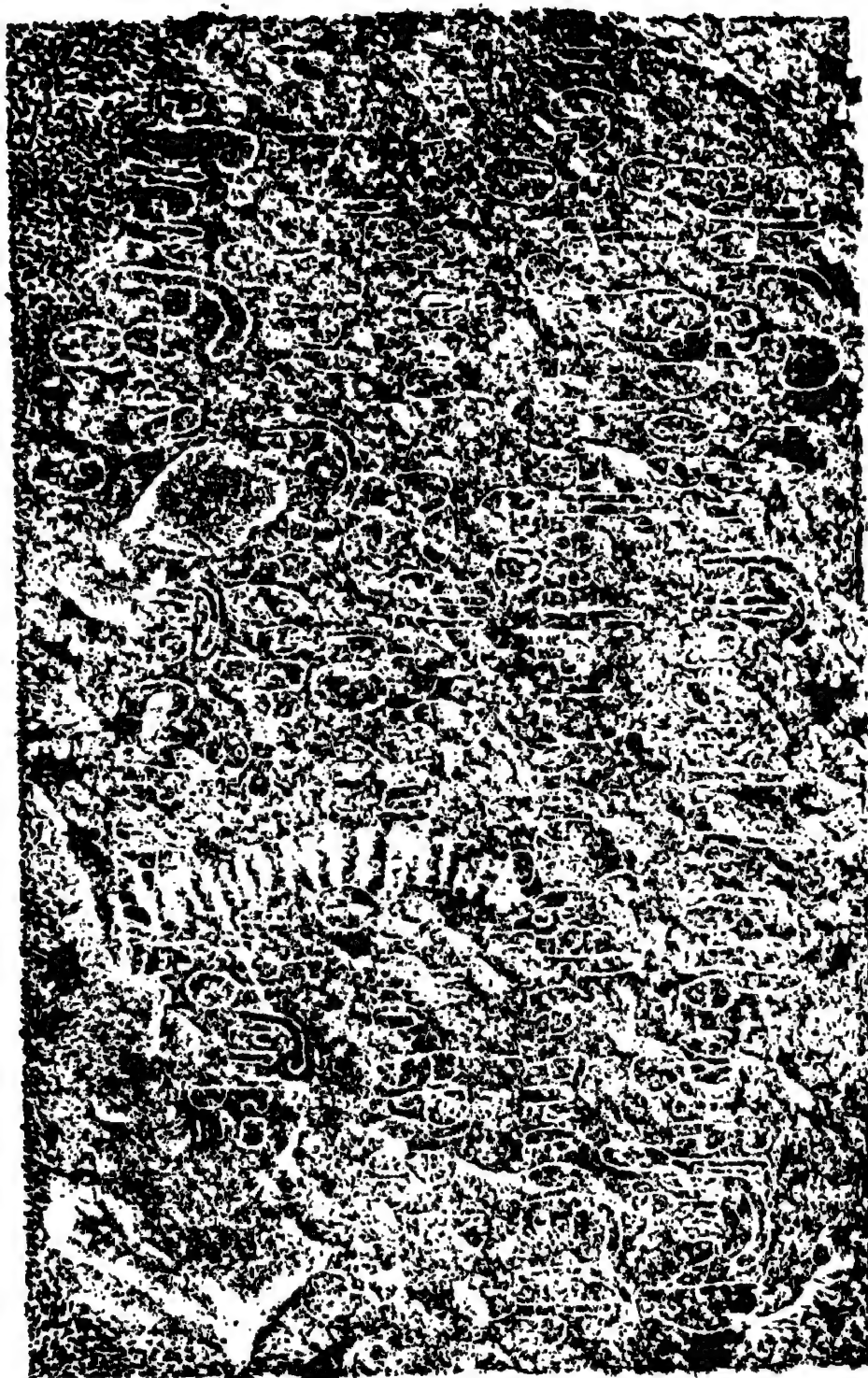
Pallavāchāri-likitaṇi

22.

At the same place, to the south-west of No. 21.

śrī

bālā mēl sikhi-mēle sarppada mahā-dantāgraduḷ salvavōl
śālām-bāla-tapōgrad intu naḍadoṇi nūḡ-eṇṭu-saṇvatsaraṇi
keḷōy pin Kaṭavapra-śāilam-aḍaḡd ēn aṇimā Kaḷantūraṇaṇi
balē per-ggoravaṇi samādhī-neḡedon nōnt eydid ōr ssiddhiyaṇ ॥



№ II.

Исследования Археологического Музея.

23.

At the same place, to the east of No. 22.

*nama †svasti

.. dē śāstra-vidō yēna Guṇadēvākhyā-sūrinē
Kālvap-parvvata-vikhyātē . . nama . . timāga . .
.. dvādaśa-tapō'nushṭhā
sanyag ārādhanaṃ kṛtvā svarggālaya

24 (7).

At the same place, to the south-east of No. 23.

śrī-Kittūrā Velṃādādā Dharmmasēna-guravaḍigaḷa śishyar Bāladēva-
guravaḍigaḷa sanyāsanaṃ-nōntu muḍippidār

25 (8).

At the same place, below No. 24, to the west of No. 4.

śrī-Mālanūra Paṭṭini-guravaḍigaḷa śishyar Ugrasēna-guraḷaḥ vaḍigaḷaḥ ondu
tiṅgaḷa sanyāsanaṃ-nōntu muḍippidār

26 (20).

At the same place, to the south-west of No. 25.

.....
..... yarulḷ ari-piṭṭhad iḷḍon ān
..... tāri kumārarin arcchikeyye tāṃ
sthiradaraḷaḥ intu Pēgurama sura-lōka-vibhūti-cydidār

27.

At the same place, below No. 26.

śrī

Māsēnar pparama-prabhāva-rishiyar kKālvappina vēṭṭaduḷ
śrī-saṅgaigaḷa pēḷda siddha-samayan tappāde nōnt imbinin
prāsādāntaramān vichitra-kanaka-prajvalyadin mikkudān
sāsirvvar vvara-pūje-dand uye avar svarggāgramān ēridār

28 (23).

At the same place, below No. 27, to the west of No. 1.

svasti śrī Inuṅgūrā Mellagavāsa-guravar Kālbappa-bettam-mēl kālāṃ-keydār

29 (21).

At the same place, below No. 28.

svasti śrī Guṇabhūshitam ādi-ulādagderisidā misidige sad-dhamma-guru-santā-
nān sandviga-gaṇatā-nayān giri-taladā mēl ati sthalaṃ ttradāṇam ā-
kelage neladi mānadaḥ sad-dhammadā gēḷi sasānadi patān

* Opposite to line 1.

† Opposite to line 2.

‡ The letters between these marks are now concealed by a pillar.

30 (16).*At the same place, below No. 29.*

śrī . . mīṇaḍigaḷ nōntu kāḷaṇ-keydār

31 (17—18).*At the same place, below No. 30.*

śrī

Bhadravāhu-sa-Chandragupta-muntndra-yugmādin oppē val
 bhadrām āgida dharmnam andu vaḷikke vand inis aḷkalō
 vidrumādhara-Śāntisēna-muniśan ākkie Velgoḷa
 adri-mēl aśanādi-viṭṭ apunarbhavakk eṇ-āgi . .

32 (19).*At the same place, below No. 31.*

śrī-Veṭṭeḍc-guravaḍigaḷ māṇākkar sSiṅgaṇandi-guravaḍigaḷ nōntu kāḷaṇ-keydār

33 (13).*At the same place, to the north-west of No. 32.*

śrī-Kālāvir-gguravaḍigaḷa śiṣhyar Tarekāda Perjeḍiya modeya kalāpakada gura-
 vaḍigaḷ! irppatt-ōndu divasaṇ sanyāsanam-nōntu muḍippidār

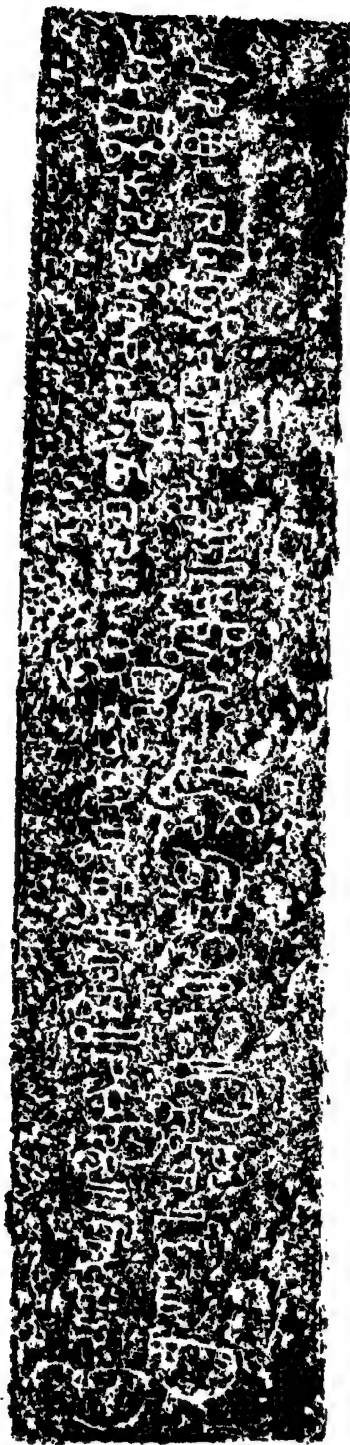
34 (14).*At the same place, below No. 33.*

śrī-Rishabhasēna-guravaḍigaḷa śiṣhyar Nāgasēna-guravaḍigaḷ sanyāsanavidhi
 intu muḍippidār

Nāgasēnam anaghaṇ guṇādhikaṇ
 Nāga-nāyaka-jitāri-maṇḍalaṇ
 rāja-pūjyam amala-śriyam padaṇ
 kāmadaṇ hata-madaṇ namāmy ahaṇ

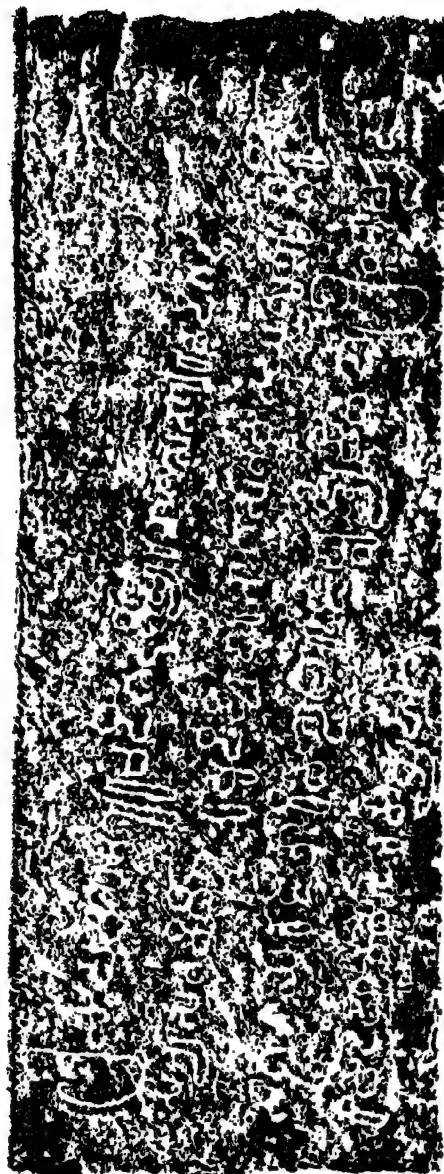
35 (24).*At the same place, below No. 34.*

svasti samadhigata-paṇcha-mahā-śabda-padaḍakke-ḍaḷi-dhvaḷa-sāmyā
 mahā-mahā-sāmantādhipati śrī-Ballabha hā-rājādhirāja mēśvara-mahā-
 rājarā magandir Rāṇavaḷōka-śrī-Kambayyan prithuvī-rājyam-geye Ba . . rusar
 kKaḷvappu la per-gGaḷvappinā poladin naḍadu koṭṭadu . . sēna-aḍigaḷge
 Manasijarā gaṇā arasi bēne etti mōnam ujjamisuvalli koṭṭadu pola-mēre
 Taṭṭaggeṇya kiḷkeṇ pōgi akshara-kalla mēge allindā vassel karggal mārādu sallu
 periya āla vāri maraḷ puṇusa peri toṇeyu ālarē mōre duveṭṭage nīru-
 kallu kovaḷḷadā periya elavu alluṇ kuḍittu arasarā śrīkaraṇamun



№ 27.

Pl. LX.



№ 34.

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..... gādiyara Diṇḍiga-gāmunḍarum Ennuvaru . . . vaṅgaru Vallabha-gāmun-
darum Rundi-Vachcharu Ruṇḍi-Māraṇmanuṇ Kādaḷūra śrī-Vikrama-gāmunḍarum
Kalidurgga-gāmunḍarum Agadipo yarara Raṇa-
pāra-gāmunḍarum Andamāsala Uttama-gāmunḍarum Navilūra nāl-gāmunḍarum
Belgoḷada Gōvindapāḍiya u . . ḷḷāmanduṇ Belgoḷadā vaḷi Gōvindapāḍige koṭṭadu

bahubhir vvasudhā bhuktā,
rājābhis Sagarādibhiḥ
yasya yasya yathā bhūmi
tasya tasya tadā phalaṃ
sva-dattaṃ para-dattaṃ vā
yō haranti vasundharāṃ
shashṭiṃ varsha-sahasrāṇi
prishṭhāyāṃ jāyatē krimiḥ

36.

At the same place, to the south-east of No. 35.

śrī-Chikurāparaviya guravara sishtyar Sarbaṇandi avan śrī-Basudēvan

37.

At the same place, below No. 36.

śrīmad-Gaṅgānva

38.

At the same place, below No. 37.

Vitarāṣi

39.

At the same place, to the north-east of No. 38.

śrī-Chāvunḍayya

40.

At the same place, to the north-east of No. 39.

śrī-Kaviratna

41.

At the same place, to the north-east of No. 40.

śrīmad-Aṅkabōya

42.

At the same place, below No. 41.

śrī-Viddepayya

43.

At the same place, below No. 42.

śrīmad-Akaṣaṅka-paṇḍitar

44.

At the same place, to the south-east of No. 43.

śrī-Suba

45.

At the same place, below No. 44.

. . . . ĩamba-kulāntaka birara baṇḍa parikaṛana kiṅga

46.

At the same place, to the west of No. 45.

svasti śrī Anṇana Kāṣeya- Paṇḍiga Kaṣappa-tīrtthava bandi

47.

At the same place, to the south-east of No. 46.

Kā . . ya Bhirjjaga-rāyana kādagalai bant ili dēvara bantisida

48 (22).

At the same place, below No. 47.

śrī-Abhayaṇandi-paṇḍitara guḍḍa Kottayya band illi dēvara bandisida¹

49.

At the same place, to the north-west of No. 48.

śrī-Davaṇandi-baṣarara guḍḍa Āsu . . bandu tīrtthava bandisida¹

50.

At the same place, to the north-west of No. 49.

Alasa-kumārō mahā-muni

51.

At the same place, to the south of No. 50.

Śrīkaṇṭhayya

52.

At the same place, to the north-west of the Mānastumbha, to the north of figures of birds below No. 51.

Śrīvarmma Chandragitayya dēvara bandisida



Mysore Archaeological Survey.

№ 31.

53.

At the same place, below No. 52.

śrī-Isakayya

54.

At the same place, below No. 53.

śrī-Bidhiyyamma

55.

At the same place, to the south-east of No. 54.

śrī-Nāgaṇāndi Kittayya dēvara bandisidar ||

56.

At the same place, below No. 55.

svasti samadhiḡata-pañcha-mahā-sabda mahā-sāmanā agraganya

57.

At the same place, to the west of the Kūge-Brahmadēva pillar, to the south of No. 56.

Mārasandra keya koṭa . . gaḷaveya Bira koṭa

58.

At the same place, to the north of the same pillar, to the north-east of No. 57.

Māḷava-Amāvar

59 (38).

On the Kūge-Brahmadēva pillar.

(South face).

svasti ma m udadhiṇ kṛitvāvadhiṇ mēdint

. chakra dhavō bhujān bhujāsēr baḷāt |

. . nya-śrī-jaga patēr gGaṅgānvaya-kshmābhujān |

bhūshā-ratnam abhū vanitā-vaktrēndu-mēghōdayaḥ |

* gadyaṇ | tasya sakāḷa-jagati-talōttuṅga-Gaṅga-kūḷa-kumuda-kaumudī-mahātējā-
yamānasya | Satyavākya-Koṅguṇivarṇma-dharmma-mahārājādhirājasya | Kṛishṇa-
Rājōttara-dig-vijaya-vidita-Gūrjjarādhirājasya | Vana-gaja-malla-pratimallabaḷavad-
Alla-darppa-daḷana-prakāṭikṛita-vikramasya | Gaṇḍa-mārttānda-pratāpaparirakṣita-
sinphāsanādi-sakāḷa-rājya-chihnasya | Vindhyāṭavi-nikāṭa-vartti udaka-
kirāta-prakara-bhaṅgakarasya | bhujā-baḷa-pari Mānyakhēṭa-pravēṣita-
chakravartti-kāṭa vikrama śrīmad-Indra-Rāja-patṭa-bandhōtsa-
vasya | samutsāhita-samara-sajja-Vajjala gha . . .
. nasya | bhayōpanata-Vanavāsi-dēśādhi māni-kunḍaḷa-mada-
dvipādi-samasta-vastu-gra samupalabdha-saṅkīrttanasya | prapata-Mātūra-

Ins.

vaiṣṣajasya..ja-suta-sata-bhujā-baḥvalēpa-gaṇi-ghatātōpa-garvva-durvvritta-sakaḷa-
 Nolaṃbādhira-ja-samara-vidhvaiṣakasya¹ samuninūḷita-rājya-kaṇṭakasya¹ sañchūr-
 ṇṇitōchehaṇṇi-giri-durggasya¹ saṃhṛit-Naragābhidhāna-śabara-pradbhānasya¹ pra-
 tāpāvanata-Chēra-Chōḷa-Pāṇḍya-Pallavasya¹ pratipālita-Jina-śāsanasya¹
 ta-mahā-dhvaṇasya¹ baḥavad-ari-nṛipa-draviṇāpaharāṇa kṛita-mahādānasya¹
 paripālita-sētū-bandha-bhai ndhu-sambandha-vasundharā-taḷasya¹ śrī-
 Nolaṃba-ku . . . ka-dēvasya¹ śauryya-śāsanaṇi dharmma-śāsanaṇi cha sañcharatu
 dig-maṇḍalaṇtaram ā-kalpāntaram ā-chandra-tāraṇi¹

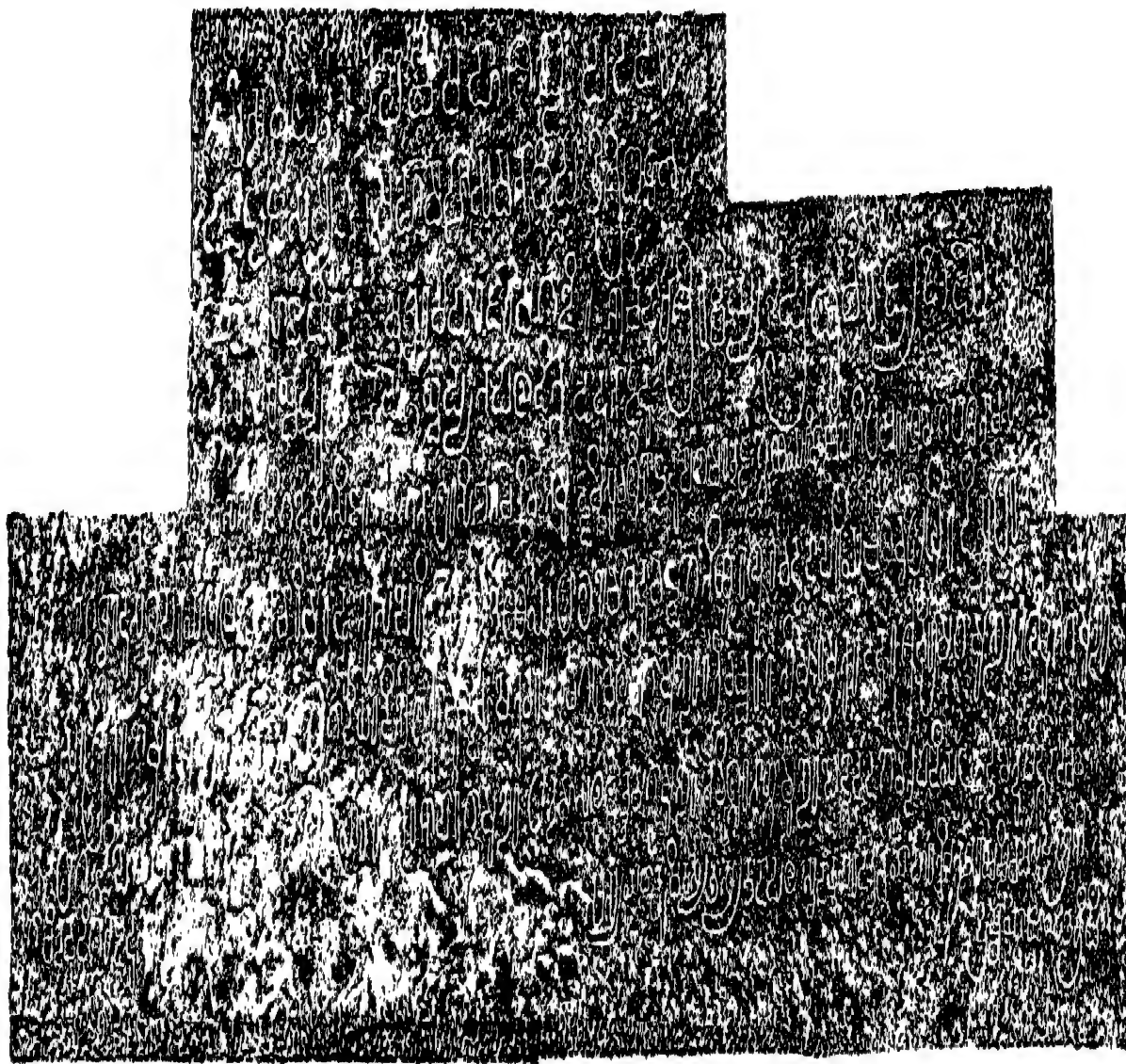
(West face).

..... yā kair apy upāyānta . .
 tiś śikbā-śekharaṇi
 nānya ēvāhṛitō
 śrī-Gaṇḡa-chūḍāmaṇi
 vanā da . . bāṇi . . kraṇi Pallava mā
 yēnāmitaṇi bhujāvalēpaṇi ala . . kṛitvā . . . gaṇi svayaṇi . . . Guttiya-
 Gaṇḡa-bhūpati Nolaṃbāntakaḷi¹ yiya
 san-mukhaṇi yudhi gādasmaya
 pratigaja vikramaṇi . . . tpaḷaṇi iva
 Nolaṃbāntakaḷi bhūlōkād anēka-dra nēka-bandhā-
 ndhaka Chōḷa-Pallava kāuanda-hētōr a
 śrī-Mārasipha-kshi tiḷaka-kshatra-chandra-sya chandra . .
 va ryvara
 .. darppaṇi gaṇi saṇi . . . ṇi gaṇi
 ha raḷi¹ vad rōshaṇā . . n
 mahā-vijayōtsavē siṃhāsanaōrvvi-dha .
 ity adhisakṛita-vira-saṅgara-giraḷ Chāḷukya-chūḍāmaṇi¹
 Rājāditya-harēr ddavāgnir ajani śrī-Gaṇḡa-chūḍāmaṇi
 daityēndrair mMadhu-Kaiṭabha-prabhṛitibhir dhvastair mMura-dvē . . .
 kiṇ māyāribhir ittham utthitam iti kshmatāṅka-śaṅkā-kṛi . . .
 . . . lair mNaragāsurasya vasudhānandāśru-miśraśi śi . .
 . . dārtthair akarōt sa-rāgaṇi avanti-chakraṇi Nolaṃbāntakaḷi

(North face)

(First 8 lines illegible)

..... gana . . jña-kshamābhṛitaḷi
 yāva na . . . da . . ti . . tinā pada kshati ē
 miśrikṛita-ma ka-vira-vismaya-
 tēja Guttiya-Gaṇḡa-bhūpaṇi-iti yaṇi viśvaṇi
 kṛitā . . . tiṇi patim aha vashṭabhya dushṭā-
 vanipa-kuḷaṇi iḷam Indra-Rāja ṇa kumba-dala . . yaka-chchhatra



PL. I. N. H.

.....
 śrī-Gaṅga-chūdāmaṇir iti dharanī stauti yaṁ kīrttiḥ ||
 s samprati Mārasinḥa-nripatir vvikrānta-ka sau
 yatra .. sthiti-sāhasānmada-mahā-sānanta-matta-dvipaṁ |
 svāmini paṭṭa-bandha-mahimā-nirvvi .. m ity urvvarā-
 chakraṁ yasya parākrama-stuti-paraiḥ vyavarṇayaty aṅgakaiḥ ||
 yēnēndra-kshitivallabhasya jagati-rājyaḥbhishēkaḥ kritaiḥ |
 yēnā .. da-mada .. pēna vijitāḥ Pātālamallānujaḥ |
 grō .. ranāṅgaṇē rāna-paṭus tasyātmanajō jā
 r abhū ma ..

(East face)

bageyal aḷumbam appa balad Allana .. ḍisi gelda śauryyamam
 pogalveno dhātriyol negalḍa Vajjajalanam biḍey aṭṭid eḷgeyam
 pogalveno Pallavādhipa mam tave konda viranam
 pogalveno pēḷim ēvogalven end ariyem Chalad-uttaraṅganam ||
 ōḷiye kōdu Pallavara pandaley ellaman eyde daṭṭi Kā-
 pāḷikar ūṛi sāṛi para-maṇḍalīkarkkaḷa namma nṛvu iṇ
 ōḷige nimma pandalegaḷam baral iṇade kaṇḍu bāḷv .. |
 ōḷiyal embinam negalḍud oṭṭaḷi Maṇḍalika-Triṇētrana ||
 tuṅga-parākramam palavū kāḷan agurvise suttī vutti bi-
 ṭṭuṇ gaḍa Kāḍuvaṭṭi koḷalārana munnam enippa pempin U-
 chehaṅgiya kōṭeyam jagam asuṅgole kōṇḍa nagaḷte mūṛu-lō-
 kaṅgaḷolan pogalṭeg eḍev ādudu Guttiya-Gaṅga-bhūpanā ||

Kandam :

Kāḷano Rāvaṇanō Śiśu-
 pālano tān enisi negalḍa Naragana tale tann
 āḷāḷa kayge vandudu
 hēḷāsādhyaḍole Gaṅga-chūdāmaṇiyā |
 nuḍidane kāvudanē eḷde-
 giḍad iru Javan iṭṭa rakke ninag iṇudan ēp
 nuḍidane ē adu kayyadu
 nuḍidudu tappugume Gaṅga-chūdāmaṇiyā ||

intu Vindiyāḷavi-nikaṭa-Tāpi-taṭavum | Mānyakhēṭa-pura-varavum | Gōnūruni
 Uchehaṅgiyum | Banavāsi-dēśavum | Pābhaseya-kōṭeyum | modal āge palav-eḍeyol-
 am ariyaruṇ piriyaruṇ kāḍi gelḍu palav-eḍegaḷolan mahā-dhvajaman ettisi mahā-
 dānam-geydu negalḍa Gaṅga-vidyādharam || Gaṅgarol gaṇḍam | Gaṅgara siṅgam |
 Gaṅga-chūdāmaṇi | Gaṅga-Kandarppam | Gaṅga-vajram | Chalad-uttaraṅgam |
 Guttiya-Gaṅgam | dharmanāvātaram | jagadēka-viram | nuḍidante-gaṇḍam | ahita-
 mārṭṭaṇḍam | kadana-karkkaṣam | maṇḍalika-Triṇētram | śrīman-Nolambakuḷāntaka-

Dēvaṃ palav-eḍgaḷolaṃ basadigaḷuṃ mānastambhaṅgaḷuvaṃ māḍisidaṃ¹
maṅgaḷaṃ¹ dharmmaṅgaḷaṃ namasyaṃ naḍayisi baḷiyaṃ ondu-varshaṃ rājyaṃ
pattuvitṭu Baṅkāpuradoḷ Ajitasēna-bhaṭṭārakara śrī-pāda-sannidhiyoḷ arāḍhanā-
vidhiyṃ mūṟu-de . . saṃ nōntu samādhiaṃ sādhisidaṃ ||

Vṛitta¹ ele Chōḷa-kshitipāḷa santav eḍeyaṃ nṛṇaṃ nṛvikoḷ ninn anuṃ-
gole-māṇḍ att iru Pāṇḍya Pallava bhayaṇ-gonḍ oḍadir nninna ma-
ṇḍaladiṃ piṅgade nilvad iḡan ivan innuṃ ta . . . ṃ Gaṅga-ma-
ṇḍalikaṃ dēva-nivāsadaṃ atta vijayaṃ-geydaṃ Nōḷambāntakaṃ ||

60.

On rock to the south-west of the balipīṭha of Śāntikrara-basti.

śrī-Parekaṇamāruga-balara-chatṭa Sūḷa baṇṭara sūḷa

61 (25).

At the same place, to the north-east of the kitchen.

śrīmat pu sishyar Aritṭonēmi māḍisidar siddaṃ

62.

At the same place, to the north of the kitchen, to the west of No. 61.

svasti śrī Teyāṅḡḍi ndi-bhaṭṭārara sishya gara-bhaṭṭārara
sishya Ka . . ra mi-bhaṭṭāra avara sishyar Paṭṭadēvā si-bhaṭṭāra kumā
. la sishya Na sale munirvane maṇḍi paṇumamaṇḍa nisidige

63 (39).

On a pillar in the south Mahānarami-maṇṭapa.

(East face)

śrīmat-parama-gambhīra-syād-vādāmōgha-lāṅchhanaṃ

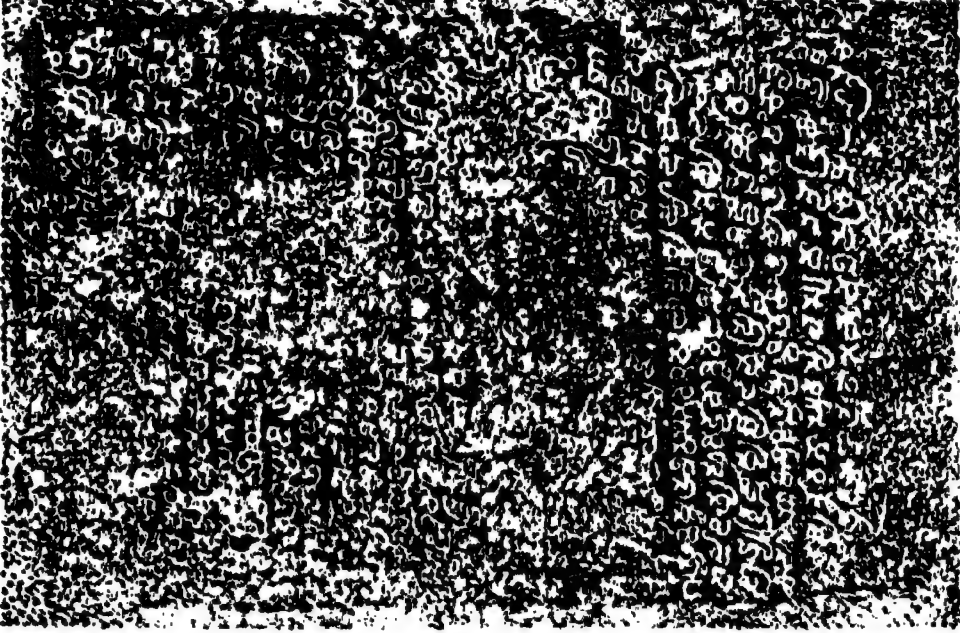
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samasta-bhuvana-stutya-nitya-niravadya-vidyā-vibhava-prabhāva-prahva-
ruhvarīpāḷa-maṇḍi-maṇi-mayūkha-sékharibhūta-pūta-pada-nakha-prakararuṃ¹ jita-
vijina-Jinapati-mata-payar-payōdhi-līlā-sudhākararuṃ¹ Chārvvākakharvva-gar-
vva-durvvārōrvvidharōtpātana-paṭishṭha-nishṭhurōpālambha-dambhōḷi-daṇḍaruṃ¹
akuṇṭha-kaṇṭha-kaṇṭhīra-gabhīra-bhūri-bhīma-dhvāna-nirddalita-durddamēddha-
Bauddha-mada-vēdaṇḍaruṃ¹ apratihata-prasarad-asama-lasad-upanyasana-nitya-
naisitya-pātra-dātra-dalita-Naiyāyika-naya-nikara-naḷaruṃ¹ chapāḷa-Kapīḷa-vipuḷa-
vipina-dahana-dāvānaḷaruṃ¹ śumbhad-ambhōda-nāda-nōdita-vitata-Vaiśēshita(ka)-
prakara-mada-marāḷaruṃ¹ śarad-amaḷa-śāsadhara-kara-nikara-nihāra-harākārānu-
vartti-kīrtti-vallī-vēllita-digantarāḷaruṃ appa śrīman-mahā-maṇḍalāchāryyaru śrī-
mad-Dēvakīrtti-paṇḍita-dēvaru ||

kurvvē namaḥ Kapīḷa-vādi-vanōgra-vahnayē

Chārvvāka-vādi-makarākara-bāḍavāgnayē

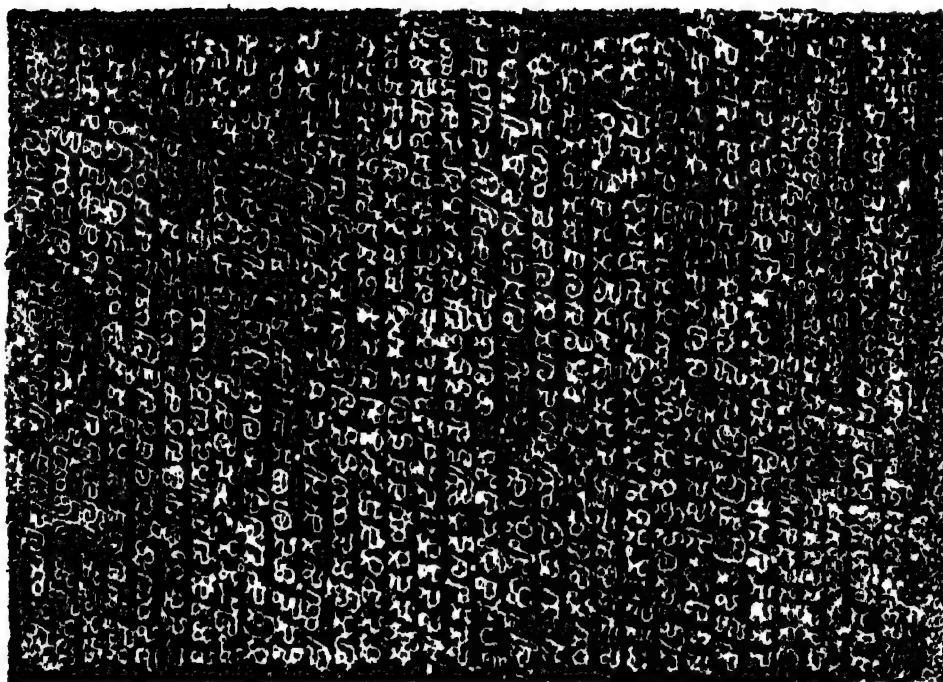
WEST FACE.



SOUTH FACE.



EAST FACE



NORTH FACE



№ 59.

1

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Bauddhōgra-vādi-timira-pravibhēda-bhānavē
 śrī-Dēvakīrtti-munayē kavi-vādi-vāgminē ||
 sañkalpaṃ jalpa-vallīṃ vilayam upanayaṃ [ś] chaṇḍa-vaitaṇḍikōkti-
 śrīkhaṇḍaṃ mūla-khaṇḍaṃ jhaṭiti vighaṭayan vādam ēkānta-bhēdaṃ
 nirpiṇḍaṃ gaṇḍa-saiḷaṃ sapādi vidālayaṃ sūtkṛiti-prauḍha-garjjat-
 sphūrjjan-mēvā-madōrjja(ā) jayatu vijayatē Dēvakīrtti-dvipēndraḥ ||
 Chaturmukha-chatur-vaktra-nirggamāgama-dussahā
 Dēvakīrtti-mukhāmbhōjē nṛityatīti Sarasvatī ||
 chaturate sat-kavitvadoḥ abhijñate śabda-kaḷāpadoḥ prasa-
 nate matiyoḥ pravṛtate nayāgama-tarka-vichāradoḥ su-pū-
 jyate tapadoḥ pavitrare charitradoḥ ondi virājisat prasi-
 ddhate muni-Dēvakīrtti-vib[ṇ]dhāgrāṇig oppuvud 1-dharitriyoḥ ||
 śaka-varsha sāsirada cumbhati-aydeneya ||
 varshē khyāta-Subhānu-nāmani sitē pakshē tad-Āshāḍhakē
 māsē tan-navamī-tithau Budha-yutē vārē dinēśōdayē
 śrīmat-tārkkika-chakravartti-daśa-dig-vartti(r)ddha-kīrtti-priyō
 jātaḥ svargga-vadhū-manah-priyatamaḥ śrī-Dēvakīrtti-bratī ||
 jātē kīrti-avaśēśhakē yati-patē(au) śrī-Dēvakīrtti-prabha-
 vādibhēbharipaṇ Jinēśvara-mata-kshirābdhi-tārāpatau
 kva sthāna[ṇ] vara-Vāgvadhūr jJina-muni-brātāṃ munēti sphuṭaṃ
 chākrośaṃ kurutē samasta-dharaṇau dākṣiṇya-Lakṣmīr api |
 tach-chhishyō nuta-Lakṣhaṇandi-munipaḥ śrī-Mādhavēndu-vratī
 bhavyāmbhōruha-bhāskaras Tribhuvanākhyānaś cha yōgīśvaraḥ |
 etē tē guru-bhaktitō guru-nishadyāvāḥ praśiṣṭhām imāṃ
 bhūtyā kāmam akārayaṃ nija-yāśas-sampūrṇa-dig-maṇḍalāḥ |

64 (40).

*On the same pillar.**.(South face)*

bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē |
 ku-tīrttha-dhivānta-saṅghāta-prabhinna-ghana-bhānavē ||
 śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāṇika-saundhōru-vārddhiḥ |
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ |
 śasta-syātākāra-mudrā-sabaḷita-jānatānanda-nādōru-ghōśah |
 sthēyād ā-chandra-tāraṃ parama-sukha-mahā-vīryya-vichī-nikāyaḥ ||
 śrīman-muniIndrōttama-ratna-varggāḥ
 śrī-Gautamādyāḥ prabhaviṣṇavas tē |
 tatāmbudhau sapta-maharddhi-yuktāś
 tat-santatau bōdha-nidhir bbabhūva ||

Ins.

[.] bhadras sarvvatō yō hi Bhadrabāhur iti śrutah¹
 śrutakēvali-nāthēshu va(cha)ramaṣ paramō muniḥ²
 chandra-prakāśōjvala-sāndra-kīrttiḥ śrī-Chandraguptō'jani tasya śishyah³
 yasya prabhāvad vana-dēvatābhīr ārādhitah svasya gaṇō muntinām⁴
 tasyānvayē bhū-viditē babhūva yah Padmanandi-prathamābhīdhānah⁵
 śrī-Koṇḍakundādi-muntīśvarākhyas sat-saṃyamād udgata-chāraṇarddhīḥ⁶
 abhūd Umāsvatī-muntīśvarō'sāv āchāryya-sabdōttara-Grīdhra-pichchhah⁷
 tad-anvayē tat-sadriśō'sti nānyas tatkalikāśēsha-padārttha-vēdī⁸
 śrī-Grīdhrapichchha-munipasya Bālākapiichchhah⁹
 śishyō'janishṭa bhuvana-traya-varṭti-kīrttiḥ¹⁰
 chāritra-chañchur akhilāvanipāla-mauli-
 mālā-śīlīmukha-virājita-pāda-padmaḥ¹¹
 ēvaṃ mahāchāryya-paramiparāyaṃ syātkāra-mudrānkita-tatva-dīpah¹²
 bhadras samantād guṇatō gaṇīśas Samantabhadra(drō)'jani vādi-simhaḥ¹³

tataḥ¹⁴ ||

yō Dēvanandi-prathamābhīdhānō buddhyā mahatyā sa Jinēndrabuddhiḥ¹⁵
 śrī-Pūjyapādō'jani dēvatābhīr yyat pūjitaṃ pāda-yugam yadyah(yam)¹⁶
 Jainēndram nija-sabda-bhōgam atulam Sarvvārtthasiddhiḥ parā
 siddhantē nipuṇatvam udgha-kavitām Jainābhishēkah svakah¹⁷
 chhandas-sūkshma-dhiyam Samādhiśataka-svāsthyam yadyam vidam
 ākhyātiha sa-Pūjyapāda-munipah pūjyō muntinām gaṇaiḥ¹⁸

tataś cha¹⁹ ||

(West face)

ajanishṭākalanīkam vaj Jina-śāsanam āditaḥ²⁰
 ā(a)kalāṅka [ṇi] babhau yēna sō'kalāṅkō mahā-matīḥ²¹
 ity-ādy-udgha-munīndra-santati-nidhau śrī-Mūlasaṅghē tatō
 jātē Nandigaṇa-prabhēda-vilasad-Dēśgaṇē viśrutē²²
 Gollāchāryya iti prasiddha-munipō'bhūd Golla-dēśādhipah
 pūrvvam kīṇna(kēna)cha hētunā bhi(bha)va-bhiyā dīksham grīhitas sudhīḥ²³
 śrīmat-Traikālya-yōgi samajani mahikā kāya-lagnā tanutram²⁴
 yasyābhūd vṛishṭi-dhārā nīśita-sara-gaṇā grīshma-mārttaṇḍa-bimbam
 chakram sad-vṛitta-chāpākāṇita-yati-varasyāgha-śātrūn vijētum
 Gollāchāryynasa(sya) śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh²⁵

tach-chhishyasya²⁶ ||

Aviddhakarṇnādika-Padmanandi-saiddhantikākhyājani yasya lōkē²⁷
 Kaumaradēva-bratita-prasiddhē(ddhi)r jītyāt tu sō jñāna-nidhis sa dhīrah²⁸
 tach-chhishyah Kuḷabhūshanaḥkhyā-yatipaś chāritra-vārānnidhis²⁹

siddhāntambudhi-pāragō nata-vinēyas tat-sa-dharmimō mahān
 śabdāmbhōruha-bhaskarāḥ prathita-tarkka-granthakārah Prabhā-
 chandrākhyō muni-rāja-paṇḍita-varaḥ śrī-Kuṇḍakundānvayaḥ ḥ
 tasya śrī-Kuḷabhūṣaṇākhyā-su-munēs śishyō vinēya-stutas
 sad-vṛittāḥ Kuḷachandradēva-munipāḥ siddhānta-vidyā-nidhiḥ
 tach-chhishyō'jani Māghanandi-munipāḥ Kollāpurē tīrtha-kṛid
 rāddhāntārṇava-pāragō'chala-dhṛitiś charitra-chakrēśvaraḥ ḥ
 ele-māviṇḥ banav abjadim tili-golaṇ māṇikyadiṇ maṇḍanā-
 valī tārādhipaniṇ nabhaṇ śubhadam āg irppantir irddattu nir-
 mmaḷav tgaḷ Kuḷachandradēva-charaṇāmbhōjāta-sēvā-viniś-
 chaḷa-saiddhāntika-Māghanandi-muniyiniṇ śrī-Kuṇḍakundānvayaṇ ḥ
 Hinavat-kutkīḷa-muktāphaḷa-taraḷa-tarat-tāra-hāreṇdu-kundō-
 pama-kīrtti-vyāpta-dig-maṇḍalaṇ avanata-bhū-maṇḍalaṇ bhavya-padmō-
 gra-maricḥḷi-maṇḍalaṇ paṇḍita-tati-vinataṇ Māghanandyākhyā-vāchaṇ-
 yami-rājaṇ Vāg-vadhūṭi-niṭiḷa-taṭa-haṭaṇ-nūtna-sad-ratna-pa . . .
 . . . ta-mada-rade(da)ni-kuḷamaṇ
 bharadiṇ nirbbhēdisalke . . sariy enipaṇ
 vara-saṇṇyamābdhi-chandraṇ
 dhareyol . . Māghanandi-saiddhāntēśa ḥ

tach-chhishyasya ḥ

avara guḍḍugaḷu sāmanta-Kēdāra Nākarasa Dānaśrēyāṇsa sāmanta-Nimba-
 Dēva jagadā(do)rbba-gaṇḍa sāmanta-Kāma-Dēva ḥ

(North face)

guru saiddhāntika-Māghanandi-munipaṇ śrīmach-chamū-vallabhaṇ
 Bharataṇ chhātran apāra-śāstra-nidhigaḷ śrī-Bhānukīrtti-prabhā-
 sphuritāṇkṛita-Dēvakīrtti-munipar śśishyar jagan-maṇḍanaṇ
 ddoreyē Gaṇḍavimuktadēva ninag inn t nāma-saiddhāntikaḥ ḥ
 kshīrōdād iva chandrama(ā) maṇir iva prakhyāta-ratnākaraṭ
 siddhāntēśvara-Māghanandi-yaminō jāto jagan-maṇḍanaḷ
 charitraika-nidhāna-dhāma-su-vinaṇrō dipavartti svayaṇ
 śrīmad-Gaṇḍavimuktadēva-vatipāḥ saiddhānta-chakrādhipaḥ ḥ

avara sa-dharmmar ḥ

avoṇ vādi-kathā-traya-pravaṇadoḷ vidvaj-janaṇ mecheche vi-
 dyāvashṭāmbhaman appu-keydu para-vādi-kshōṇibhṛit-pakshamaṇ
 Dēvēndraṇ kaḍiv andadiṇ kaḍid ele syādvāda-vidyāstradiṇ
 traividya-Śrutakīrtti-divya-munivol vikhyātiyaṇ taldidoṇ ḥ
 Śrutakīrtti-traividya-
 vrati Rāghavapaṇḍavīyamaṇ vibhudha-chamat-

kṛitīy enisi gata-pratyā-
 gatadim pēḍ amaḷa-kīrttiyaṁ prakāṭisidaṁ ||
 avar-agrajaru ||
 yō Bauddha-kṣhitibhṛit-karāḷa-kulīśaś Chārṇvāka-mēghāna(ni)lō
 mīmāṃsā-mata-vartti-vādi-madavan-mātaṅga-kaṇṭhitravaḥ ||
 syādvādābdhi-śarat-saṁudgata-sudhā-śōchis samastais stutas
 sa śrīman bhuvi bhāsatē Kanakanandi-khyāta-yōgīśvaraḥ ||
 Vēṭaḷi mukulīkṛitāṅjalipuṭa saṁsēvatē yat-padē
 Jhoṭṭiṅgaḥ pratihārakō nivasati dvārē cha yasyāntikē
 yēna kṛīḍati santatāṁ nūta-tapō-Lakṣmīr yyaśa-Śrī-priyas
 sō'yaṁ śumbhati Dēvachandra-munipō bhaṭṭārakaughāgrāṇiḥ ||
 avara sa-dharmmar mMāghanardi-traividya-dēvaru vidyā-chakravartti
 śrīmad-Dēvakīrtti-paṇḍita-dēvara śishyaru śrī-Śubhachandra-traividya-dēvaruṁ
 Gaṇḍavimukta-vādi-Chatuṛmukha-Rāmachandra-traividya-dēvaruṁ vādi-vajraṅ-
 kuśa-śrīmad-Akaḷaṅka-traividya-dēvaruṁ ā paramēśvarana guḍḍugaḷu māṇikya-
 bhaṇḍāri Maṇiyāne-daṇḍanāyakarūṁ śrīman-mahā-pradhānaṁ sarvādīkāri piriya-
 daṇḍanāyakāṁ Bharatimayyaṅgaḷuṁ śrīkaraṇada heggade Būchinayyaṅgaḷuṁ
 jagadēka-dāni heggade Kōrayyanuṁ ||

akaḷaṅkaṁ pitṛi Vāji-varṇsa-tīḷaka-śrī-Yaksha-Rājāṁ nijāṁ-
 bike Lōkaṁbike lōka-vandite su-śīlāchāre daivaṁ divi-
 śa-kadamba-stuta-pāda-padman Aruḥaṁ nāthaṁ Yādū-kṣhōṇipā-
 ḷaka-chūḍāmaṇi Nārasiṅgaṁ enaḷ ēn nōmp-uḷḷaṇō Hūḷḷapaṁ ||

śrīman-mahā-pradhānaṁ sarvādīkāri hiriya-bhaṇḍāri abhinava-Gaṅga-
 daṇḍanāyaka śrī-Hūḷḷa-Rājāṁ tamma gurugaḷ appa śrī-Koṇḍakundānvayada śrī-
 Mūlasaṅghada Dēsiyagaṇada Pustakagachchada śrī-Kollāpurada śrī-Rūpa-
 Nārāyaṇana basadiya pratividdhada śrīmat-Kellaṅgereya Pratāpapuravaṁ punar-
 bbharaṇavaṁ māḍisi Jinanāthapuradalū kalla dāna-śāḷeyam māḍisida śrīman-mahā-
 maṇḍaḷāchāryyār dDēvakīrtti-paṇḍita-dēvargge parōksha-vinayav-āgi nīśidiyaṁ
 māḍisida avara śishyar Lakkhaṇandi-Mādhava-Tribhuvana-dēvar mahādāna-pūjā-
 bhishēka-māḍi pratishṭheyam māḍidaru maṅgaḷa mahā śrī śrī śrī

65 (41).

On a stone in the same maṇṭapa.

śrīmat-syādvāda-mudrāṅkitam amaḷam ahinēndra-chakrēśvarēḍyaṁ
 Jainiyaṁ śāsanam viśrutam akhīḷa-hitam dōsha-dūram gabhiraṁ
 jīyāt kārūṇya-janmāvanir amita-guṇair vvaruṇyanika-pravēkaiḥ
 saṁsēvyam mukti-kanyā-parichaya-karāṇa-prauḍham ētat trīlōkyam ||
 śrī-Mūlasaṅgha-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvayē
 guru-kulam iha katham iti chēd bravimi saṅkshēpatō bhuvanē ||

yah sévyaḥ sarva-lōkaḥ para-hita-charitaṁ yaṁ samādhayaṁ
 bhavyā yēna prabuddhaṁ sva-para-mata-mahā-śāstra-tatvaṁ nitāntaṁ
 yasmai mukty-aṅgaṁ samprihayati duritaṁ bhṛutāṁ yāti yasmād
 yasyāā nāsti yasmims tri-bhuvana-mahitō vidyatē śīla-rāśiḥ ॥
 tan-Mēghachandra-traividya-śiṣhyō
 rāddhānta-vēdi lōka-prasiddhaḥ
 śrī-Vīraṇandī mōkṣas tad-antē-
 vāsi guṇābdiḥ prastāṅgajanmā ॥
 yah syādvāda-rahasya-vāda-nipuṇō'ganya-prabhāvō janā-
 nandaḥ śrīmad-Anantakīrtti-munipaś chāritra-bhāsvat-tanuḥ
 kāmōgrāhi-gara-dvijāpaharaṇē rūḍhō narēndrō'bhavat
 tach-ohhishyō guru-pāñchaka-smṛiti-patha-svachhanda-san-mānasaḥ ॥
 Maladhāri-Rāmachandrō
 yaṁ! tadīya-prāsasya-śiṣhyō'sau
 yach-charaṇa-yugaḷa-sēvā-
 parigata-janataitī chandratāṁ jagati ॥
 para-pariṇati-dūro'dhyātma-sat-sāra-dhīrō
 vishaya-virati-bhāvō Jaina-mārgga-prabhāvalī ॥
 ku-mata-ghaṇa-samīrō dhvasta-māyāndhakārō
 nikhīla-muni-vinūtō rāga-kōpādi-ghātaḥ ॥
 chittē śubhāvanāṁ Jainīṁ vākyē pañcha-namaskriyāṁ ॥
 kāyē brata-samārōpaṁ kurvann adhyātma-vin muniḥ ॥
 pañcha-triṇsat-samyuta-śata-dvayādhika-sahasra-nuta-varshēshu
 vṛttēshu Śaka-nṛpasya tu kalē vistirṇa-vīlasad-arṇava-nēmau ॥
 Prāmādi-(sam)vatsarē māsē Śrāvaṇē tanum atyajat ॥
 vakrē kṛishṇa-chaturdāśyāṁ Śubhachandrō mahā-yatīḥ ॥
 amara-purāṁ amara-vāsaṁ tad-gata-Jina-chaitya-chaityabhavanānāṁ ॥
 darśana-kutūhalēna tu yātō yātārtta-raudra-pariṇāmaḥ ॥

tach-ohhishyar ॥

duritāndhakāra-ravi-hiṇa-
 karar ogedar pPadmaṇandī-paṇḍita-dēvar
 vara-Mādhavēndu-samayā-
 bharaṇar śrī-Mūlasaṅgha-Dēśīgaṇadoḥ ॥
 guru-Rāmachandra-yatipana
 vara-śiṣhya-Śubhēndu-muniya nistigeyāṁ vi-
 staradīṁ mādisidāṁ Belu-
 karey-adhipaṁ rāya-rāja-guru Gummaṭṭaṁ ॥
 śrī-vijaya-Pārśva-Jina-vara-charaṇārūpa-kamaḷa-yugaḷa-yajana-rataḥ
 Bōgāra-Rāja-nāma tad-vaiyāprityatō hi Śubhachandraḥ ॥
 Ins.

bēyādēya-vivēkatā janatāyā yasmāt sadādiyatē
 tasya śrī-Kulabhūṣaṇasya vara-śiṣhyō Māghanandi-brati
 siddhāntāmbudhi-tīragō viśada-kīrtis tasya śiṣhyō'bhavat
 traividyaḥ Śubhachandra-yōgi-tīlakah syādvāda-vidyāñchitaḥ ||
 tach-chhishyaḥ Chārūkīrti-prathita-guṇa-gaṇah paṇḍitas tasya śiṣhyah
 khyātaḥ śrī-Māghanandi-brati-pati-nata-bhaṭṭārakas tasya śiṣhyah |
 siddhāntāmbhōdhi-śtadyutir Abhayasāsi tasya śiṣhyō mahiyan
 Bālenduḥ paṇḍitas tat-pada-nutir amalō Rāmachandro'maḷāṅgaḥ ||
 chitram samprati Padmanandin ihakīrtam tāvakīnam tapah
 padmanandy api viśrutāpramada ity āsis satāp namratām |
 kāmam pūrayasē Śubhendu-pada-bhakty-Asakta-chētaḥ sadā
 kāmam dūrayasē nirākṛita-mahā-mōhandhakārāgama ||
 kama-vidārōdārah kshamāvrītōpy akshamō jagati bhāsi
 śrī-Padmanandi-paṇḍita paṇḍita-jana-hṛidaya-kumuda-śtākara ||
 paṇḍita-samudayavati Śubhachandra-priya-śiṣhyā bhavati sudayāsti
 śrī-Padmanandi-paṇḍita-yamīka bhavad-itara-munishu nālōkē ||
 śrīmad-adhyātmi-Śubhachandra-dēvasya svaktyāntēvāsina Padmanandi-paṇḍi-
 ta-dēvēna Mādhavachandra-dēvēna cha parōksha-vinaya-nimittam nishadyakā
 kārayitā | bhadram bhavatu Jina-śāsanāya ||

66. (42)

On a pillar in the north Mahānavāmi maṇḍapa.

(East face)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāṇika-sudhōru-vārdhhiḥ |
 pradhvastāgha-pramēya-prachāya-vishaya-kaivalya-bōdhōru-vēdih |
 śasta-ayātākāra-mudrā-śabalita-janatānanda-nād(h)ōru-ghōshah |
 sthēyād ā-chandra-tāram parama-sukha-mahā-vīrya-vīchi-nikāyah ||
 śrīman-muniṇdrōttama-ratna-varggā śrī-Gautamādyāḥ prabhaviṣhpavas tē
 tatrambudhau sapta-maharddhi-yuktās tat-santataṇ Nandigaṇē babhūva ||
 śrī-Padmanandīty anavadya-nāmā hy āchāryya-śabdōttara-Koṇḍakundaḥ
 dvittiyam āsid abhidhānam udyach-charitra-saṅjāta-suchāraparddhiḥ ||
 abhūd Umāsvāti-muniśvarō'sāv āchāryya-śabdōttara-Gṛiddhapiñchchhaḥ
 tad-anvayē tat-sadrishō'sti nānyas tātkalikāsēsha-padārththa-vēdi ||
 śrī-Gṛiddhapiñchchha-munipasya Bālaka-piñchchha-
 śiṣhyō'janishta bhuvana-traya-vartti-kīrttiḥ |
 chārīta-chuñchur akhilāvanipāḷa-mauli-
 māḷa-śīlīmukha-virājita-pāda-padmaḥ ||

tach-chhishyô Guṇanandi-paṇḍita-yatis chāritra-chakrēśvaras
 tarkka-vyākaraṇādi-śāstra-nipūṇas sāhitya-vidyā-patīḥ
 mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhiravô
 bhāgyambhōja-divākarô vijayatām Kandarppa-darppāpahaḥ ||
 tach-chhishyās trisatā vivēka-nidhayaś śāstrābdhi-pāraṅgatās
 tēshûtkriṣṭatamā dvi-saptati-mitās siddhānta-śāstrārthaka-
 vyākhyānē paṭavô vichitra-charitās tēshu prasiddhō munir
 nnānānūna-naya-pramāṇa-nipuṇô Dēvendra-saiddhāntikah ||
 ajani mahipa-chūḍa-ratna-rārājitaṅghrir
 vvijita-Makarakēṭūddaṇḍa-dōrddaṇḍa-garbbah
 kunaya-nikara-bhūddhrāntika-dambhōḷi-daṇḍas
 sa jayatu vibhūdheṇdrô Bharati-bhāḷa-paṭṭah ||
 tach-chhishyah Kaḷadhautanandi-munipas siddhānta-chakrēśvarah
 pārāvāra-paritā-dhāriṇi-kuḷa-vyāptōru-kirttiśvarah
 pañchākshōnmada-kumbhi-kumbha-daḷana-prōnmukta-muktāphala-
 prāṇsu-prāñchita-kēsari budha-nutô vāk-kāminī-vallabhaḥ ||
 avargge Ravichandra-siddhānta-vidarsSampūrṇachandra-siddhānta-muni-
 pravarar avar avargge śishya-pravarar śrī-Dāmanandi-san-muni-patigaḥ ||
 bōdhita-bhavyar asta-madanar minada-varjjita-śuddha-mānasar
 Śrīdhara-dēvar embar avargg agra-tanūbhavar ādar ā-yaśa-
 śrī-dharargg āda śishyar avaroḥ negaḷdar mMaladhāri-dēvaruṇ
 Śrīdhara-dēvaruṇ nata-narēndra- tirtta-tatārchchita-kramar ||
 anāmnāvanipāḷa-jāḷaka-śirô-ratna-prabhā-bhāsura-
 śrī-pādāmburuha-dvayô vara-tapô-Lakshmi-manô-rañjanaḥ
 mōha-vyūḥa-mahiddhra-durddhara-paviḥ sach-chhīḷa-śāḷir jīgat-
 khyāta-Śrīdhara-dēva ēsha munipô bhābhāti bhūmaṇḍalē ||
 tach-chhishyar ||
 bhavyāmbhōruha-shaṇḍa-chaṇḍakiraṇah karppūra-hāra-sphurat-
 kirtti-śrī-dhavaḥkṛitākhiḷa-diśa-chakraś charitrōnnataḥ |

(South face)

bhāti śrī-Jina-puṅgava-pravachanāmbhōrāśi-rākā-śāśī
 bhūmau viśruta-Māghanandi-munipas siddhānta-chakrēśvarah ||
 tach-chhishyar ||
 sach-chhīḷaś śarad-indu-kunda-viśada-prōdyad-yaśa-śrī-patir
 dripayad-Darppaka-darppa-dāva-dahana-jvāḷāli-kāḷambudah
 śrī-Jainēndra-vachah-payōnidhi-śi(śa)rat-sampūrṇa-chandraḥ kshitau
 bhāti śrī-Guṇachandra-dēva-munipô raddhānta-chakrādhipah ||
 tat-sadharṇmar ||
 udbhūtē nuta-Mēghachandra-śāśini prōdyad-yaśaś-chandrikē

samvaddhata tad astu nama nitaran raddhanta-ratnakarah
chitram tavad idam payodhi-paridhi-kshonau samudvikshyate
prayatna vijimbhate bharata-sastraimbhojin! santatam ||

tat-sadharmanar ||

chandra iva dhavaja-kirttir ddhava|likurutē samasta-bhuvanar yasya
tach Chandrakirtti-saijña bhaṭṭāraka-chakravartinō'ya vibhāti ||

tat-sadharmanar ||

Naiyayikēbha-simbhō Mimāṃsaka-timira-nikara-nirasana-tapanah
Bauddha-vana-dāva-dahanō jayati mahān Udayachandra-paṇḍita-dēvah ||
siddhanta-chakravartti śrī-Guṇachandra-bratīśvarasya babhūva
śrī-Nayakirtti-munindrō Jina-pati-gaditākhi|ārtha-vēdī śiṣyah ||

svasty anavarata-vinata-mahipa-makuṭa-mauktika-mayūkha-mā|a-sarō-maṇḍani-
bhūta-chāru-charaṇāravindarūṇ bhavya-jana-hridayānandarūṇ Koṇḍakundānvaya-
gagana-mārttaṇḍarūṇ | līlāmātra-vijitōchchaṇḍa-kusuma-kaṇḍarūṇ | Dēśiyagana-
gajendra-sāndra-mada-dhārāvabhāsarūṇ vitarāṇa-vijāsarūṇ | Pustakagachchha-
svachchha-sarasi-sarōjarūṇ | vandi-jana-surabhōjarūṇ | śrīmad-Guṇachandra-sid-
dhanta-chakravartti-chārutara-charaṇa-sarasiruha-shaṭcharaṇarūṇ | asēsha-dōsha-
dūrikarāṇa-paripatāntaḥkarāṇarūṇ appa śrīman-Nayakirtti-siddhanta-chakravartti-
ga| entappar endade ||

sāhitya-pramadā-mukhābja-mukuraś chāritra-chōḍamaṇi
śrī-Jaināgama-vārdhhi-varddhana-sudhāśochis samudbhāsatē
yaś śālya-traya-gārava-traya-lasad-daṇḍa-traya-dhvaṃsakas
sa-śrīman Nayakirtti-dēva-munipa saiddhāntikāgrēsarah ||
Māṇikyānandi-munipa śrī-Nayakirtti-vratīśvarasya sadharmanah |
Guṇachandra-dēva-tanayō raddhanta-payōdhi-pāragō bhuvi bhāti ||
hara-kshira-Harāṭṭahāsa-Halabhrit-kundēndu-mandākinī-
karppūra-sphaṭika-spuraḍ-vara-yaśō-dhauta-trilōkōdarah
uchchaṇḍa-Smara-bhūri-bhūdhara-paviḥ khyātō babhūva kshitau
sa śrīman Nayakirtti-dēva-munipa siddhanta-chakrēsvarah ||
Śākē randhra-nava-dyu-chandramasi Durmmukhya cha samvatsar |
Vaiśākhē dhavajē chaturdāśa-dinē vārē cha Sūryyātma-jē
pūrvvāhṇē praharē gatē'rddha-sahitē svarggam jagāmātman
vikhyātō Nayakirtti-dēva-munipō raddhanta-chakrādhipah ||
śrīmaj-Jaina-vachōdbhi-varddhana-vidhus sāhitya-vidyā-nidhis
sarppa (West face) d-darppaka-hasti-mastaka-luṭhat-prōtkaṇṭha-kaṇṭhi-
ravah

sa śrīman Guṇachandra-dēva-tanayas saujanya-janyāvani
sthēyat śrī-Nayakirtti-dēva-munipa siddhanta-chakrēsvarah ||
guruv ādam Khaṇḍarādhipaṅge Baligam dānakke bippiṅge tam

gurutv ādam sura-bhūdarakke negaldā Kaiāsa-āsilakke tām
 gurutv ādam vinutange rājisuv Irungōlange lōkakke sad-
 gurutv ādam Nayakirtti-dēva-munipam rādhānta-chakrādhipam ||
 tach-chhishyar ||

himakara-śaraḍ-abbhra-kṣhtra-kallōla-jāla-
 sphaṭika-sita-yāsa-śrī-śubhra-dik-chakravālah
 madana-mada-timiera-śrēṇi-tivraṇṣuma||
 jayati nikhīla-vandyō Mēghachandra-vratindrah ||

tat-sadharmmar ||

Kandarpāhava-kalpitōddhura-tanutrāṇōpamōrastha||
 chañchad-bhūrama|ā vinēya-janatā nīrējini-bhānavah
 tyaktāśeśha-bahir-vvika|pa-nichayās chāritra-chakrēśvarah
 śumbhanty Anṇitaṭka-vāsi-Maladhāri-svāminō bhūta|ē ||

tat-sadharmmar ||

shaṭ-karīṇa-vishaya-mantrē nānā-vidha-rōga-hāri-vaidyē cha
 jagad-ēka-sūrir ēsha Śrīdhara-dēvō babhūva jagati pravaṇah ||

tat-sadharmmar ||

tarkka-vyākaraṇāgama-sāhitya-prabhṛiti-saka|a-śāstrārtthajñah
 vikhyāta-Dāmanandi-traividya-munīśvarō dharāgrē jayati ||
 śrīmaj-Jaina-matābjint-dinakarō Naiyyāyikabhṛāṇi|āś
 Chārvvākāvanibhṛit-karā|a-kulīśō Bauddhabdhi-Kumbhōdbhava|h
 yō Mīmāṇsaka-gandha-sindhura-śirō-nirbbhēda-kapṭhīravas
 traividyoṭtama-Dāmanandi-munipas sō'yaṇ bhuvi bhrājatē ||

tat-sadharmmar ||

dugdhābhi-sphaṭikēndu-kunda-kumuda-vyābhāsi-kīrtti-priyas
 siddhantōdadhi-varddhanAmṛitakarah pārārtthya-ratnākarah
 khyāta-śrī-Nayakīrtti-dēva-munipa-śrī-pāda-padīna-priyō
 bhāty asyaṇ bhuvi Bhānukīrtti-munipas siddhānta-chakrādhipah ||
 uragēndra-kṣhtra-nīrākara-rajata-giri-śrī-sita-chechatra-Gaṅgā-
 Hara-hāsairāvatēbha-sphaṭika-vṛishabha-śubhrābhra-nihāra-hārā-
 mara-rāja-śvēta-paṅkēruha-haladhara-vāk-śaṅkha-haṇṣēndu-kundō-
 tkara-chañchat-kīrtti-kāntam dhareyo| esedan 1-Bhānukīrtti-vratindrah ||

tat-sadharmmar ||

sad-vrittākṛiti-śōbbhitākhi|a-ka|a-pūṇa-smara-dhvaṇsakah
 śāśvad-viśva-viyōgi-hṛit-sukhakara-śrī-Bā|achandrō munih
 vakrēṇōna-ka|ēna Kāma-suhṛidā chañchad-viyōgi-dviśa
 lōkē'sminn upamīyatē katham asau tēnātha bālēndunā ||
 uchchaṇḍa-madana-mada-gaja-nirbbhēdana-paṭutara-pratāpa-mṛigēndrah
 bhavya-kumudaugha-vikasana-chandrō bhuvi bhāti Bā|achandra-munīndrah ||

Ins.

tārādri-kshira-pūra-sphaṭika--sura-sarit-tāra-hārēndu-kunda-
śvētōdyat-kīrtti-Lakshmi-prasara-dhavalitāsēsha-dik-chakravālah
śrīmat-siddhānta-chakrēśvara-nuta-Nayakīrtti-bratīśāṅghri-bhaktah

(North face)

śrīmān bhaṭṭarakēśo jagati vijayatē Mēghachandra-bratīndrah ||
gāmbhīryyē makarākarō vitaranē kalpadrumas tējasi
prōchchaṇḍa-dyumanīh kalāsv-api śasī dhairyyē punar Mandarah
sarvvōrvvi-paripūrṇa-nirmmaḷa-yaśō-Lakshmi-manō-rañjanō
bhāty asyaṁ bhuvi Māghanandi-munipō bhaṭṭarakāgrēsarah ||
vasu-pūrṇa-samastāśah kshiti-chakrē virājatē
chañchat-kuvalāyananda Prabhāchandrō munīśvarah ||

tat-sadharṁmar ||

ucāchhaṇḍa-graha-kōṭayō niyamitās tishṭhanti yēna kshitau
yad-vāg-jāta-sudhā-rasō'khīla-visha-vyuchchhēdakaś śōbhatē
yat-tantrōdgha-vidhiḥ samasta-janatārōgyāya samvarttatē
sō'yaṁ śumbhati Padmanandi-muni-nāthō mantravādīśvarah ||

tat-sadharṁmar ||

chañchach-chandra-martchi-śārada-ghana-kshirābdhi-tārāchaḷa-
prōdyat-kīrtti-vikāsa-paṇḍura-tara-brahmaṇḍa-bhaṇḍōdarah
Vākkānta-kāṭhina-stana-dvaya-taṭī-hārō gabhīra sthiram
sō'yaṁ sannuta-Nēmichandra-munipō vibhrājatē bhūtaḷe ||
bhaṇḍārādhikritah samasta-sachivādhiśō jagad-viśruta-
śrī-Huḷḷō Nayakīrtti-dēva-muni-pādāmbhōja-yugama-priyah |
kīrtti-śrī-nīlayah parārthta-charitō nityam vibhāti kshitau
sō'yaṁ śrī-Jina-dharṁma-rakshaṇa-karah samyaktva-ratnākarah |
śrīmach-chhrikaraṇādhīpas sachiva-nāthō viśva-vidvan-nidhiś
chaturvvarṇa-mahāna-dāna-karaṇōtsāhi kshitau śōbhatē |
śrī-Nīlō Jina-dharṁma-nirmmaḷa-manās sahitaya-vidyā-priyas
saujanyaika-nidhiś śasāṅka-viśada-prōdyad-yaśa-śrī-patīh ||
ārādhyō Jinapō guruś cha Nayakīrtti-khyāta-yōgīśvarō
Jōgambā janant tu yasya janaka śrī-Bamma-dēvō vibhuḥ
śrīmat-Kāmalatā sūtā pura-patī śrī-Mallināthas sūtō
bhāty asyaṁ bhuvi Nāga-dēva-sachivaś Chaṇḍāmbikā-vallabhah ||
sura-gaja-śarad-indu-prasphurat-kīrtti-śubhri-
bhavad-akhīla-digantō vāg-vadhū-chitta-kāntah
budha-nidhi-Nayakīrtti-khyāta-yōgīndra-pādām-
buja-yuga-kṛita-śēvah śōbhatē Nāga-dēvah ||
khyāta-śrī-Nayakīrtti-dēva-muni-nāthanām payah-prōllasat-
kīrttīnām paramam parōkshavinayam karttum nishadhy-ālayam

bhaktya-karayad ā-śaśāṅka-dinakṛit-tāraṃ sthiraṃ sthāyinaṃ
śrī-Nāgas sakhivōttamō nija-yāsa-śrī-śubhra-dig-maṇḍalāḥ ||

67 (54).

On a pillar in Pārśvandātha-basti.

(North face)

śrīman-Nātha-kulēndur Indra-parishad-vandyaś śrūta-śrī-sudha-
dhārā-dhauta-jagat-tamō'paha-mahaḥ-piṇḍa-prakāṇḍaṃ mahat |
yasmān nirmmaḷa-dharmma-vārdhhi-vipuḷa-śrīr vvarddhamānā satāṃ
bharttur bbhavya-chakōra-chakram avatu śrī-Varddhamānō Jinaḥ ||
jīyad artthayutēndrabhūti-viditābhikhyō gapī Gautama-
svāmī sapta-maharddhibhis tri-jagatīm apādayan pādayōḥ |
yad-bōdhāmbudhim ētya Vira-Himavat-kutkīḷa-kaṇṭhad budham-
bhōdattā bhuvanam punāti vachana-svachchhanda-Mandākinī ||
tīrthēsa-darśana-bhavan-naya-drīk-sahasra-
visrabdha-bōdha-vapushaś śrutakēvalīndrāḥ |
nirbbhīndatāṃ vibudha-brīṇḍa-śirōbhivandya
sphūrjad-vachah-kulīṣataḥ kumatādri-mudrāḥ ||
varṇnyaḥ kathān nu mahimā bhāṇa Bhadrabāhōr
mmōhōru-malla-mada-marddana-vṛitta-bāhōḥ |
yach-chhishyātāpta-sukritēna sa Chandraguptaś
śūśrūshyatē sma suchiram vana-dēvatābhīḥ ||
vandyō vibhur bbhuvī na kair iha Kaṇḍakundaḥ
kunda-prabhā-praṇayi-kīrtti-vibhūshitāśaḥ |
yāś chāru-chāraṇa-karāmbuja-chañcharīkaś
chakrē śrutasya Bharatē prayataḥ pratishṭhām ||
vandyō bhasmaka-bhasmasātkṛiti-paṭuḥ Padmāvati-dēvatā-
dattōdatta-pada-sva-mantra-vachana-vyāhūta-Chandraprabhaḥ |
āchāryyaś sa Samantabhadra-gaṇabhṛd yēnēha kalē kalau
Jainaṃ vartma samantabhadraṃ abhavad bhadrāṃ samantād muhuḥ ||

chūrṇi ||

yasyaivaṃ-vidhā vādārambha-saṃrambha-vijṛimbhitābhivyaktayas sūktayaḥ
vṛitta ||

pūrvvaṃ Pāṭaliputra-madhya-nagarē bhēri mayā taditā
pāśchān Mālava-Sindhu-Ṭhakka-vishayē Kāñchipurē Vaidīśē
prāptō'ham Karahāṭakaṃ bahu-bhaṭam vidyōtkāṭam saṅkāṭam
vādārtthī vichārāmy ahan narapatē śārdḍūla-vikrīḍitaṃ ||
avaṭu-taṭam āṭati jhātī sphuṭa-paṭu-vachāṭa-Dhūrjjatēr api jīhvā
vādīni Samantabhadrē sthitavati tava sadasi bhūpa kāsthānyēśham ||
yō'sau ghāti-mala-dvishad-bala-silā-stambhāvalī-khaṇḍana-

dhyānāsīḥ paṭur Arhatō bhagavatas sō'sya prasādikṛitāḥ |
 chhātrasyāpi sa Simhanandi-muninā nō chēt katham vā śilā-
 stambhō rājya-Ramāgamādhva-parighas tēnāsi-khaṇḍō ghanah ||
 Vakragriva-mahā-munērd daśa-śata-grivō'py Ahindrō yathā-
 jātam stōtum alam vachō-balam asau kim bhagna-vāgmi-brajam |
 yō'sau śāsana-dēvatā-bahu-matō hri-vakra-vādi-graha-
 grivō'sminn atha-śabda-vāchyam avadaḍ māsān samāsēna shaṭ ||
 nava-stōtram tatra prasaratī kavindrāḥ katham api
 prapānam vajrādau rachayata paran Nandini munau
 Navastōtram yēna vyarachi sakalārhat-pravachana-
 prapañchāntarbhāva-pravaṇa-vara-sandarbhā-subhagam ||
 mahimā sa Pātrakēsari-gurōḥ param bhavati yasya bhaktyastī |
 Padmāvatī sahāyā tri-lakṣhaṇa-kadartthanam karttum |
 Sumatī-dēvam amuṇ stuta yēna vas Sumatisaptakam āptatayā kṛitam |
 parihṛitāpatha-tatva-pathārtthinām sumatī-kōṭi-vivartti bhavārtti-hṛit ||
 udētya samyag diśi dakṣiṇasyām Kumārasēnō munir astam āpat
 tatraiva chitram jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśah ||
 dharmmārttha-kāma-parinirvṛiti-chāru-chintās
 Chintāmaṇiḥ pratinikētam akāri yēna
 sa stūyatō sarasa-saukhyā-bhujāsujātas
 Chintāmaṇir muni-vṛishā na kathāṇ janēna ||
 chūḷamaṇiḥ kavīnām Chūḷamaṇi-nāma-sēvyā-kāvya-kaviḥ
 Śrīvarddha-dēva ēva hi kṛita-puṇyāḥ kīrttim āharttum ||

chūṛṇi ||

ya ēvam upaślōkitō Daṇḍinā ||

Jahnōḥ kanyām jātāgrēṇa babhāra Paramēśvaraḥ
 Śrīvarddha-dēva sandhatsē jihvāgrēṇa Sarasvatīm ||
 Pushpāstrasya jayō gaṇasya charaṇam bhūbhṛich-chhikhā-ghaṭṭanam
 padbhyām astu Mahēśvaras tad api na prāptum tuḷam īśvaraḥ
 yasyākhaṇḍa-kalāvatō'shṭa-viḷasad-dikpāla-mauli-skhalat-
 kīrtti-Svassaritō Mahēśvara iha stutyas sa kais syān munīḥ ||
 yas saptatī-mahā-vādān jigāyanyān athāmitān
 Brahmarakṣhō'rehchitas sō'rehyō Mahēśvara-munīśvaraḥ ||
 Tārā yēna vinirjjitā ghaṭa-kuṭi-gūḍhāvatārā samam
 Bauddhair yyō dhṛita-pīṭha-pīḍita-kudrig-dēvāṭṭa-sēvañjaliḥ
 prāyāchittam ivāṅghri-vārija-raja-snānam cha yasyācharat
 dōṣhāṇām Sugatas sa kasya viśhayō Dēvākālāṅkaḥ kṛit ||

chūṛṇi ||

yasyēdam ātmanō'nanya-sāmānya-niravadya-vidyā-vibhavōpavarṇanam ākarp-

nyatē ||

rājan Śāhasatunga santi bahavaś ēvātāpatrā nripāḥ
kintu tvat-sadriśā raṇē vijayinas tyāgōnnatā durllabhāḥ
tvadvat santi budhā na santi kavayō vādīśvarā vāgminō
nānā-śāstra-viehāra-chātura-dhiyaḥ kālē kalau mad-vidhāḥ ||
namō Mallishēna-maladhāri-dēvaya !

(East face)

rājan sarvvāri-darppa-pravidalana-paṭus tvam yathātra-prasiddhas
tadvat khyātō'ham asyaṁ bhuvi nikhila-madōtpātanaḥ paṇḍitanāṁ
nō chēd ēshō'ham ētē tava sadasi sadā santi santō mahāntō
vaktum yasyāsti śaktis sa vadatu viditāśēsha-śāstrō yadi syāt ||
nāhāṅkāra-vaśīkṛitēna manasā na dvēshipā kēvalam
nairātmyaṁ pratipadya nasyati janē kāruṇya-buddhyaḥ maya
rājñāḥ śrī-Himaśitalasya sadasi prāyō vidagdhatmanō
Bauddhaughān sakalān vijitya Sugataḥ pādēna visphōṭitaḥ ||
śrī-Pushpasēna-munir ēva padam mahimnō
dēvas sa yasya samabhūt sa bhavān sadharmma
śrī-vibhramasya bhavanan nanu padmam ēva
pushpēshu mitram iha yasya sahasra-dhāmā ||
Vimalachandra-munindra-gurōr gguru
praśamitākhiḷa-vādi-madam padam |
yadi yathāvad avaishyata paṇḍitair
nnanu tadānvavadishyata vāg vibhōḥ ||

chūṛṇi ||

tathāhi ! yasyāyam apādita-paravādi-hṛdaya-śōkaḥ patrālaṁbana-ślōkaḥ ||
patraṁ śatru-bhayaṅkarōru-bhavana-dvārē sadā sañcharan-
nānā-rāja-karindra-brinda-turaga-vrātākulē sthāpitaṁ !
Śaivān Pāsupatāṁs Tathāgata-sutān Kāpalikan Kapilān
uddiśyōddhata-chētasaḥ Vimalachandraśāmbarēṇadarāt ||
durita-graha-nigrahād bhayaṁ yadi vō bhūri-narēndra-vanditaṁ
nanu tēna hi bhavya-dēhinō bhajata śrī-munim Indranandināṁ ||
ghaṭa-vāda-ghaṭa-kōṭi-kōvidaḥ kōvidaṁ pravāk !
Paravādinalla-dēvō dēva ēva na samśayaḥ ||

chūṛṇi ||

yēnēyam ātma-nāmadhēya-niruktir uktā nāma prishṭavantāṁ Kṛishṇa-Rājam
prati ||

grihita-pakshad itarūḥ paras syāt tad-vādinās tē para-vādinās syuḥ !
tēshāṁ hi mallaḥ Paravādi-mallas tan-nāma man-nāma vadanti santāḥ ||
āchāryya-varyyō yatir Āryya-dēvō rāddhanta-karttā dhriyatāṁsamūrdhni
yas svargga-yānōtsava-simni kāyōtsargga-sthitaḥ kāyam udutsasarjja ||
Ins.

śravaṇa-kṛita-triṇó'sau samyamam jñātukāmāḥ
 śayana-vihita-vēla-supta-luptāvadhānāḥ
 śrutim ārabhasa-vṛityōnmṛijya picchhēna śīśyē
 kila mṛidu-parivṛityā datta-tat-kṛta-vartmā ॥
 viśvam yaś śruta-bindunāvarurudbē bhāvam kuśāgriyayā
 buddhyēvāti-maḥtyasā pravachasā baddham gaṇadhīśvaraiḥ
 śiṣyān praty anukampayā kṛiṣa-matin aidan-yuginān sugṛis
 tam vāchārchchata Chandrakīrtti-gaṇinān chandrabha-kīrttiṇ budhāḥ ॥
 sad-dharma-karmīna-prakṛitiṇ praṇamād
 yasyōgra-karma-prakṛiti-pramōkshaḥ ॥
 tan nāmni Karmmaprakṛitin namāmō
 bhāṭṭārakaṇ drishṭa-kṛitānta-pāram ॥
 api sva-vāg-vyasta-samasta-vidyas
 traividya-śabdē'py anumanyamānāḥ
 Śrīpāla-dēvaḥ pratipālantiyas
 satām yatas tatva-vivēchanī dhīḥ ॥
 tīrtham śrī-Matisāgarō gurur iḷa-chakraṇ chakāra sphuraj-
 jyōtiḥ-pīta-tamaḥ-payah-pravitatiḥ pūtam prabhūtaśayaḥ
 yasmād bhūri-parārdhya-pāvana-guṇa-śrī-varddhamānōllasad-
 ratnōtpatīr iḷa-taḷadhipa-śiraś-śrīngāra-kāriṇy abhūt ॥
 yatrābhiyōktari laghur llaghu-dhāma-sōma-
 saumyāṅga-bhṛit sa cha bhavaty api bhūti-bhūmiḥ
 Vidyādhanañjaya-padam viśadam dadhānō
 jishnuḥ sa ēva hi mahā-muni-Hēmasēnaḥ ॥

chūṛṇi ॥

yasyāyam avanipati-parishadi nigrāha-maḥi-nipāta-bhīti-dustha-durggarvva-
 parvvatārūḍha-prativādi-lōkaḥ pratijñā-ślōkaḥ ॥

tarkkē vyākaraṇē kṛita-śramatayā dhimattayāpy uddhatō
 madhyasthēshu manishishu kshītibhṛitām agrē mayā sparddhaya
 yaḥ kaś chit prativakti tasya vidushō' vāg-mēya-bhaṅgaṇ param
 kurvvē'vaśyam iti pratīhi nṛipatē hē Haimasēnam matam ॥
 hitaishinām yasya nṛipam udatta-vāchā nibaddhā Hitarūpasiddhiḥ
 vandyō Dayāpāla-muniḥ sa vāchā siddhas satām mūrdhani yaḥ prabhāvaiḥ ॥
 yasya śrī-Matisāgarō gurur asau chañchad-yaśas-chandra-sūḥ
 śrīman yasya sa Vādirāja-gaṇabhṛit sa-brahmachārī vibhōḥ
 ēkō'tīva kṛiti sa ēva hi Dayāpāla-vratī yan-manasy
 Astām anya-parigraha-graha-kathā svē vīgrahē vīgrahāḥ ॥
 traīlōkya-dīpikā vāṇī dvābhyām ēvōdagād iha
 Jina-rājata ēkasmād ēkasmād Vādirājataḥ ॥

aruddhambaram indu-bimba-rachitantsukyam sadā yad-yaśaś
 chhatram vāk-chamarīja-rāji-ruchayō'bhyarṇam cha yat-karṇayōḥ
 sēvyah sirpha-samarchchya--pīṭha-vibhavaḥ sarvva-pravādi-prajā-
 dattōchchair-jayakāra-sāra-mahimā śrī-Vādirājō vidām ||

chūrṇni ||

yadiya-guṇa-gōcharō'yam vachana-vilāsa-prasaraḥ kavīnam || namō'rhatē ||

(South face).

śrīmach-Chālukya-chakrēśvara-jaya- kṛtākē Vāgvadhō-janma-bhūmau
 nishkaṇḍaṇ ḍiṇḍimāḥ paryyatati paṭu-raṭō Vādirājasya jishnōḥ
 jahy udyad-vāda-darppō jahihi gamakata-garvva-bhūmā jahāhi
 vyāhārēshyō jahihi sphuṭa-mṛidu-madhura-śravya-kāvyaavalēpaḥ ||
 pātālē vyāḷa-rājō vasati suviditam yasya jihvā-sahasraṇ
 nirggantā svarggatō'sau na bhavati Dhishaṇō Vajrabhṛid yasya śishyah
 jīvētān tāvad ētau nīlaya-bāḷa-vaśād vādināḥ kē'tra nānyē
 garvvam nirinnuchya sarvvam jayinam ina-sabhe Vādirājān namanti ||
 Vāg-dēvīp suchira-prayōga-su-dṛiḍha-prēmāṇam apy ādarād
 Adattē mama pārśvatō'yam adhunā śrī-Vādirājō munīḥ
 bhō bhō paśyata paśyataisba yi(ya)minām kiṃ dharṇma ity uchechakair
 abrahmaṇya-parāḥ purātana-munēr vvāg-vṛittayaḥ pāntu vaḥ ||
 Gaṅgāvanīśvara-śirō-maṇi-baddha-sandhyā-
 rāgōllasach-charaṇa-chāru-nakhēndu-Lakshmiḥ
 Śrī-śabda-pūrvva-Vijayānta-vinūta-nānuā
 dhīmān anuānusba-guṇō'sta-tamaḥ-pramāṇsuh !

chūrṇni ||

stutō hi sa bhavān ēsha śrī-Vādirāja-dēvēna ||

yad-vidyā-tapasōḥ praśastam ubhayam śrī-Hēmasēnē munau
 prāg āsit suchirābhiyōga-balatō nītam parām unnatīm
 prāyah Śrīvijayē tad ētad akhilam tat-pīṭhikāyam sthitē
 saṅkrāntam katham anyathānatichirād vidyēdṛig īdṛik tapah ||
 vidyōdayō'sti na madō'sti tapō'sti bhāsvan
 nōgratvam asti vibhutāsti na chāsti mānaḥ
 yasya śrayē Kamaḷabhadra-muntīsvaran tam
 yah khyātīm Apad iha śāmyad-aghair gguṇaughaiḥ ||
 amaraṇa-mātra-pavitrataṇam manō bhavati yasya satām iha tīrtthinām
 tam atinirmalaṇm ātma-vīsuddhayē Kamaḷabhadra-sarōvaram āśrayē ||
 sarvvāṅgair yyam ihālilinga su-mahā-bhāgaṇ kalau Bhārati
 bhāsvantam guṇa-ratna-bhūshana-gaṇair apy agrīmam yōginām
 tam santa stuvatām alaṅkṛita-Dayāpālabhidhānam mahā-

sūrim bhūri-dhiyō'tra paṇḍita-padam yatraiva yuktaṃ smṛitaḥ ||
 vijita-madana-darppaḥ śrī-Dayāpāla-dēvo
 vidita-sakaḷa-śāstrō nirjjitāśēsha-vādī
 vimalātara-yaśōbhīr vvyāpta-dik-chakravālō
 jayati nata-mahābhīr-mauli-ratnārūpāṅghriḥ ||
 yasyōpāsya pavitra-pāda-kamala-dvandvan nripaḥ Poysaḷō
 Lakshmiṃ sannidhim ānayat sa Vinayādityaḥ kṛitājñā bhuvah
 kas tasyārhati Śānti-dēva-yaminas sāmārtthyam itthaṃ tathēty
 ākhyātum virālāḥ khalu sphuraḍ-uru-jyōtir-ddaśās tādrīṣāḥ ||
 Svāmīti Pāṇḍya-prithivīpatinā nisṛiṣṭa-
 nāmāpta-dṛiṣṭi-vibhavēna nija-prasādāt
 dhanyas sa yēva munir Āhavamalla-bhūbhug-
 āsthāyikā-prathita-Śabdachaturmmukhākhyāḥ ||
 śrī-Muḷlūra-vidūra-sāra-vasudhā-ratnaṃ sa nāthō guṇē-
 nākshūpēna mahākshītām uru-mahāḥ-piṇḍas śirō-maṇḍanaḥ
 ārādhyō Guṇasēna-paṇḍita-patis sa svāsthya-kāmair jjanā
 yat-sūktāgāda-gandhatō'pi galita-glāniṃ gatim lambhitāḥ ||
 vandē vanditam ādarād aharahas syādvāda-vidyā-vidāṃ
 svānta-dhvānta- vitāna-dhūnana-vidhau bhāsvantam anyam bhuvi
 bhaktyā tvājitasēnam ānatikṛitāṃ yat-sanniyōgān manāḥ-
 padmaṃ sadma bhavēd vikāsa-vibhāvasyōnmukta-nidrā-bharaṃ ||
 mithyā-bhāṣaṇa-bhūṣaṇaṃ pariharēt auddhatya . . nmuñchata
 syādvādaṃ vadatānamēta vinayād vādibha-kaṇṭhīraṇaṃ
 nō chēt tad-gu . . garjjita-śruti-bhaya-bhrāntā stha yūyaṃ yatas
 tūrṇaṃ nigrāha-jīrṇa-kūpa-kuharē vādi-dvipāḥ pātinaḥ ||
 guṇāḥ kunda-spandōḍḍamara-samarā vag amṛita-vāḥ-
 plava-prāya-prēyaḥ-prasara-sarasā kīrttir iva sā
 nakhēndu-jyōtanaṅghrēr nripa-chaya-chakōra-prapayini
 na kāsāṃ ślāghānāṃ padam Ajitasēna-vrati-patiḥ ||
 sakaḷa-bhuvana-pālānamra-inūrdhāvabaddha-
 sphurita-makūṭa-chūḍālīḍha-pādāravindaḥ
 madavad-akhiḷa-vādībhēndra-kumbha-prabhēdī
 gaṇa-bhṛīd Ajitasēnō bhāti vādibha-simhaḥ

chūrṇi ||

yasya saṃsāra-vairāgya-vaibhavam ēvaṃ vidhās sva-vāchas sūchayanti ||
 prāptaṃ śrī-Jina-śāsanam tri-bhuvanē yad durllabham prāpināṃ
 yat saṃsāra-samudra-magna-janatā-hastāvalambāyitaṃ
 yat prāptāḥ para-nirvyapēksha-sakaḷa-jñāna-śrīyālenīkṛitās
 tasmāt kim gahanam kutō bhaya-vaśaḥ kā vātra dēhē ratih ||

âtmaishvaryyam viditam adhunānanta-bōdhādi-rūpaṃ
 tat-samprāptyai tadanu samāyam varttatē'traiva chētaḥ
 tyaktānyaamin Surapati-sukhē Chakri-saukhyē cha trishṇā
 tat tuchchhārtthair alam alam adhi-lōbhanair llōka-vṛittaiḥ ||
 ajānann ātmanam sakala-vishaya-jñāna-vapusham
 sadā śāntam svāntahkaranam api tat-sādhanaṭayā
 baḥl-rāga-dvēshaiḥ kalushita-manāḥ kō'pi yatatām
 katham jānann enaṃ kṣanam api tatō'nyatra yatatē ||

(West face.)

ohūṛṇi ||

yasya cha śishyayōḥ Kavita-kanta-Vadikōlāha-lāpara-nāmadhēyayōḥ Śāntinātha-
 Padmanābha-pāṇḍitayōr akhaṇḍa-pāṇḍitya-guṇōpavarṇnanam idam asampūrṇnam ||
 tvām āsād(h)ya mahā-dhiyam parigatā yā viśva-vidvaj-jana-
 jyēsthā-rādhyā-guṇā chirēṇa sarasā vaidagdhyā-sampad girām
 kṛtsnāśānta-nirantarōdita-yasas-Śrī-kānta Śāntē na tāṃ
 vaktum sāpi Sarasvatī prabhavati brūmaḥ kathau tat vayam ||
 vyāvṛitta-bhūri-mada-santati vismṛitēshyā-
 pārushyam ātta-karūṇaruti kāndiśikam
 dhāvanti hanta paravādi-gajās trasantaḥ
 śrī-Padmanābha-budha-gandha-gajasya gandhāt ||
 dikshā cha śikshā cha yatō yatnāṃ Jainam tapas tāpaharan dadhānāt
 Kumārasēnō'vatu yach-charitraṃ śrēyaḥ-pathōdāharaṇam pavitraṃ ||
 jagad-garima-ghasṇara-Smara-madāndha-gandha-dvipa-
 dvidhākarāṇa-kēsari charaṇa-bhūshya-bhūbhṛich-chhikhaḥ
 dvi-shaḍ-guṇa-vapus tapas-charaṇa-chaṇḍa-dhāmōdayō
 dayēta mama Mallishēṇa-Maladhāri-dēvō guruḥ ||
 vandē tam Maladhāriṇam muni-patiṃ mōha-dvishad-vyāhati-
 vyāpāra-vyavasāya-sāra-hṛidayam sat-sampyainōru-śriyam
 yat-kāyōpachayibhavan-malam api pravyakta-bhakti-kramā-
 namrākamra-manō-miṣṇa-maḥa-mashi-prakshāṇaika-kṣhamam ||
 atuchchha-timira-chchhaṭa-jāṭila-janma-jirṇnāṭavi-
 dāṇaḥa-tulā-jusham prithu-tapaḥ-prabhāva-tvisham
 padam pada-payōruha-bhramita-bhavya-bhṛiṅgāvalir
 mmamōllasatu Mallishēṇa-muni-rāṇ manō-mandirē ||
 nairmmalyāya maḥaviḷāṅgam akhila-trailōkya-rājya-śriyē
 naishkiñchanyam atuchchha-tāpa-hridayē nyañchadd-hutāśan tapaḥ
 yasyāsau guṇa-ratna-rōhaṇa-giriś śrī-Mallishēṇō gurur
 vvandyō yēna vichitra-chāru-charitair ddhātṛ pavitrikṛitā ||
 yasminn apratimā kṣamābhīramatē yasmin dayā nirddayā-

Ins.

ślēshō yatra samatva-dhīḥ prapayini yatrāsprihā sa-sprihā
 kāmam nirvṛiti-kāmukas svayam athāpy agrēsarō yōginām
 āścharyyāya kathan na nāma charitais śrī-Mallishēṇō muniḥ ||
 yaḥ pūjyaḥ prithuvitalē yam anisam santas stuvandy(ṭy) ādarāt
 yēnānāṅga-dhanur jjitam muni-janā yasmai namaskurvvatē
 yasmād āgama-nirṇayō yama-bhṛitām yasyāsti jivē dayā
 yasmin śrī-Maladhāriṇi brati-patau dharmmo'sti tasmai namaḥ ||
 Dhavaḷa-sarasa-tīrtthē saisha sanyāsa-dhanyāṇi
 parinatim anutishṭham andimam nishṭhitātma
 vyasrijad anijam aṅgam bhaṅgam Aṅgōdbhavasya
 grathitum iva samūlam bhāvayan bhāvanābhiḥ ||

chūṛṇi ||

tēna śrīmad-Ajitasēna-paṇḍita-dēva-divya-śrī-pāda-kamaḷa-madhukaribhūta-
 bhāvēna mahānubhāvēna Jaināgama-prasiddha-sallēkhanā-vidhi-visriḡyamāna-dēhe-
 na samādhi-vidhi-vilōkanōchita-karaṇa-kutūhala-milīta-sakala-saṅgha-santōsha-ni-
 mittam ātmantaḥkaraṇa-paripati-prakāśanāya niravadyam padyam idam āśu vira-
 chitam ||

arādhya ratna-trayam āgamōktaṁ vidhāya niśśalyam aśēsha-jantōḥ
 kshamām cha kṛtvā Jina-pāda-mūlē dēham parityajya divam viśāmaḥ ||
 Śākē sūnya-śarāmbarāvani-mitē sarvatsarē Kilakē
 māśē Phālgunakē tritīya-divasē vārē sitē Bhāskarē
 Svātau Śvētasarōvarē sura-puram yātō yatīnām patir
 mmadhyāhnē divasa-trayānāśanataḥ śrī-Mallishēṇō muniḥ ||

(A space of 1' 6" is left here)

śrīman-Maladhāri-dēvara guḍḍam biruda-lēkhaka-Madana-mahēśvaram Malli-
 nātham baredam biruda-rūvāri-mukha-tīḷakam Gaṅgāchāri kaṇḍarisidam ||

68.

On a broken stone in the same basti.

śrīmat-Bettāḍavō .. na magaḷ Vaijabbe .. ḷbappu-tīḷthadoḷavū nōntu samnyasa-
 nam ..

69 (55).

On a pillar to the right of the entrance to Kattale-basti.

(East face.)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
 jtyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 bhadrām astu Jina-śāsanāya sampadyatām prati-vidhāna-bōtarē
 anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē patītyasē ||

śloka ||

śrīmatō Varddhamānasya varddhamānasya śāsanē |
 śrī-Kondakunda-nānābhūn Mūlasaṅghaḡraṇi gaṇi ||
 tasyānvayē'jani khyātē [.] Dēsikē gaṇē
 guṇi Dēvendra-saiddhānta-dēvō Dēvendra-vanditaḥ ||

tach-chhishyaru ||

jayati Chaturmmukha-dēvō yōgīśvara-hṛidaya-vanaja-vana-dinanāthaḥ |
 Madana-mada-kumbhi-kumbhasthaḥa-dalanōlvaṇa-paṭishṭha-nishṭhura-si-
 iphaḥ ||
 yond-ondū dig-vibhāgado |
 ond-ond aṣṭōpavāsadin kāyōtsa-
 rggan dal ene negaldu tiṅga |
 sandaḍe pārisi Chaturmmukhaḥkhyeyan āḍaru ||
 avargaḷige śishyar ādar
 pravimaḷa-guṇar aṇaḷa-kīrtti-kāntā-patiga |
 kavi-gamaki-vādi-vāgmi-
 pravara-nutar chchatur-aṣṭi-saṅkhyeyan uḷḷar ||
 avarolaḷe Gōpaṇandi-
 pravara-guṇar adishṭa-mudgarāghāta-yasar
 kkavitā-Pitāmahar tta-
 rkka-varishṭhar vVakragachchhaddo | pesar-vvaḍedar ||
 jayati bhūvi Gōpaṇandi Jina-mata-lasad-amṛita-jaladhi-tuhinakaraḥ |
 Dēsiyagaṇāgragaṇyō bhavyāmbuja-shaṇḍa-chandakaraḥ ||

vṛitta ||

tuṅga-yaśōbhiraṇan abhima[na]-suvarāna-dharādharan tapō-
 māṅgaḷa-Lakshmi-vallabhan ilā-taḷa-vandita-Gōpaṇandiy ā-
 vaṅgam aśādhyam appa pala-kālad aninda-Jinēndra-dharmamamaṇ
 Gaṅga-nṛipaḷar andina vibhūtiya rūḍhiyan eyde māḍidaṇ ||
 Jina-pādāmbhōja-bhṛiṅgaṇ Madana-mada-haraṇ karma-nirmuḷanāṇ
 Vāg-
 vanita-chitta-priyaṇ vādi-kuḷa-kudhara-vajrayudhaṇ chāru-vidvaj-
 jana-pātraṇ bhavya-chintāmaṇi sakaḷa-kaḷā-kōvidaṇ kāvya-Kaṇḷa-
 sanan end ānandadindaṇ pogale negalḍan 1-Gōpaṇandi-bratindraṇ ||
 maleya[de] Śāṅkhyā maṭṭaviru Bhautika poṅgi kaḍaṅgi bāgaḍir
 ttola tol abuddha Bauddha tale-dōraḍe Vaishṇav aḍaṅg aḍaṅgu vāg-
 balada poḍarppu vēḍa gaḍa Chārvvaka Chārvvaka nīmma darppamaṇ
 salipane Gōpaṇandi-muni-puṅgavan emba madāndha-sindhuraṇ ||

(South face.)

tagayaḷ Jaimini tippikoṇḍu pariyal Vaisēshikaṇ pōgaḍ uṇ-

digey-ottal Sugatam kadaṅgi baḷe-gōyalk Akshapādam biḍal
 puge Lōkāyatan eyde Śāṅkhyan aḍasalk aṇmamma shaṭ-tarkka-vi-
 thigaḷol tōḷditu Gōpaṇandi-dig-ibha-prōdbhāsi-gandha-dvipaṇa ||
 diṭa nuḍiv-anya-vādi-mukha-mudritan uddha [ta]-vādi-vāg-baḷō-
 dbhaṭa-jaya-Kaḷa-daṇḍan apaṣabda-maḍandha-kuvādi-daitya-Dhū-
 rjjaṭi kuṭiḷa-pramēya-mada-vādi-bhayaṅkaran endu daṇḍuḷaṇ
 aṇḍuṭa-paṭu-ghōsha dik-taṭamaṇ eyditu vāku-paṭu-Gōpaṇandiya ||
 parama-tapō-nidhāna vasudhaika-kuḍumba [ka] Jaina-śāsanām-
 bara-paripūrṇa-chandra sakaḷāga [ma]-tatva-padārttha-śāstra-vi-
 stara-vachanābhiraṇa guṇa-ratna-vibhūshaṇa Gōpaṇandi ninn
 oreg inis appaḍaṇ doregaḷ ill eṇe-gaṇen iḷa [taḷa] gradoḷ ||

kanda ||

ēṇaṇ ēṇaṇ ele pēḷven aṇṇa sau-
 māna-dāṇiya guṇa-vrataṅgaḷaṇ
 dāna-śaktiy abhimāna-śakti vi-
 jñāna-śakti sale Gōpaṇandiya ||

avara sadharmmaru ||

śrī-Dhārādhipa-Bhōja-Rāja-makuṭa-prōtāśma-raśmi-chchhaṭa-
 chchhāyā-kuṅkuma-paṅka-lipta-charaṇāmbhōjāta-lakṣmī-dhavaḷ
 nyāyābjākara-maṇḍanē dinamaṇiṣ śabdābja-rōḍō-maṇi
 sthēyāt paṇḍita-puṇḍarīka-taraṇi śrīmān Prabhāchandramāḷ ||
 śrī-Chaturmukha-dēvaṇām śishyō'dhṛishyaḷ pravādibhiḷ
 paṇḍita-śrī-Prabhāchandrō rudra-vādi-gajāṅkuśaḷ ||

avara sadharmmaru ||

Bauddhōrvvidha [ra]-śambhaḷ Nayyāyika-kaṇja-kuṇja-vidhu-bimbhaḷ
 śrī-Dāmanandi-vibudhaḷ kshudra-mahā-vādi-Vishṇu-bhaṭṭa-gharaṭṭa ||

tat-sadharmmaru ||

Maladhāri-muṇindrō'sau Guṇachandrabhidhānakaḷ ||
 Balipurē Mallikāmōḍa-Śāntīsa-charaṇārochchakaḷ ||

tat-sadharmmaru ||

śrī-Māghanandi-siddhānta-dēvō Dēvagiri-sthiraḷ
 syādvāda-śuddha-siddhānta-vēḍi vādi-gajāṅkuśaḷ ||
 siddhāntamṛita-vārdhhi-varddhana-vidhuḷ śāhitya-vidya-nidhiḷ
 Bauddhādi-pravitarkka-karkkaśa-matiḷ śabdāgamē Bhāratiḷ
 satyādy-uttama-dharmma-harṇya-niḷayas sad-vṛitta-bōdhōdayaḷ
 sthēyād viśruta-Māghanandi-munipa śrī-Vakragachchhādhipaḷ ||

avara sadharmmar ||

JainendrēgPujya [pādas] sakaḷa-samaya-tarkkē cha Bhaṭṭakaḷaṅkaḷ ||
 śāhityē Bhāravis syāt kavi-gamaka-mahā-vāda-vāgmitva-rundraḷ

gītē vādyē cha nṛityē diśi vidiśi cha sampvartti-sat-kirtti-mūrttiḥ
sthēyāś chhṛī-yōgi-brīndārochita-pada-Jinachandrō vitandrō munin-
draḥ ॥

avara sadharmmaru ॥

(West face).

Vaṅkapura-munindrō'bhūd Dēvendrō rundra-sad-guṇaḥ
siddhāntādy-āgamārtthajñō sa jñānādi-guṇānvitah ॥

avara sadharmmaru ॥

Vasavachandra-munindrō rundra-syādvāda-tarkka-karkkaśa-dhishanaḥ
Chalukya-kaṭaka-madhyē Bāla-Sarasvatir iti prasiddhim prāptaḥ ॥

ivargge sahodara-sadharmmaru ॥

śrīmān Yaśahkirtti-viśāla-kirttis syādvāda-tarkkābja-vibōdhanārkkah
Bauddhādi-vādi-dvipa-kumbha-bhēdī śrī-Simhalādhiśa-kṛtārgghya-pā-
dyah ॥

avara sadharmmaru ॥

mushṭi-traya-pramitāsana-tusṭah śiṣṭa-priyas Trīmusṭi-munindrah
dusṭa-para-vādi-mallōtkriṣṭa-śrī-Gōpanandi-yati-pati-śiṣyah ॥

avara sadharmmaru ॥

Maladāri-Hēmachandrō Gaṇḍavinuktaś cha Gauḷa-muni-nāma
śrī-Gōpanandi-yati-pati-śiṣyō'bhūś chhuddha-darśana-jñānādyah ॥

kanda ॥

dhāriṇiyo! Manasiḥ-saṃhārigaḷaṃ neneyal ugra-pāpaṃ kiḍugun
sūrigaḷaṃ amaḷa-guṇa-sandhārigaḷaṃ Gauḷa-dēva-Maladhārigaḷaṃ ॥

avara sadharmmaru ॥

śrī-Mūlasaṅghē gata-dōśa-mēghē Dēśigaṇē sach-charitādi-sad-guṇē
bhāraty-atuchchhē vara-Vakragachchhē jātas subhavaḥ Śubhakirtti-
dēvaḥ ॥

a(ā)jirage kirtti-narttakig ājira bhū-gōlav āge Śubhakirtti-budham
rājāvali-pūjitan ēṃ rājisidano Vakragachchha-Dētyagaṇaṃ ॥

avara sadharmmaru ॥

śrī-Māghanandi-siddhāntāmrītanidhi-jāta-Mēghachandrasya
Śrī-sōdarasya bhuvana-khyātābhayachandrikā sūtā jāta ॥

avara sadharmmaru ॥

Kalyāṇakirtti-nānābhūd bhavya-kalyāṇa-kāraḥ ॥
Śakinyādi-grahapāṃ cha nirdhātana-durddharaḥ ॥

avara sadharmmaru ॥

siddhā[nta] mṛita-vārdhhi-sūta-suvachō-Lakshmi-lalāṭekshaṇaḥ
śabda-vyāhṛiti-nāyikāmba[. .]-chakōrananda-chandrōdayaḥ
sāhitya-pramada-kaṭāksha-viśikha-vyāpara-śikha-guruḥ

Ins.

stheyād viśruta-Bāḷachandra-munipaḥ śrī-Vakragachchhādhipaḥ |
 śrī-Mūlasaṅgha-kamaḷākara-rājahamsō
 Dēśiya-sad-gaṇa-guṇa-pravarāvataṁsaḥ
 jīyāj Jināgama-sudhārṇava-pūrṇa-chandraḥ
 śrī-Vakragachchha-tīlakō muni-Bāḷachandraḥ ||
 siddhāntādy-akṣiḷāgamārttha-nipuṇa-vyākhyāna-saṁsuddhiyīm
 śuddhādhyātmaka-tatva-nirṇaya-vachō-vinyāsaḍim prauḍhi-saṁ-
 baddha-vyākaraṇārtthaśāstra-Bharatāḷaṅkāra-sāhityaḍim
 raddhāntōttama-Bāḷachandra-muniyant ar khyātar i-lōkado | ||
 viśvāśā-bharita-sva-śītaḷa-kara-prabhārājitas sāgara-
 prōḍbhūtas sakalānataḥ kuḷayānandas satām īśvaraḥ
 Kama-dhvaṁsana-bhūshitaḥ kṣhiti-taḷe jāto yathārtthābhavayaḥ
 sō'yaṁ viśruta-Bāḷachandra-munipaḥ siddhānta-chakrādhipaḥ ||

(North face.)

śrī-Mūlasaṅghada Dēśiyagaṇada Vakragachchhada Koṇḍakundānvayada pari-
 yaḷiya Vaḍḍa-dēvara baḷiya | Dēvēndra-siddhānta-dēvaru avara śiṣhyaru Vṛishabha-
 nandy-āchāryyar emba Chaturmukha-dēvaru | avara śiṣhyaru | Gōpanandi-paṇ-
 ḍita-dēvaru | avara sadharṁmaru Mahēndrachandra-paṇḍita-dēvaru Dēvēndra-siddh-
 ānta-dēvaru | Śubhakīrtti-paṇḍita-dēvaru | Māghanandi-siddhānta-dēvaru | Jina-
 chandra-paṇḍita-dēvaru | Guṇachandra-Maladhāri-dēvaru | avaroḷage Māghanandi-
 siddhānta-dēvara śiṣhyaru Triratnanandi-bhaṭṭāraka-dēvaru | avara sadharṁmaru
 Kalyāṇakīrtti-bhaṭṭāraka-dēvaru | Mēghachandra-paṇḍita-dēvaru | Bāḷachandra-
 siddhānta-dēvaru | a-Gōpanandi-paṇḍita-dēvara śiṣhyaru Jasakīrtti-paṇḍita-dēvaru |
 Vāsavachandra-paṇḍita-dēvaru | Chandanandi-paṇḍita-dēvaru | Hēmachandra-Mala-
 dhāri Gaṇḍavimuktar emba Gauḷa-dēvaru | Trimuṣṭi-dēvaru |

70 (64).

At the same basti, on the piṭha of Ādikavasvāmi.

bhadram astu śrī-Mūlasaṅghada Dēśikagaṇada śrī-Śubhachandra-siddhānta-dē-
 vara guḍḍaṁ daṇḍanāyaka Ga yyanu tamma tāyi Pōchavvege māḍisid i-
 basadi māṅgaḷaṁ ||

71.

*At Chandragupta-basti, on the piṭha of the small image in front of
 • Pārivanāthasvāmi.*

(Front.)

śrīmad-rāja-tīrṭha-kōṭi-ghaṭita . . . pāda-padma-dvayō
 dēvō Jaina . . . ravinda-dinakṛid Vāg-dēvatā-vallabha

.... bā . . ta-samanvitō yati-pati tra-ratnākaraḥ
 sō'yam nirjjita tō vijayatām śrī-Bhānukīrttir bbbhuvi ||
 śrī-Bāḷachandra-muni-pada-payōja
 Jaināgamāmbunidhi-varddhana-pū draḥ
 dugdhāmburāṣi-Hara-hā

(Back.)

.. maḷa-śritam [bahu] kaivallyam emba sa . . . |pam inite nērggiyāṁ vi-
 śvama . . riva mahimeyīm Varddhama . . Jina-patige Varddhama-munim

Suranadiya tāra-hā . . ra sura-dantiya rajata-giriya chandrana beḷpim
 piridu vara . . rddhamānara parama-tapō-dha . . ra kīrtti mūṛuṁ jagadoḷu ||
 .. ch-chhishyaru ||
 tīrtthadhīśvara-va

72.

*At the same basti, on the pīṭha of Kshētrapāla in the hall in front of
 Pārśvanāthasvāmi.*

.....
 .. janisṭha ritra . . r akhīḷa maḷa-śīḷmukha-virājita-pā
 tach-chhishyō Guṇa ta-yatiś chāritra-chakrēśvaraḥ
 tarkka-vyā di-śāstra-nipu saḥitya-vidyā-ni
 mithyā-vādi-madāndha-sindhura-ghaṭa-saṅ ravō
 bhavyāmbhōja

(The stone is scooped out in the middle.)

(On the left side of the same pīṭha.)

.. rjjanē Śubhakīrtti-dēva-viduṣhā vidvēshi-bhāṣhā-viṣha-
 jjaḷa-jāṅgulikēna jihmita-matir vvādi varākas svayam ||
 ghana-darppōnnaddha-Bauddha-kṣhitidhara-paviy t bandan t bandan t ban-
 dane san-Naiyyayikōdyat-timira-taraṇiy t bandan t bandan t ban-
 dane san-Mīmāṃsakōdyat-kari-kariripu y t bandan t bandan t ban-
 dane pō pō vādi pōg end ulivudu Śubhakīrttiddha-kīrtti-praghōṣam ||
 vitathōktiṭy alt Ajam Paśupati Sārṅgiy enippa mūvaruṁ Śubhakīrtti-
 vrati-sannidhiyoḷu nāmōchita-charitare toḍarddaḍ itara-vādigaḷ aḷavē ||
 siṅgaḍa saramam kēḷda mataṅgajadant aḷukal allade sabheyōḷu
 poṅgi Śubhakīrtti-munipanōḷ eṇ gaḷa nūḍiyalke vādigaḷ eṇ eḷdeyē ||
 pō . . lvudu vādi vṛithayāsam vibudhōpahāsam anumānōpa-
 nyāsam ninn t vāsam sandapude vādi-vajraṅkuṣanoḷ ||

sat-sadharminigal ||

(The right side cannot be seen.)

73 (59).

On stone at Śāsana-basti.

śrīmat-parama-gambhīra-syādvādamōgha-lāñchhanam
jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||
bhadram astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanē paṭiyasē ||

namō vita-rāgāya namas siddhēbhyaḥ || svasti samadhigata-pañcha-mahā-śabda-
mahā-maṇḍalēśvaram Dvāravati-pura-varādhīśvaram Yādava-kulāmbara-dyumaṇi
samyakṭva-chūḍāmaṇi Malaparol-gaṇḍādy-anēka-nāmāvali-samālankṛitar-appa śrī-
man-mahā-maṇḍalēśvaram Tribhuvanamalla Talakāḍu-gonḍa bhuja-bāla-Vīra-Gaṇ-
ga-Vishṇuvarddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarābhivṛddhi-pravard-
dhamānam āchandrārka-tāram saluttam ire¹ tat-pāda-padmōpajīvi ||
vṛitta ||

janatādhāran udāran anya-vanitā-dūram Vachas-sundari-
ghana-vṛitta-stana-hāran ugra-rapa-dhīram Māran ēn endapai
janakam tān ene Mākanabbe vibudha-prakhyāta-dharmma-prayu-
kta-nikāmatā-charitre tāy enal idēn Ēcham mahā-dhanyanō ||

kanda ||

vitasta-maḥam budha-jana-mitrām dvija-kula-pavitran Ēcham jagadoḷu
pātram ripu-kula-kanda-ghanitram Kaundinya-gōtran amaḷa-charitram ||
Manu-charitan Ēchigāṅkana maneyoḷu muni-jana-samāhamam budha-
janamam

Jina-pūjane Jina-vandane Jina-mahimegal Ava kalamam sōbbisugam ||
uttama-guṇa-tati vanitā-vṛittiyan oḷakonḍud endu jagam ellam kayy-
ettuvanam amaḷa-guṇa-sampattige jagadoḷage Pōchikabbeye nōntaḷu ||

ant enisid Ēchi-Rājana Pōchikabbeya putran akhila-tīrthakara-parama-dēva-
parama-charitākarmnanōdīrṇa-vipuḷa-pulaka-parikalita-vārabāṇanuv asama-sama-
ra-rasa-rasika-ripu-nṛipa-kalāpavalepa-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-bhaiśa-
jya-śāstra-dāna-vinōdanam sakala-lōka-sōkāpanōdanam ||

vṛitta ||

vajram Vajrabhṛitō haḷam Haḷabhṛitāś chakram tathā Chakrināś
śaktiś Śaktidharasya Gaṇḍiva-dhanur gGaṇḍiva-kōḍaṇḍināś
yas tadvat vitanōti Vishṇu-nṛipatēśh kāryyam katham mādrissir
gGaṅgō Gaṅga-taraṅga-rañjita-yaśō-rāśis sa-varṇyō bhavētu ||

int enipa śrīman-mahā-pradhānam daṇḍanayakam drōha-gharattam Gaṅga-
Rājam Chāḷukya-chakravartti Tribhuvanamalla-Perminādi-Dēvana daḷam pann-
irvvar sāmantar vverasu Kannegala-biḍinalu biṭṭ-ire ||

kanda ||

tege vāruvamaṇṇ hāruva baḡeyam tanag iruḷa bavaram enuta savāṅgaṇṇ-
bḡuva kaṭakigaran aḷiram puḡisidudu bhujāsi Gaṅga-daṇḡādhīpana ||

vacha ||

embinam avaskanda-kēḷiyindam anibarum sāmantarumaṇṇ bhaṅgisi tadīya-
vastu-vāhana-samūthamaṇṇ nija-svānige tandu koṭṭu nija-bhujāvasaṭṭambhakke
mechchi mechchideṇṇ bēḡikoḷḷim ene ||

kanda ||

parama-prasādamāṇṇ paḡedu rājyamaṇṇ dhanaman ēnumaṇṇ bēḡad ana-
svaram āḡe bēḡikoṇḡam Paramanaṇṇ idan Arhād-archchanāḡchita-chittam ||
antu bēḡikoṇḡu ||

vṛitta ||

pasarise kirttanam janani Pōchala-dēviyar artthi-vaṭṭu mā-
ḡisida Jinālayakkam oṡed ātma-manōrame Lakshmi-dēvi mā-
ḡisida Jinālayakkam idu pūjana-yōjitam endu koṭṭu san-
tosaman ajsaram āmpaṇ ene Gaṅga-chamūpan id ēn udāttanō ||

akkara ||

āḡiy āḡ irppuḡ Ārhata-samayakke Mūlasaṅgham Koḡḡakundānvayaṇṇ
baḡu vēḡ aḡam baḷayipuḡ alliya Dēsigagaṇḡada Pustakagaḡchhada
bōḡḡa-vibhavada Kukkuṭāsana-Maladhāri-dēvara śiṡhyar enipa pempiṅḡ
Adam eṡed irppa Śubhachandra-siddhānta-dēvara guḡḡa Gaṅga-chamūpati ||
Gaṅgavāḡiya baṡaḡiḡaḡ enit oḷav anitam tān eyde poṡayisidaṇṇ |
Gaṅgavāḡiya Gommaṭa-dēvargga sutt-ālayamaṇṇ eyde māḡisidaṇṇ |
Gaṅgavāḡiya Tigūlaraṇṇ beṇkoṇḡu Vira-Gaṅgaṅḡe nimirchchi koṭṭam |
Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṇṇ nūriṇṇmāḡi dhanyaṇ alā ||
ettidan ellig alli neḷevīḡane māḡidan ellig alli kaṇ
pattidud ellig alli manam āv-eḡey-eydidud ellig alli sam-
pattina Jaina-gēhamane māḡise dēṡaḡoḷ ellig allig ett-
ettalum āvagaṇṇ paḷēya māḷkevol ādudu Gaṅga-Rājanam ||
Jina-dharmāḡraṇṇiy Attimabb-arasiyaṇṇ lōkaṇṇ guṇaṇṇ-goḷvud āk
ene Gōḡāvari ninda kāraṇḡaḡin tgaḷu Gaṅga-daṇḡādhinā-
thanumaṇṇ Kāveri perchchi suttī piriḡum nīr-ottiyum inuṭṭit ill
ene samyaktvada pempaṇ im nēreḷe baṇṇipp-aṇṇaṇ ā-vāṇṇipaṇṇ ||

int enipa daṇḡanāyaka Gaṅga-Rājam Saka-varshaṇṇ 1039 neya Hēmaṇṇambi-
saṇṇvatsarada Phāḷguṇa-āuddha 5 Sōmavāradandu tamma gurugaḷu Śubhachandra-
siddhānta-dēvara kālam karchchi Paramanaṇṇ koṭṭar | daṇḡanāyaka Ēchi-Rājanam
tanag abhivṛiddhiy āḡe salisidaṇṇ | Paramanaṇṇ sināntaraṇṇ inūḡalu Salliyada kalla-
haḷḷave ḡaḡi | teṇkalu kaḡida kummari hōraḡ āḡi | haḡuvalu Berkkan oḷa-gēreya Mā-
vinakereya ḡaḡdeyolaḡ āḡi | Beḷuḡolaḡke hōḡa baṭṭe ḡaḡi | baḡaḡalu mēre | Nēḡila-

Ins.

kereya mûḍaṇa kôḍiyin teṇkapa Hosagerey achchugatt adud ellaṁ ! a-Hosagereya.
baḍagana kôḍiyindan mûḍa hōḍa ntru-vakkeyindan ! Aykanakattada tār-valladin-
dan ! teṇkal adud ella ! v initum Paramaṅge smeṇ-āgi biṭṭa datti ! i-dharmmaman
pratipālīsīdargge mahā-puṇyam akkuṁ !

vrittam !

priyadind int idan eyde kāva purushargg āyur mahā-śriyū a-
kkey idan kāyade kāyva pāpige Kurukshétrōrvviyo ! Bāparā-
siyo ! ēl-kōṭi-munindraram kavileyam vēdāḍhyaram kondud ond
ayasaṁ sārggum id endu sārīdapuv i-śaīAksharam santatam !

ślōka !

sva-dattam para-dattam vā yō harēd vasundharām
shashṭir vvarsha-sahaśrāṇi viśṭhāyām jāyatē krimiḥ !
bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ
yāni yāni yathā dharmma tāni tāni tathā phalaṁ !

biruda-rūvāri-mukha-tīlakam Varddhamānāchāri khaṇḍarisidam !

74 (65).

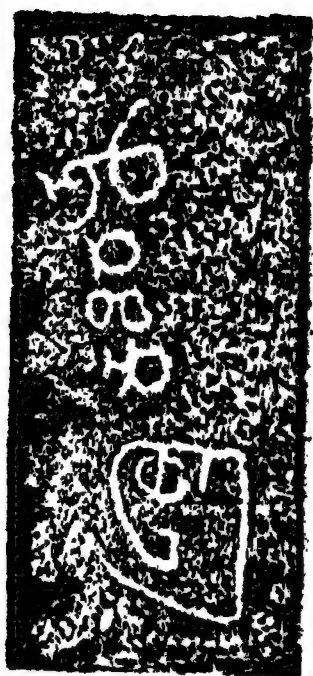
At the same basti, on the śimha-piṭha of Ādiśvarasvāmī.

āchāryas Śubhachandra-dēva-yatipō rāddhānta-ratnākaraś
tātō'sau Budhamitra-nāma-gaditō mātā cha Pōchāmbikā
yasyāsau Jina-dharmma-nirmmaḷa-ruchis śrī-Gaṅga-sēnāpatir
jJinaṁ mandiram Indirā-kuḷa-grihaṁ sad-bhaktitō'chikarat !

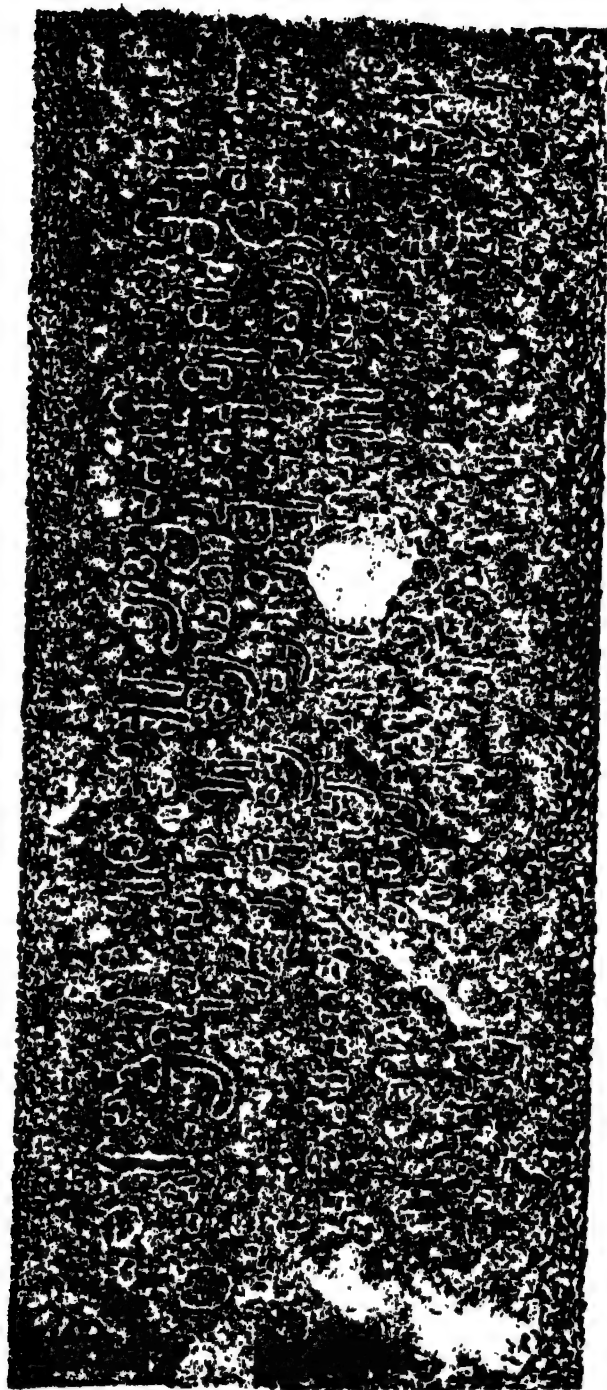
75.

On rock in front of Kattale-basti.

mamāstūpānva sa kalē gad-gurūḥ
khyātō Vriṣhabhananditī tapō-jñānābdhi-pāragah !
antēvāst cha tasyāstid upavāsa-parō gurūḥ
vidyā-salila-nirdhūta-sēmushtikō jitēndriyah !
.. sa . . ta tapō tapasair yyōga-prabhāvō'sya tu
vandyō'nāhita-kāmanō nirupamaḥ khyātyā sa . . nā
drasṭā jñāna-vilōchanēna mahatā svāyushyam ēvam punaḥ
pū grihaṁ gurur asau yō . . sthita . . vasaḥ !
.. . . . Kaṭavappa-śaīla-śikharē sanyasya śāstra-kramāt
dhyāna dā māni-mukhē prakshipya karmmēndhanam !
.. . . . divya-sukham prasastaka-dhiyā samprāpya sarvvēśvara-
jñānam . . ntaṁ idam kim atra tapasā sarvvam sukham prāpyatē !



. NR 40.



NR 75

Myers Archaeological Survey.

76 (35).

At the same place, to the north-east of No. 75.

*Siddham

nered āda vrata-śīla-nōnpi-guṇadim svādhyāya-sampattinim
kaṇṇil-nal-tapa-dharmmad ā-Sasimati-śrī-gantiyar vvandu mēl
*arid āyushyaman entu nōḍ enage tān int endu Kaḷvappinaḷ
torad ārādhane-nōntu tīrttha-giri-mēl Svarggālayakk ēridar ||

77.

At the same place, to the north of No. 76.

†Siddham

śrī

gati-chēṣṭā-virahaṃ śubhāṅgade ghanam māḥ-iṭṭamān viṭṭu val
yatiyaṃ pēḷda vidhānad indu toradē Kaḷbappinaḷ śailaduḷ
prathitārtthappade nōnta nisthita-yaśā svāyuh-pramā . . . yak
sthiti-dēhā Kamalōpamaṅga subhamum Svarlōkadim niśchitam

78.

At the same place, below No. 77.

Sahadēva-māṇi

79.

At the same place, to the north-east of No. 78.

sundara-pemp ad ugra-tapad ōgida vārdhdad anindyam endu pin
band anurāgav indu balago . . nḍu mahōtsavad ēṇi śailamān
sundari sauchad āryyad eṇade . . du vimānam oḍippi chittadin
Indra-saunānam appa sukha nḍade . . kṣhaṇad eydi Svarggavā ||

80.

At the same place, to the south-east of No. 79.

Mahādēvan muni-puṅgavann adarppi kaḷu per-ddapaṇ
mahātavan maraṇam appe tanag ā . . kamu kaṇḍe
mahā-giri ma . . gaḷe salisi satyā . . nav int ī-
mahā-tavad ontu male-mēl valav adu Divaṇi pokka

* This is separately inscribed opposite the 3rd line, at the commencement.

† This is separately inscribed opposite the 2nd line, at the commencement.

81.

At the same place, to the south-east of No. 80.

bôdhyâtirêchya-kaivalya-bôdha-prârdvi-mahaujasê
 Îśānaya namô yôgi-nishthāyāḥ Paramêshthine
 . . rê Kittûra-saṅghasya gaganasya mahaspatiḥ
 paripû . . chāri dha vāṇa
 khyaya

82.

At the same place, to the north-east of No. 81.

Baladêvâchâryyara pâṭṭgamaṇa

83.

At the same place, to the north of No. 82.

svasti śrī Padmanandi-munipa atula danina
 kṛita-dêvâ abhava depa inâ
 llava

84 (34).

At the same place, to the north of No. 83.

svasti śrī

anavadyan Nadi-râshṭradulle prathita-yaśô . . ndakān vandu . . lām
 vinayâchâra-prabhâvan tapadinn adhikan Chandra-dêvâchâryya-nâman
 udita-śrī-Kaḷvappinullê rishi-giri-śile-inêl nōnta tan dēham-ikki
 niravadyann êri Svarggaṇi Śiva-nile-padēdān sâdhugaḷ-pôjyamānan

85.

At the same place, to the north-west of No. 84.

śrī-Pushpaṇandi-nisidhige

86.

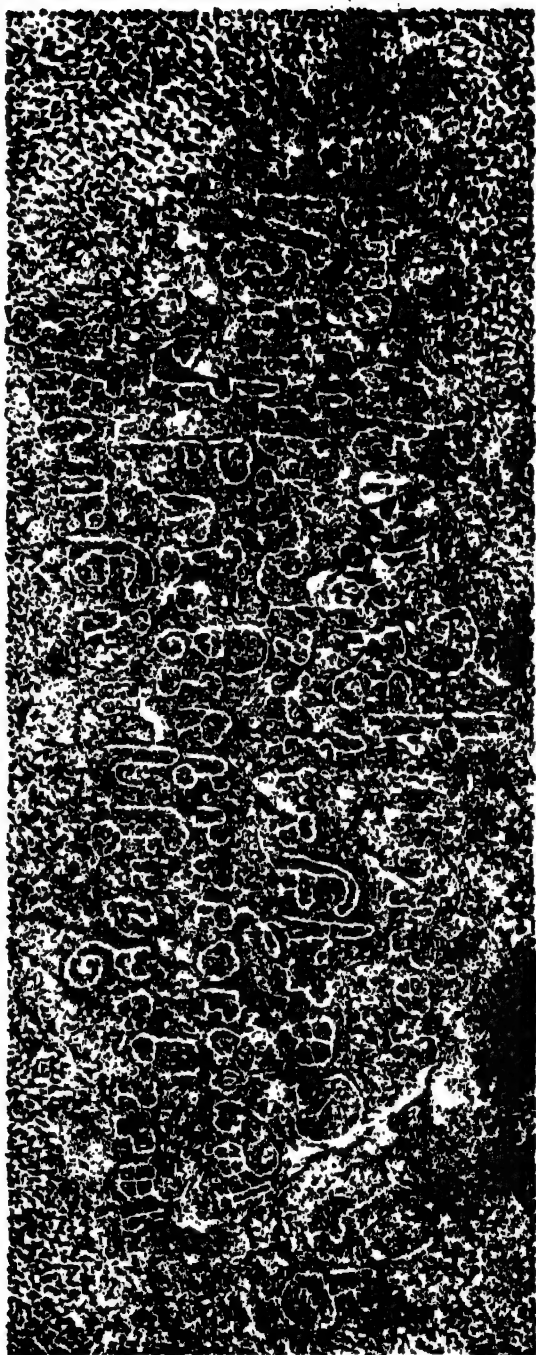
At the same place, to the south-west of No. 85.

. . . . kra na tamima ge

87.

At the same place, to the south-west of No. 86.

śrī-Bâṭa



№ 76.



№ 82.

88 (26).

At the same place, to the west of No. 87, to the north-east of Śāsana-basti.

sura-chāpambōle vidyul-lategaḷa teṇavōl mañjuvōl tōṇi bēgaṇ
piriguṇ śrī-rūpa-līlā-dhana-vibhava-mahā-rāsigaḷ nillav arggaṇ
paramārttham mechchen ān t-dharaniyuḷ iravān endu sanyāsanaṇ-geyd
uru-satvan Nandisēna-pravara-muni-varan dēva-lōkakke sandan

89.

At the same place, below No. 88.

.. kanādo ṇa-vaṇṣā Kaḷvappin durgga

90.

On rock to the right of Chāmunḍarāya-basti, to the west of No. 89.

śrī-Bamma

91.

At the same place, to the north of No. 90.

Dallaga pēḷ dayvan pā'a . .

92.

At the same place, to the north of No. 85.

svasti Koḷattūr-saṅghadi Viśōka-bhaṭārara nisidbige

93 (33).

At the same place, to the east of No. 92.

eḍepareḡ t-naḍe keydu tapaiṇ sayyanamān Koḷattūra-saṅgha . .
vaḍe kōred intu vālvud arid inn enag endu samādhi kūḍiē
eḍe-vidiyal kavaḍiṇ Kaṭavappravaiṇ ēṇiye nilladan andhan
paḍegam oḷippa nd t-sura-lōka-mahā-vibhavasthanan ādaiṇ

94.

At the same place, to the south-east of No. 93.

śrīmad-Gauḍa-dēvara pāda

95.

At the same place, to the north-east of No. 95, to the south of Eraḍukattē-basti.

. ba sādhu-gra . . ra dhīran nata-samyatā man Indranandi-
Achāryya

.. me rmma am edda ntûr id erppa pravalântari
 bhâvyaman varppin
 .. ñde ddi môham agald i-val-vishayaṅgaḷan âtma-vaśa-kkramav
 idu Kaṭa sthitârâdhita
 vinu švarar i nana rêndra-râjya-vibhûti
 sâsvatam eydidân

96.

At the same place, to the south of No. 95.

ṣvasti śrī-Koḷattûra saṅghadâ Dêva khantiyar nnisi ..

97.

At the same place, to the south of No. 96.

Namilûrâ sirisaṅghad Âjigaṇadâ Râjîtmati-gantiyâr
 amalam naltada šiladin ḡṇadin â-mikkôttamar mmiḷedor
 namag ind olt idu endu êri giriyan sanyâsanam yôgadoḷ
 namo chint ayd use mantram anmari . . e Svarggâlayam êridâr

98.

At the same place, to the west of No. 97.

śrī

tapamân dvâdasadâ vidhâna-mukhadin keyd ondut â-dhâtri-mêl
 chapal ill â-Navilûra-saṅghada mahânantâmati-khantiyâr
 vipula-śrī-Kaṭavapra-nal-giriya mêl nont ondu san-mârggadin
 upamulyâ Suralôka-saukhyad eḡeyân tâm eydi iḷdâl manam

99.

At the same place, to the south of No. 98, to the north of Majjigappana-basti.

irī-svasti

tanage mṛityu-varavân aḡide Pertvâna-vapśadon
 Kâlanig êk asude . . ppina râjya vîvatin
 ḡhâ . . ka . . mîodasu . . to matâ kachchi ni-
 dhânama sura . . ga-gatiyuḷ nele-konḡan

100.

At the same place, to the east of No. 99.

Paravatimala

№ 84.



Mysore Archaeological Survey.

№ 85.



101.

At the same place, to the north of No. 100.

. . . . male-mél acha mahā bola . .

102.

At the same place, to the north-east of No. 101.

. . . . jannal Navilûr anêka-guṇadā śrisaṅgha du . .
 m enal tilakaṃ śrī r āchāryyara
 bhinnānaṃ eyde torad endô rāga-saukhyāgati . .
 dad ondu pañcha-padaḍē dōshaṃ nīrāsaṃ

103.

At the same place, to the east of No. 102.

svasti śrīmat-Navilûr-saṅghadā Pushpasēnāchāri ya nisidhige

104.

At the same place, to the south-east of No. 103.

śrī-Dēvāchāryya . . nisidhige

105.

At the same place, to the east of No. 104.

śrī

aṅgādi nāmaṃ anekāṃ guṇa-kīrti id entān
 tuṅgōchecha-bhakti-vaśadin torad illi dēhaṃ
 poṅgoḷ vichitra-giri-kūṭamayaṃ ku-chēlan

106 (31).

At the same place, to the north-east of No. 105.

*svasti śrī

Navilûrā śrī-saṅghadulḷe guravaṃ naṃ Mauniy-āchāriyar
 avarā śishyar aninditār gguṇa-mi . . Vṛishabhanandī munt
 bhava-vij Jaina-su-mārggadulḷe naḍad ond Arādhana-yōgadin
 avaruṃ sādhisī Svargga-lōka-sukha-chittaṃ mādhighaḷ

107.

At the same place, to the east of No. 106.

ār

vand anurāgadin eraḍu granthegaḷa kkramaḍ aṇi śāila . .

* Opposite the third line.

vandanu mǎrggadinē timirā vidhiye Navilūra saṃ . . .
 chendade buddhiya hāraṃ i . . tiyup . . yamāvi-abbegaḷ
 ḷippi naḷ Surara saukhyaman imin oḍagonḍar Aṭṭamum

108 (29).

At the same place, to the south-east of No. 107.

śrī

anavaratan nāḷampi bhṛita-sayyamam ente vichchheyaṃ
 vanadoḷ ayōgya nakkun ad i gaḷo . . .
 manavam ikkuta radi nōntu samādhi kūḍidorp
 anupama divy appaḍu Suralōkada mǎrggadoḷ iḷdar iubinim ḷ
 Mayūra-ggrāma-saṅghasya saundaryyā Āryya-nāmikā
 Kaṭapragirisailō cha sādhitasya samādhitaḷ ḷ

109.

At the same place, to the south-east of No. 108.

śrī

Mēghanandi-muni tān Namilūr-vvara-saṅghadā
 tīrtthadi siddhiyān . .
 da

110.

At the same place, to the south-east of No. 109.

Śrīkaṇṭhayya

111.

At the same place, to the west of No. 110.

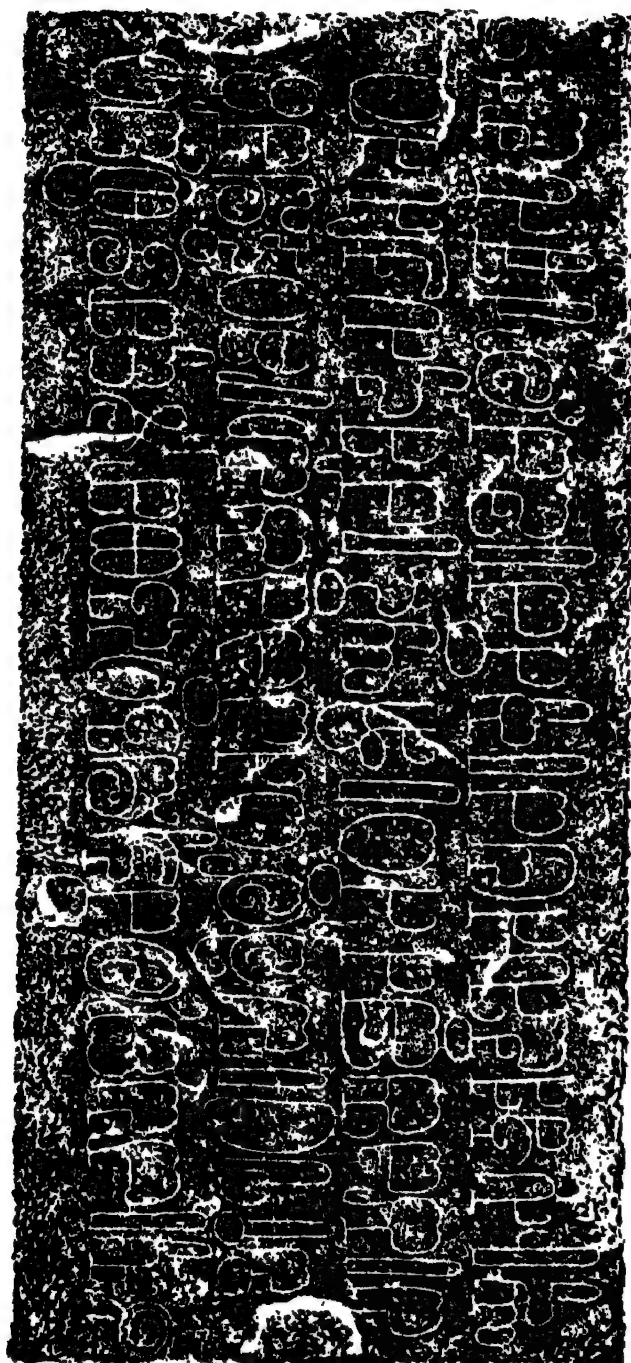
śrī

sa nā negarteyaguṃ sed eṇe-vadesi dal
 mugiva nōntum mevola . . tapaman
 ni putra Nandimunipa
 . . māryyana yu! uālō tala idaruḷ nōntu siddhisthan Adan

112.

At the same place, to the west of No. 111.

śrī-Navilūr-saṅghadā Guṇamati-avvegaḷā nisidhige



Nº 88.

Museo Archeologico Survey.

113 (32).

At the same place, to the north of No. 112.

tanage mṛityu-varavān aṇḍ endu su-paṇḍitan
anēka-śīla-guṇa-mālegaḷin sagid oppidon
vinaya-Dēvasēna-nāma-mahā-muni nōntu pin
inadar iḷdu paḷi taṅkade tān divam ēṇḍan

114 (27).

At the same place, to the east of No. 113.

śrī

śubhānvita-śrī-Namilūra-saṅghadā
prabhāvatī
prabhākhyam i-parvvataduḷḷe nōntu tān
svabhāva-saundaryya-karāṅgarādhīpar
grāmē Mayūrasaṅghē'sya Āryyikā Damitāmatī
Kaṭvāpra-giri-madhyasthā sādhitā cha samādhitā ||

115.

At the same place, to the north of No. 114.

anēka-śīla-guṇad oppidor intū lekkisadum
nenegend oru muniyindaḷ tapa-chehale nōntu tān
tanage mṛityu-varavān aṇḍam śrī-Purttiya . . .

116.

At the same place, to the north-east of No. 115.

i-pūjyā . . lamānsarēti varādōr ēḷ-nūrvvaram lakshyam i-
Śrīpūrānvaya-Gandhavarmanan amita-Śrīsaṅghadā puṇyad i-
san-paurā . . nidē . . . rīvalagham . . r i-śīlā-tala
. mān neṇḍ upa . . . i

117 (43).

*On the first pillar in the maṇḍapa to the south of Chāmūṇḍarāja-bastī.
(East face).*

śrīmat-parama-gaṇbhīra-syādvādamōgha-lāṅchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāṇka-saudhōru-vārddhīh |
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdīh |
śasta-syātākāra-mudrā-śabalita-janātānanda-nādōru-ghōshah |
sthēyād ā-chandra-tāram parama-sukha-mahā-vīryya-vīchī-nikāyāh ||

Ins.

śrīman-munīndrōttama-ratna-varggāś śrī-Gautamādyāḥ prabhaviṣṭavas
tē

tatrāmbudhau sapta-maharddhi-yuktās tat-santatau Nandiganē babhūva ||
śrī-Padumanandīty-anavadya-nāmā hy āchāryya-śabdōttara-Koṇḍakundaḥ |
dvitīyam āsīd abhidhānam udyach-charitra-sañjāta-su-chāraṇarddhiḥ ||
abhūt Umāsvāti-munīśvarō'sāv āchāryya-śabdōttara-Griddhapiñchchhaḥ |
tad-anvayē tat-sadriśō'sti nānyas tātkaḷikāśēsha-padārthha-vēdī ||
śrī-Griddhapiñchha-munipasya Baḷākapiñchhaś
śiṣhyō'janishṭa bhuvana-traya-vartti-kīrttiḥ |
chāritra-chuñchur akhilāvanipāḷa-mauḷi-
māḷa-sīḷmukha-virājita-pāda-padmaḥ ||
tach-chhishyō Guṇanandi-paṇḍita-yatiś chāritra-chakrēśvaraḥ |
tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ |
mithyā-vādi-madāndha-sindhura-ghaṭa-saughāṭṭa-kaṇṭhīravō
bhavyāmbhōja-divākaro vijayatām Kandarppa-darppāpahāḥ ||
tach-chhishyās tri-śatā vivēka-nidhayaś śāstrābdhi-pāraṅgatās
tēshūtkriṣṭatamā dvi-saptati-mitāḥ siddhānta-śāstrārthhaka-
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munīḥ |
nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ||
ajani mahipa-chūḍa-ratna-rārājitaughrīr
vrijita-Makarakēṭṭuddaṇḍa-dōrddāṇḍa-garbbhaḥ |
ku-naya-nikara bhūdhraṇṭka-daumbhōḷi-daṇḍaḥ |
sa jayatu vibudhēndrō Bbārati-bhāḷa-paṭṭaḥ ||

(South face.)

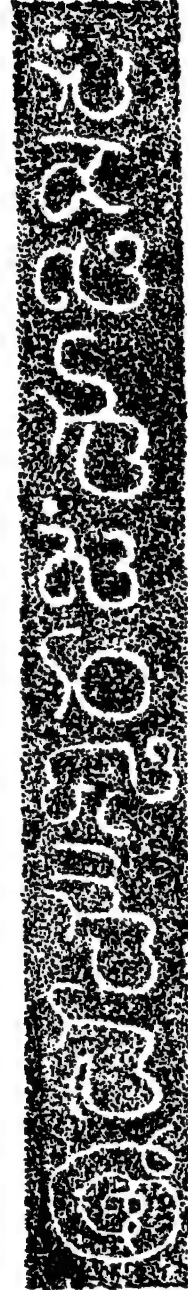
tach-chhishyaḥ Kaḷadhautanandi-munipaḥ saiddhānta-chakrēśvaraḥ |
pārāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kīrttiśvaraḥ |
pañchākshōnmaḍa-kumbhi-kumbha-daḷana-prōmmukta-muktāphaḷa-
prāṇsū-prāñchita-kēsari budha-nutō Vak-kāmini-vallabhaḥ ||
avargge Ravichandra-siddhānta-vidar Sampōrṇachandra-siddhānta-muni-
pravaraḥ avar avargge śiṣhya-pravarar śrī-Dāmanandi-san-muni-patigaḷu ||
bōdhita-bhavyar asta-Madanar mināḍa-varjjita-suddha-mānasar
Śrīdhara-dēvar embar avarg agra-tanūbhavar ādar ā-yaśaś-
śrī-dhararg āda śiṣhyar avaroḥ negaḷdar mMaladāri-dēvaruṇi
Śrīdhara-dēvaruṇi nata-narēndra-tīrtṭa-taṭArchchita-kramar ||
Maḷadhāri-dēvarindam beḷagidudu Jinēndra-śāsanam munnam nir-
mmaḷam āgi mattam iḷaḷ beḷagidapudu Chandrakīrtti-bhaṭṭarakarim ||

avara śiṣhyar || •

paramāptākhiḷa-śāstra-tatva-niḷayanī siddhānta-chūḍamaṇi-
sphuritāchāra-param vinēya-janātānandam guṇāntika-sun-



Nr 98.



Nr 122.

daran emb unnatiyim samasta-bhuvana-prastutyan adam Diva-
 karanandi-brati-nathan ujvala-yaso-vibhrajitasa-tatam ||
 vidita-vyakaranada tarkkada siddhantada viseshadim traividyā-
 spadar end 1-dhare bannipudu Divakaranandi-dēva-siddhantigaram ||
 vara-raddhantika-chakravartti durita-pradhvapasi Kandarpa-si-
 ndhura-simham vara-sila-sad-guna-mahambhōrasi pañkēja-pu-
 shkara-dēvabha-sāsānka-sannibha-yasa-sri-rūpan ohō Diva-
 karanandi-brati nirmadam nirupamam bhūpendra-brindārchchitam ||

(West face.)

vara-bhavyānana-padman ullalaral ajñānika-nētrōtpalam
 koragal pāpa-tamas-tanam parayalettam Jainamarggamaḥam-
 baram aty-ujvalam āgal ēṇ beḷagitō bhū-bhāgamam sri-Diva-
 karanandi-brati-vāk divākara-karākārambol urbbi-nutam ||
 yad-vaktra-chandra-viḷasat-vachanāmṛitāmbhaḥ-
 pānēna tushyati vinēya-chakōra-brindam
 Jainendra-sāsana-sarōvara-rājahamsō
 jiyād asau bhuvi Divakaranandi-dēvaḥ ||

avara śishyaru ||

Gaṇḍavimukta-dēva-Maḷadhāri-muniindrara pāda-padiumanam
 kaṇḍoḍ asādhyam ēṇ neneda bhavya-janakk ama koṇḍa chaṇḍa-
 daṇḍa-virōdhi-daṇḍa-nripa-daṇḍa-patat-prithu-vajra-daṇḍa-kō-
 daṇḍa-karāḷa-Daṇḍadhara-daṇḍa-bhayam peṇa-piṅgi pōgavē ||
 baḷa-yutarām baḷalchuvā Latānta-saraṅg idirāgi tāgi sañ-
 chalise paḷaṇchi tūḷd avanan ōḍisi meyvagey āda dūsariṇ
 kaḷeyade ninda karbbunada karggida sippina makke-vetta ka-
 tṭalam enisittu putt aḍardda meyya maḷam Maḷadhāri-dēvarām ||
 māredum ad omme laukikada vārtteyan āḍada ketta bāgilam
 tereyada bhānūv astamitam āgire pōgada meyyan ommeiyum
 turisada kukkuṭāsanake sōlada gaṇḍa-vimukta-vṛittiyam
 māreyada ghōra-duśchara-tapaś-charitam Maḷadhāri-dēvara ||

ā-charitra-chakravarttigala śishyaru ||

pañchēndriya-prathita-sāmaja-kumbha-plṭha-
 nirllōṭa-lampāṭa-mahōgra-samagra-simhaḥ ||
 siddhanta-vārinidhi-pūrṇa-nisādhināthō
 bābhāti bhūri bhuvanē Śubhachandra-dēvaḥ ||
 śubhrābhṛābha-sura-dvipāmara-sarit-tārāpatī-prasphuṭa-
 jyōtsnā-kunda-śāsiddha-kambu-kamaḷābhāśa-taraṅgōtkarāḥ
 prakhyā-prajvala-kīrttim anvaham imam gāyanti dēvaṅganā
 dik-kanyāḥ Śubhachandra-dēva bhavataś charitra-bhūm bhāmini

Śubhachandra-munindra-yaśas-prabheyoḥ sariy āgalārad int t-chandram |
 prabhuteg ide kandi kundidan abhava-śirōmanig ad ēke kandum kundum ||
 ettalu bijayaṅ-gayvadam attale dharmma-prabhāvam adhikōtsavadiṃ
 bittaripud enale pōlvare mattinavaru śrī-Śubhēndu-saiddhāntigarām ||
 Kantu-inadāpahar ssakāḷa-jīva-dayā-para-Jaina-mārgga-rā-
 ddhānta-payōdhigaḷ vishaya-vairigaḷ uddhata-karṇma-bhaḥjanar
 ssantata-bhavya-padma-dinakrit-prabharām Śubhachandra-dēva-si-
 ddhānta-munindraraṃ pogaḷvud aṃbudhi-vēshṭita-bhūri-bhūtaḷam ||

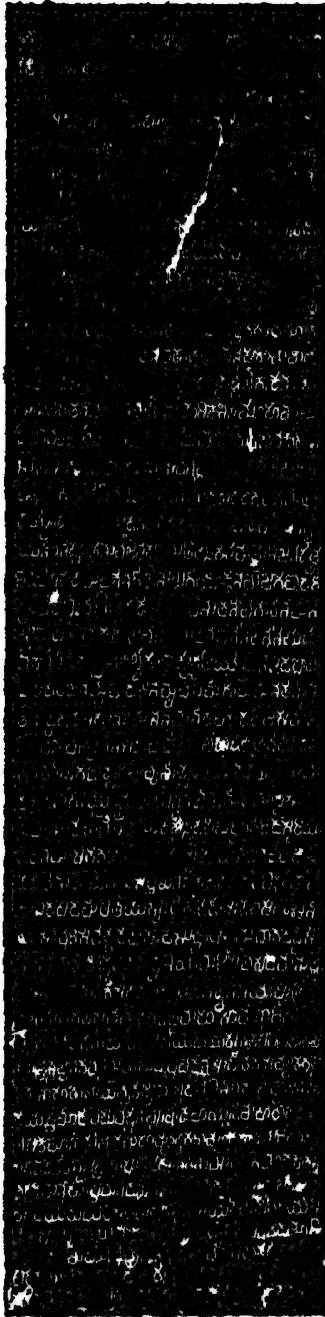
(North face.)

khyāta-śrī-Maladhāri-dēva-yaminaś śishyōttamē Svar-ggatē
 hā hā śrī-Śubhachandra-dēva-yatipē siddhānta-chūḍāmanau
 lōkānugrahakāriṇi kshiti-nutē Kandarppa-darppāntakā
 chāritrōjvala-dīpikā pratihata vātsalya-vallī gata ||
 Śubhachandrē mahas-sāndrē'nvikritē kāla-Rāhunā ||
 sāndhakāram jagaj-jālam jāyatēttvēti nādbhutam ||
 bāṇāmbhōdhi-nabhas-sasāṅka-tulitē jātē Śakābdē tatō
 varshē Śobhakrit-āhvayē vyupanatē māśē puna Śrāvaṇē
 pakshē krishṇa-vipaksha-varttini sitē vārē daśamyāṃ tithau
 Śvar yātas Śubhachandra-dēva-gaṇabhrit siddhānta-vārānnidhiḥ ||

śrīmad avara guḍḍam || samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati
 mahā-prachanda-daṇḍanāyakaṃ vairi-bhaya-dāvakaḥ gōtra-pavitraḥ budha-jana-
 mitraḥ svāmi-drōha-gōdhūma-gharaṭṭaḥ saṅgrāma-jattuṭṭaḥ Vishṇuvarddhana-Poy-
 sala-mahārāja-rājya-samuddharāṇa kaligaḷ-ābharāṇa śrī-Jaina-dharmīnāmritāmbu-
 dhi-pravarddhana-sudhākara samyakta-ratnākaraḍy-anēka-nāmaḷaḥ-samāḷaṅkrita-
 rappa śrīman-mahā-pradhāna-daṇḍanāyaka-Gaṅga-Rajāṃ tamma gurugaḷ śrī-Mōla-
 saṅghada Dēsiyagaṇada Pustakagachchhada Śubhachandra-siddhānta-dēvargge
 parōksha-vinayakke nisidhigeya nilisi mahā-pūjeyam māḍi mahā-dānamam geydaru ||
 ā-mahānubhāvan attige || Śubhachandra-siddhānta-dēvara guḍḍi ||

vara-Jina-pūjeyan atty-ādaradindam Jakkāṇabbe māḍisuvaḷu sach-
 charite guṇānvitey end t-dharaṇṭaḷa mechchi pogaḷutirppudu nichcham ||
 doreyē Jakkāṇikabbeg t-bhuvanadoḷ chāritradoḷ śīḷadoḷ
 parama-śrī-Jina-pūjeyoḷ sakaḷa-dānāścharyyadoḷ satyadoḷ
 guru-pādāmbuja-bhaktiyoḷ vinayadoḷ bhavyarkkaḷam kandaḍ ā-
 daradiṃ mannīsutirppa pempin eḍeyoḷ matt anya-kānta-janam ||

śrīmat-Prabhāchandra-siddhānta-dēvara guḍḍa heggaḍe Marddimayyam bare-
 dam || biruda-rūvari-mukha-tīḷakam Varddhamānāchāri khaṇḍarisida māṅgaḷa-
 mahā śrī śrī ||



Nº 118.



Nº 138.

118 (44).

On the second pillar in the same maṇḍapa.

śrīmat-parama-gambhīra-syādvādamōgha-lāñchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
bhādrām astu Jina-śāsanāya sampādyatām pratividhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||

namas siddhēbhyaḥ ||

janatādhāraṇ udāraṇ anyā-vanitā-dūraṇ Vachas-sundari-
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhiraṇ Māraṇ ēn endapai
janakam tān ene Mākanabbe vibudha-prakhyāta-dharmma-prayu-
kte nikāmatā-charitre tāy enal idēn Ēchaṇ mahā-dhanyanō ||

kanda ||

vitasta-maḷaṇ budha-jana-mitraṇ dvija-kuḷa-pavitraṇ Ēchaṇ jagadoḷu
pātraṇ ripu-kuḷa-kanda-khanitraṇ Kaṇḍinya-gōtraṇ amaḷa-charitra |

vṛi ||

parama-Jinēśvaraṇ tanage deyvaṇ aḷurkkeyin olpu-vetta Muḷ-
ura durita-kshayaṇ kKanakanandi-muniśvaraṇ uttamōttamar
ggurugaḷ udātta-vittan avadātta-yaśaṇ Nṛipakāma-Voysalaṇ
poreda mahiśan endod ele baṇṇipar āṇ negaḷd Ēchigāṇkana ||

kaṇ ||

Manu-charitaṇ Ēchigāṇkana maneyoḷ muni-jana-samōhamuṇ budha-
janamuṇ

Jina-pūjane Jina-vandane Jina-mahimegaḷ āva kālamuṇ sōbhisugum ||

A-mahānubhāvan arddhāṅgiy ent appaḷ endode ||

uttama-guṇa-tati vanitā-vṛittiyaṇ oḷakonḍud endu jagam ellaṇ kayy-
ettuvinaṇ amaḷa-guṇa-sampattige jagadoḷage Pōchikabbeye nōntaḷu ||
tanuvaṇ Jina-pati-nutiyiṇ dhanamaṇ muni-janada triptiyiṇ sa-phalaṇ
id inn

enag emb 1-nambugeyoḷ manamaṇ jagadoḷage Pōchikabbeye nṛipaḷu ||
jana-vinutaṇ Ēchigāṇkana manas-sarō-hamsi Gaṇḡa-Rāja-chamū-nā-
thana janani janani bhuvanakk ene negaḷdaḷ Pōchikabbe guṇad unnatiyiṇ |
enisida Pōchāmbike parijanamuṇ budha-janamum ormmeg ormmē manam
ta-

nnane taṇidu parase puṇyaṇ[an] anantamaṇ nerapi parapi jasanamja-
gadoḷu ||

va ||

int enisid A-Pōchāmbike Belgolada tīrtthaṇ modalaḡ anēka-tīrtthagaloḷu
palavum chaityālayaṇḡaḷa māḍisi mahā-dāna-geydu ||

Ins.

vri ||

adan inn en embe nân ond amalâda sukrîtamanâ nōda rōmāñcham āda-
ppudu pēlv udyōgadindam smariyipade nainō vitarāgāya gārha-
sthyada yōshid-bhāvad i-kālada pariṇatīyīm geldu sallēkhana-sam-
padadindam dēvi Pōchāmbike Sura-padamam lileiyīm sūregonḍa ||

Saka-varsha 1043 ṇeya Sārvari-samvatsarad Āshādha-suddha 5 Sōma-vārada-
ndu sanyasanamanâ kaikonḍu ēka-pārśva-niyamadiṇi pañcha-padaman uchchārisut-
tam Dēvalōkakke sandalu || ā-jagaj-jananiya putrīm || samadhigata-pañcha-mahā-
śabda mahā-sāmantādhipati mahā-prachanda-daṇḍanāyakam vairi-bhaya-dāyakam
gōtra-pavitram budha-jana-mitra śrī-Jaina-dharmamāmritāmbudhi-pravarddhana-
sudhākaram | samyaktva-ratnākaram āhārābhaya-bhaiśajya-śāstra-dāna-vinōda |
bhavya-jana-hṛidaya-pramōda | Viṣṇuvarddhana-bhūpāla-Hoysala-mahārāja-rājy-
ābhishēka-pūrṇa-kumbha | dharmma-harmyōddharana-mūla-stambha | nuḍidante
gaṇḍa pagevaram beṅkonḍa | drōha-gharattādy-anēka-nāmavali-samālāṅkṛitan appa
śrīman-mahā-pradhānam daṇḍanāyakam Gaṅga-Rājam tann ātmāmbike Pōchala-
dēviyarū Divakke salalu parōksha-vinayakk end i-nisidhigeyam nilisi pratishṭho-
geydu mahā-dāna-pūjārchchanābhishēkaṅgaḷam māḍida maṅgaḷa-mahā śrī śrī ||
śrī-Prabhāchandra-siddhānta-dēva-guddam | perggade-Chāvarājam baredam ||
rūvāri-Hoysalāchāriya magam Varddhmanāchāri biruda-rūvāri-mukha-tiḷakam
kaṇḍarisida ||

119.

On rock to the right of the entrance to Chāmuṇḍarāja-basti.

śrīmat-Iakkhaṇa-dēvara pāda |

120 (66).

At the same basti, on the śiṅhapīṭha of Nēmiśvara-svāmi.

Gaṅga-sēnāpatēs sūnur Ēchaṇḍ bhārati-chaṇaḷ
trailōkya-rañjanam Jaina-chaityālayam achikarat |
budha-bandhus satām bandhur Ēchaṇaḷ kamaḷā-chaṇaḷ
Boppanāpara-nāmāṅka-chaityālayam achikarat ||

121 (67).

At the same basti, on the pedestal of Pārśvanātha in the upper storey.

Jina-grihamam Beḷgoḷadoḷ janam ellam pogale mantri-Chāmuṇḍana na-
ndanam olaviṇ māḍisidam Jinadēvaṇam Ajitasēna-munipara guḍḍam ||

122.

At the same basti, on the basement on both sides of the entrance.

śrī-Chāmuṇḍa-Rājam māḍisidam.

123.

On rock to the left of the porch of the same basti.

(Nāgari characters).

Sāntanandi-dēvara pāda.

124.

At the same place, to the north of No. 123.

(Nāgari characters).

śrīmatu Chandrakīrtti-dēvara pāda

125 (45).

On a stone to the right of Eraḍukaṭṭe-basti.

śrīmat-parama-gaṇbhīra-syādvādāmōgha-lāñchhanam
jīyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ॥
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ॥

svasti samadhigata-pañcha-mahā-sabda mahā-maṇḍalēśvara Dvāravatīpura-
varādhīśvaraṃ Yādava-kuḷāmbara-dyumanī samyaktva-chōḍāmaṇi Malaparol-
gaṇḍādy-anēka-nāmāvali-samāḷaṅkṛitar appa śrīman-mahā-maṇḍalēśvaraṃ Tri-
bhuvana-malla Talakāḍu-goṇḍa bhuja-bala-Vīra-Ġaṅga Viṣṇuvarddhana-Hoysala-
Dēvara vijaya-rājyaṃ uttarōttarabhivṛddhi-pravarddhamānam ā-chandrārka-
tāraṃ saluttaṃ ire tat-pāda-padmōpajīvi ॥

vṛitta ॥

janatādhāraṇ-udāraṇ anyā-vanītā-dūraṇ Vachas-sundarī-
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhīraṇ Māraṇ ēn endapai
janakaṇ tān enc Mākaṇabbe vibudha-prakhyāta-dharma-prayu-
kte nikāmāta-charitre tāy enal idēn Êchaṇ mahā-dhanyanō ॥

kanda ॥

vitasta-maḷaṇ budha-jana-mitraṇ dvija-kuḷa-pavitraṇ Êchaṇ jagadoḷu
pātraṇ ripu-kuḷa-kanda-ghanitraṇ Kaṇḍīnya-gōtraṇ amaḷa-charitra ॥
Manu-charitaṇ Êchigāṅkana maneyoḷu muni-jana-samōhamuṇ budha-
janamuṇ

Jina-pūjane Jina-vandane Jina-mahimegaḷ āva kalamuṇ sōbbisugum ॥
uttama-guṇa-tati vanītā-vṛittiyaṇ olaḱoṇḍud endu jagam ellam kaiyy-
ettuvinaṃ amaḷa-guṇa-sampattige jagadoḷage Pōchikabbeye nōntaḷu ॥

ant enisid Êchi-Rajana Pôchikabbeya putran akhila-tirtthakara-parama-
dêva-parama-charitâkarṇanânôdirṇna-vipuḷa-puḷaka-parikaḷita-vârabâṇanuv asama-
samara-rasa-rasika-ripu-nṛipa-kaḷâpâvalêpa-lôpa-lôlupa-kripâṇanuv âhârâbhaya-
bhaiśajya-śâstra-dâna-vinôdanuṃ sakala-lôka-śôkâpanôdanuṃ ||

vṛitta ||

vajraṃ Vajrabhritô haḷaṃ Haḷabhritaś chakraṃ tathâ Chakriṇaś
śaktiś Śaktidharasya Gaṇḍiva-dhanur gGaṇḍivakôdanḍinaḥ
yas tadvat vitanôti Vishṇu-nṛipatêśh kâryyaṃ kathaṃ mādriśair
gGaṅgô Gaṅga-taraṅga-rañjita-yaśô-râsis sa varṇnô bhavêt ||

int enipa śrīman-inahâ-pradhânaṃ daṇḍanâyakam drôha-gharaṭṭa Gaṅga-
Râjaṃ Châḷukya-chakravartti-Tribhuvanamalla-Pernumâdi-dêvana daḷaṃ pan-
nirvvar sâmantar-vverasu Kaṇṇegâla-bḍinalu biṭṭ ire ||

kanda ||

tege vâruvamaṃ hâruva bageyaṃ tanag iruḷa bavarav enuta savaṅgaṃ-
buguva kaṭakigaran aḷiraṃ pugisidudu bhujâsi Gaṅga-daṇḍâdhipana ||

vachana ||

embinam avaskanda-kêḷiyindam anibarum sâmantarumam bhaṅgisi tadīya-
vastu-vâhana-samūhamam nija-svâmiḡe tandu koṭṭu nija-bhujâvasṣṭambhakke
mechchi mechchidem bēḍikoll ene ||

kanda ||

parama-prasâdamam paḍedu râjyamam dhanaman ênumam bēḍad ana-
svaram âḡe bēḍikonḍam Paramanan idan Arhad-archchanâûchita-chitta ||

antu bēḍikonḍu ||

vṛitta ||

pasarise kittanam janani Pôchala-dêviyar artthivaṭṭu inâ-
ḍisida Jinâlayakkam osed âtma-manôrame Lakshi-dêvi mâ-
ḍisida Jinâlayakkam idu pûjane-yôjitam endu koṭṭu san-
tosaman ajasram ânpan ene Gaṅga-chamûpan id ên udâttanô ||

akkara ||

âdiyâḡ irppud Ârhata-samayakke Mûlasaṅgham Koṇḍakundânvayam
bâdu vēḍ adam baḷayipud alliya Dêsigaganada Pustakaga chehhada
bôḍha-vibhavada Kukkuṭâsana-Maladhâri-dêvara śishyar enipa-pemping
adam esed irppa Śubhachandra-siddhanta-dêvara guḍḍam Gaṅga-chamû-
pati ||

Gaṅgavâḍiya basadigaḷ enit olav anitumam tân eyde posayisidam |
Gaṅgavâḍiya Gommaṭa-dêvargge sutt-âlayaman eyde mādīsidad |
Gaṅgavâḍiya Tigularam beṅkonḍu Vira-Gaṅgaṅge nimirchchi koṭṭa |
Gaṅga-Râjan â-munnina Gaṅgara Râyaṅgam nûrmmaḍi dhanyan altê ||

On the 1st pillar in the maṇḍapa to the right of the same basti.

(North face.)

bhādam astu Jina-sāsanaśya ||

jayatu durita-dûraḥ kṣhîra-kûpāra-hāraḥ
prathita-prithula-kîrttiś śrī-Śubhēndra-bratīśaḥ
guṇa-maṇi-gaṇa-sindhuś śiṣṭa-lōkaika-bandhuḥ
vibudha-madbupa-phullaḥ pulla-bāpādi-sallaḥ ||
Śrī-vadhu chandra-lēkhe sura-bhûruhad udbhavadinḥ payōdhi-vē-
lā-vadhu pempu-vettavol anindite Nāgale chāru-rûpa-lī-
lāvati daṇḍanāyakiti Lakkale Dēmati Bûchi-rājan emb
t-vibhu puṭṭe pempu-vaḍel ārjjisidaḥ piridappa kittiya ||

va. |

āy-abbeya magan entappan endade¹ svasti samasta-bhuvana-bhavana-vikhyāta-
khyāti-kāntā-nikāma-kāmaṇiya-mukha-kamaḷa-parāga-parabhāga-subhagikṛitāt-
miya-vaktranunḥ¹ svaktya-kāya-kānti-parihasita-Kusumachāpa-gātranunḥ¹ āhārābha-
ya-bhaiśhajya-sāstra-dāna-vinōdanunḥ¹ sakala-lōka-śōkāpanōdanu¹ nikhila-guṇa-
gaṇābharaṇanunḥ¹ Jina-charaṇa-saraṇanunḥ enisida Bûchapaṇḥ |

vṛitta ||

vinayada sine satyada tavaru¹ ane śauchada janna-bhūmiy end
anavarataṇḥ pogaḥvudu jannaṇ vibudhōtkara-kairava-prabō-
dhana-himarōchiyaṇ negardda Bûchiyaṇ udgha-parārththa-sad-guṇā-
bhinava-Dadhichiyaṇ su-bhaṭa-bhikara-vikrama-Savyasāchiyaṇ ||

āy-annaṇḥ Saka-varsha 1037 neya Vijaya-saṁvatsarada Vaisākha-suddha 10
Āditya-vāradandu sarvva-saṅga-parityā-(West face)ga-pûrvvakanaṇ mudipidaṇ ||

padya ||

tyāgaṇ sarvva-guṇādhikaṇ tad-anujaṇ śauryyaṇ cha tad-bāndhavaṇ
dhairyyaṇ garbha-guṇātīdāraṇa-ripuṇ jñānaṇ manō'nyaṇ satāṇ
śeśaśeśha-guṇaṇ guṇaika-saraṇaṇ śrī-Bûchaṇō'tyāhitāṇ
satyaṇ satya-guṇikarōti kuritē kiṇ vā na chāturyya-bhāk |
yō vīryyē gaja-vairi-bhūyaṇ atulē dāna-kramē Bûchaṇō
yas śākshāt sura-bhūja-bhūyaṇ avanau gambhīratāyā vidhau
yō ratnākara-bhūyaṇ unnati-guṇē yō Mēru-bhūyaṇ gatas
sō'ntē sānta-maṇā maṇishi-lashitaṇ Gīrvvāṇa-bhūyaṇ gataḥ |
Mārākāra iti prasiddhataṇ ity atyūrjita-śrīr iti
prāpta-Svarggapati-prabhutva-guṇa ity uchchair mmanīśhīti cha
śrīmad-Gaṅga-chamūpatē priyatamā Lakshmi-sadriksā Silā-
stambhaṇ sthāpayati sma Bûchapaṇa-guṇa-prakhyāti-vṛiddhi prati ||

Ins.

dhare laghuv aytu viśruta-vinēya-nikāyaṃ anātham aytu Vāk-
taruṇiyum lgaḷ t-jagadol ārggaṃ anādaruṇiyey ādaḷ end
irade viśhādam ādam odavuttire bhavya-janānta [raṅga] doḷu
nirupaman eydidaṃ negardda Būchiyaṇaṃ Divijēndra-lōkamaṃ ḥ
śrī-Mūlasaṅghada Dēsigaganada Pustakagachchhada Subhachandra-sid-
dhānta-dēvara guddam Būchanaṇa niśidhige ḥ

127 (47).

On the 2nd pillar in the same maṇḍapa.

(South face.)

bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē
ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ḥ
śrīman-Nābhēya-nāthādy-amaḷa-Jīna-varānika-saṇḍhōru-vārdhhiḥ ḥ
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ ḥ
śasta-syātākāra- mudrā-śabaḷita-janātānanda-nāḍōru-ghōśaḷ
sthēyād ā-chandra-tāraṃ parama-sukha-mahā-vīryya-vīchi-nikāyaḥ ḥ
śrīman-munīndrōttama-ratna-varggāḷ
śrī-Gautamādyāḷ prabhaviśiṇavas tē
tat-rāmbudhau sapta-maharddhi-yuktās
tat-santatau Nandigaṇē babhūva ḥ
śrī-Padmanandīty-anaḍya-nāmā
ḷy āchāryya-śabdōttara-Kōṇḍakundaḷ ḥ
dvitīyaṃ āsīd abhidhānam udyach-
charitra-saḷjāta-suchāraṇarddhiḷ ḥ
abbhūd Umāsvāti-muniśvarō'sāv
āchāryya-śabdōttara-Gṛiddhapiṇchhaḷ
tad-anvayē tat-sadriśō'sti nānyas
tātkaḷikāsēsha-padārttha-vēdi ḥ
śrī-Gṛiddhapiṇchha-munipasya Baḷākapiṇchhaḷ ḥ
śiśhyō'janishṭa-bhuvana-traya-vartti-kīrttiḷ ḥ
chāritra-chuṇichur akhilāvanipāḷa-manḷi-
maḷā-siḷṇukha-virājita-pāda-padmaḷ ḥ
tach-chhiśhyō Guṇanandī-paṇḍita-yatiś chāritra-chakrēśvaras
tarkka-vyākaraṇādi-śāstra-nipuṇas-sāhitya-vidya-patiḥ
mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhitravō
bhavyāmbhōja-divākarō vijayataṃ Kandarppa-darppapabaḷ ḥ
tach-chhiśhyās tri-śata vivēka-nidhayaś śāstrābdhi-pāraṇḡgatās
tēshūtkriśhātama dvi-saptati-mitās siddhānta-śāstrārtthaka-
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munīḷ

nānānūna-naya-pranāpa-nipuṇo Dēvēndra-saiddhāntikaḥ ḽ
 ajani mahipa-chūdā-ratna-rārājitaṅghrir
 vvijita-Makarakētūddanḍa-dōr-ddanḍa-garvvaḥ ḽ
 ku-naya-nikara-bhūdhraṅka-dambhōḷi-danḍas
 sa jayatu Vibudhēndrō Bhāratī-bhāḷa-paṭṭaḥ ḽ
 tach-chhishyaḥ Kaḷadhautā-nandi-munipaś saiddhānta-chakrēśvaraḥ
 pārāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kirttīśvaraḥ
 pañchākshōmmada-kumbhi-kumbha-dāḷana-prōnmukta-muktāphaḷa-
 prāṇsu-prāñchita-kēsari budha-nutō vak-kāminī-vallabhāḥ ḽ
 tat-putrakō Mahēndrādi-kirttir mMadana-Saṅkaraḥ
 yasya Vāgdēvatā śaktā śrautīm māḷam ayūyujat ḽ
 tach-chhishyō Viraṇandi kavi-gaṇaka-mahā-vādi-vāgnitva- yuktō
 yasya śrī-Nākasindhū-Tridaśapati-gajākāśa-saṅkāśa-kirttīm
 gāyanty uchhair ddigantē tridaśa-yuvatayaḥ priti-rāgānubandhat
 sō'yaṁ jityat pramāda-prakara-mahidharābhīḷa-dambhōḷi-danḍaḥ ḽ
 śrī-Gollāchāryya-nāma samajani munipaś śuddha-ratna-trayātma
 siddhātmaḍy-arttha-sārttha-prakaṭana-paṭu-siddhānta-sāstrābhi-vichi-
 saṅghāta-kshāḷitāḥ pramāda-mada-kaḷāḷiḍha-buddhi-prabhāvaḥ
 jityād bhūpāḷa-maḷi-dyumaṇi-vidāḷitaṅghryabja-lakshmi-viḷasaḥ ḽ
 pergaḍe Chāvarāṇaṁ baredaṁ maṅgaḷa ḽ

(West face.)

Viraṇandi-vibudhēndra-santatau
 nūtna-Chandila-narēndra-vapśa-chū-
 dāmaṇiḥ prathita-Golla-dēśa-bhū-
 pāḷakaḥ kim api kārṇēna saḥ ḽ
 śrīmat-Traikāḷya-yōgi samajani mahikā kāya-lagnā tanutrap
 yasyābhūd vṛishṭi-dhārā nisīta-sara-gaṇā grishma-mārttanda-bīnbaṇ
 chakraṇ sad-vṛitta-chāpāḷita-yati-varasyāgha-sātrūn vijētum
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ḽ
 tapas-sāmārtthyatō yasya chhātrō'bhūd brahṇa-rākshasaḥ ḽ
 yasya smarṇa-mātrēṇa muñchanti cha mahā-grahāḥ ḽ
 prājyājyātāṇ gataṁ lōkē karaṇjasya hi tailakaṁ ḽ
 tapas-sāmārtthyataḥ tasya tapaḥ kiṁ varṇnitum kshamaṁ ḽ
 Traikāḷya-yōgi-yatipāḡra-vinēya-ratnas
 siddhānta-vārdhi-parivarddhana-pūṇa-chandraḥ ḽ
 dig-nāga-kumbha-likhitōjvaḷa-kirtti-kāntō
 jityād asāv Abhayānandi-munir jīagatyāṁ ḽ
 yēnāśēśha-parīśahādi-ripavas samyag jītāḥ prōddhātāḥ ḽ
 yēnāptā dāśa-lakṣaṇōttama-mahā-dharmākhyā-kāḷpadrumāḥ ḽ

yēnāsēsha-bhavōpatāpa-hanana svādhyātma-saṁvēdanam
 prāptam syād Abhayādi-nandi-munipāḥ sō'yaṁ kṛtārtthō bhuvi ||
 tach-chhishyas sakalāgamārttha-nipuṇō lōkajñatā-saṁpyantas
 sach-chāritra-vichitra-chāru-charitas saujanya-kandānkuraḥ |
 mithyātvābja-vana-pratāpa-hanana-śrī-sōma-dēva-prabhur
 jñyāt sat-Sakalēndu-nāma-munipāḥ kāmāṭavī-pāvakaḥ ||
 api cha Sakalachandṛo viśva-viśvaubharēśa-
 praputa-pada-payōjaḥ kunda-hārēndu-rōchih |
 tridaśa-gaja-su-vajra-vyōma-sindhu-prakāśa-
 pratima-viśada-kīrttir vVag-vadhū-karṇapūrāḥ |
 śishyas tasya dṛiḍha-vrataś śama-nidhis sat-saṁyamāmbhōnidhiḥ |
 ślānām vipulālayas samitibhir yuṅktis tri-guṇti-śritāḥ
 nānā-sad-guṇa-ratna-rōhana-giriḥ prōdyat-tapō-janma-bhūḥ
 prakhyātō bhuvi Mēghachandra-munipāḥ traividya-chakrādhipāḥ ||
 traividya-yōgīśvara-Mēghachandrasyābhūt Prabhāchandra-munis su-
 śishyaḥ |
 śumbhad-vratāmbhōnidhi-pūruṇa-chandṛo nirddhūta-daṇḍa-tritayō viśa-
 lyah |
 Puṣhpāstrānūna-dānōtkāṭa-kāṭa-karaṇi-chchhēda-dripyan-mṛigēndrah |
 nānā-bhavyābja-shaṇḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ |
 saṁsārāmbhōdhi-madhyōttaraṇa-karaṇa-tau-yāna-ratna-trayēśah |
 samyag-Jaināgamārtthānvita-viṁśa-matīḥ śrī-Prabhāchandra-yōgi ||

(North face.)

śrī-bhūpālaka-maulī-lālita-padas sa jñāna-Lakṣmī-patiś
 chāritrōtkara-vāhanaś śita-yasāś-śubhrātapatrāñchitaḥ
 trailōkyādbhuta-Manmathāri-vijayas sad-dharmma-chakrādhipaḥ
 pṛithvī-saṁstava-tūryya-ghōṣha-ninadas traividya-chakrēśvaraḥ ||
 śābdaughasya śirōmaṇiḥ pravīṇasat-tarkkajña-chūḍāmaṇiś
 saiddhāntēddha-śirōmaṇiḥ praśamavad-brātasya chūḍāmaṇiḥ
 prōdyat-saṁyaminaṁ śirō-maṇir udañchad-bhavya-rakṣāmaṇiḥ |
 jñyāt sannuta-Mēghachandra-munipāḥ traividya-chūḍāmaṇiḥ ||
 traividyoṭtama-Mēghachandra-yaminah patyur munamāsi priyā
 Vāgdēvi disahāvahittha-hṛidayā tad-vaśya-karṇamārtthini |
 kīrttir vVāridhi-dik-kuḷāchaḷa-kuḷē svādātma prashṭum apy
 anvēṣṭum maṇi-mantra-tantra-nichayan sa sambhramā bhrāmyati |
 tarkka-nyāya-su-vajra-vēdir amalārhat-sūkti-tan-mauktikaḥ
 śabda-grantha-viśuddha-saṁkha-kalītas syādvāda-sad-vidrumah
 vyākhyānōrjjita-ghōṣhanag pravipulā-prajñōdgha-vichī-chayō
 jñyād viśruta-Mēghachandra-munipāḥ traividya-ratnākaraḥ |

śrī-Mūlasaṅgha-kṛita-Pustakagachchha-Dēṣi-
 yōdyad-gaṇādhīpa-su-tārkkika-chakravartti
 saiddhāntikēśvara-śikhāmaṇi-Mēghachandras
 traividya-dēva iti sad-vibudhā stuvanti ||
 siddhāntē Jina-Vīrasēna-saḍṛiṣaḥ śāsyābja-bhā-bhāskarāḥ |
 śaṭ-tārkkēśv Akaṇka-dēva-vibudhāḥ sākshād ayaṁ bhūtaḥ |
 sarvva-vyākaraṇē vipaśchid-adhipaḥ śrī-Pūjyapādas svayaṁ
 traividyoṭtama-Mēghachandra-munipō vādibha-panchānanaḥ |
 Rudraṇiśasya kaṇṭhaṁ dhavalayati hima-jyōtishō jātaṁ aṅkaṁ
 pṭhaṁ sauvarṇa-sailaṁ śīsu-dinapa-tanaṁ Rāhu-dēhaṁ nīlāntaṁ
 Śrī-kāntā-vallabhāṅgaṁ Kamaḥbhava-vapur m-Mēghachandra-vratindra-
 traividyaśākhiṣā-vaḥaya-nīlaya-sat-kīrtti-chandrātapa'sau ||
 muni-nāthaṁ dasa-dharma-dhāri dṛiḍha-śaṭ-triṇśad-guṇaṁ divya-bā-
 ṇa-nidhānaṁ nūnag ikshvāpam aṇi-jyā-sūtraṁ ōr onde pū-
 vīna bāṇaṅgaṁ ayde hīnaṁ adhikaṅg ākshēpanaṁ mārppud ā-
 va nayaṁ Darppaka Mēghachandra-muniyo! māṇ nīna dōr-ddarppamaṁ ||

mṛidu-rēkhā-vīḷasaṁ Chāvarāja baḷahadal bareḍuda || biruda-rūvāri l-mukha-
 tiḷaka Gaṅgāchāri kaṇḍarisida | Subhachandra-siddhānta-dēvara guḍḍa ||

(East fac.)

śravaṇīyaṁ śabda-vidyā-paripatī mahāntīyaṁ mahā-tārka-vidyā-
 pravaṇatvaṁ ślāghantīyaṁ Jina-nigadita-saṁsuddha-siddhānta-vidyā-
 pravapa-prāgalbhyam end end upachīta-pūḷakaṁ kīrttisal kūrṭtu vidvan-
 nīvaṇaṁ traividya-nāma-praviditaṁ eṣaṇaṁ Mēghachandra-vratindra ||
 kṣhaṇeg iḡa! jāvaṇaṁ tividud atūḷa-tapaś-śrige lāvaṇyaṁ iḡa!
 samasandirdattu tannaṁ śrīta-vadhṅg adhika-praudhīy āyt iḡa! end an-
 de mahā-vikhyātīyaṁ tālḍidan amala-charitrōttamaṁ bhavya-chētō-
 ranaṇaṁ traividya-vidyōdita-vīśada-yaṣaṁ Mēghachandra-vratindra ||
 ide haṇṇi-brindam iṇṇaḷ bagedapudu chakōrt-chayaṁ chaṇchuvindaṁ
 kaḍukaḷ sārḍdappud īsaṁ jaḍeyo! irisal end irḍdapuṁ sejjeg ēṇal
 padedappaṁ Kṛishṇaṁ embant eṣedu bisa-lasat-kandaḷi-kanda-kāntaṁ
 pudidatt t-Mēghachandra-vrati-tiḷaka-jagad-vartti-kīrtti-prakāśa ||
 pūjita-vidagdha-vibudha-sa-
 mājaṁ traividya-Mēghachandra-vrati rā-
 rājsidaṁ vinanīta-muni-
 rājaṁ Vṛishabha-gaṇa-bha-gaṇa-tārā-rājaṁ |

Saka-varshaṁ 1037 neya Maninatha-saṁvatsarada Mārggasira-suddha 14
 Brīhavarāṇi Dhanu-lagnada pūrvvaṇḍad āṇu-gaḷigey appāḡaḷu śrī-Mūlasaṅghada
 Ins. 15

Dēsigaganada Pustakagachchhada śrī-Mēghachandra-traividya-dēvar ttamm ava-
śāna-kālamam aridu palyaṅkāśanadoḷ irddu¹ ātma-bhāvaneyam bhāvisuttuṃ Dēva-
lōkakke sandar ā-bhāvaney ent appud endode¹ ||

ananta-bōdhātmanakam ātma-tatvam
nidhaya chētasy apahāya liēyam
traividya-nāmā muni-Mēghachandro
Divam gatō bōdha-nidhir vviśiṣṭam¹ ||

avar agra-śiṣhyar aśēśa-pada-padārthata-tatva-vidaru sakaḷa-śāstra-pārāvāra-pāra-
garuṃ gūru-kuḷa-samuddharanaruṃ appa śrī-Prabhāchandra-siddhānta-dēvar ttam-
ma gurugalge parōksha-vineyam kāraṇam āgi śrī-Kabbappu-tīrthadal tamma guḍ-
dam¹ samadhigata-paṇcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-
daṇḍanāyaka¹ vairi-bhaya-dāyakaṃ¹ gōtra-pavitram¹ budha-jana-mitra¹ svāmi-drōha-
gōdbhūma-gharaṭṭa¹ saṅgrāma-jattalaṭṭa¹ Viṣṇuvarddhana-bhūpāḷa-Hoyśaḷa-mahā-
rāja-rājya-samuddharanā¹ kaligaḷ-ābharanā¹ śrī-Jaina-dharmamānritāmbudhi-pravar-
ddhana-sudhākara¹ saṃyakta-ratnākara¹ śrīman-mahā-pradhānam¹ daṇḍanāyaka-Ga-
ṅga-Rājanuṃ ātana manas-sarōvara-rājahamse¹ bhavya-jana-prasaṃse gōtra-nidhā-
ne¹ Rugmīnī-samāne¹ Lakṣmīmātī-daṇḍanāyakitīyūṃ ant avarindam atīśaya-mahā-
vibhūtiyūṃ subha-lagnadoḷu pratishṭheya mādisidar ā-munindrōttamar t-nisidhi-
geyan avara tapah-prabhāvam ent appud endode¹ ||

sa-madōdyan-Māra-gandha-dviradana-baḷa-kaṇṭhitravam¹ krōdha-lōbha-
druma-nrīḷa-chchēdanam¹ durddhara-vishaya-śīḷa-bhēda-vajra-pratāpaṃ
kamanīyam śrī-Jinēndragama-jalanidhi-pāraṃ Prabhāchandra-siddhān-
ta-munindrām¹ mōha-vidhavanāsana-karūṃ esedaṃ dhātīyoḷ yōgi-nātha¹ ||

¹ Mahārājāṃ bareda¹ ||

mattina māt av ant irali jīrma-Jināśraya-kōṭiyam¹ kraṇam¹
bettire munninantir anit-ūrggaḷolaṃ¹ nere mādisuttam¹ aty
uttama-pātra-dānad odavam¹ merēvuttire Gaṅgavāḍi
tombattaru-sāsiraṃ¹ Kopanam ādudu Gaṅgana-daṇḍanāthaniṃ¹ ||
sōbheyan ēṇ kaikoṇḍudo
saubhāgyada kaṇiy enippa Lakṣmīmātīyind
t-bhuvana-taḷadoḷ āhā-
rābhaya-bhaisajya-śāstra-dāna-vidhāna¹ ||

128. (48)

On the 3rd pillar in the same maṇḍapa.

śrīmat-parama-gaṃbhīra-syādvādānōgha-lāṅchchanaṃ
piyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

vri¹

jayatu durita-dūrah kṣhīra-kūpāra-hārah¹

prathita-prithula-kirtti śrī-Śubhēndu-bratīśaḥ
 guṇa-maṇi-gaṇa-sindhuh śiṣṭa-lōkayka-bandhuh
 vibudha-madhupa-pullaḥ phulla-bhādi-sallaḥ ||

avara guḍḍi ||

parama-padārttha-nirṇayaman ānta vidagdhatē durnnayaṅgalol
 parichayam endum illad ati-mugdhate tann iniyaṅge chittadol
 pirid-anurāgamaṇi paḍeva rūpu vinēya-janāntaraṅgalol
 nirupama-bhaktiyam paḍeva pemp ivu Lakshmaleg endum anvitam ||
 chaturateyol lāvanyadol
 atīśayam ene negaḷda dēva-bhaktiyol int t-
 kshitiyolage Gaṅga-Rājana
 sati Lakshmyambikeyol itara-satiyar ddoreyē ||
 saubhāgyadol amardd ādāṇ
 sōbhāspadam āda rūpin olpin prattya-
 kshibhūta-Lakshmiyendapud
 t-bhūtalām initum eyde Lakshmiṇmatiyam ||
 sōbheyam ēṇ kaykoṇḍudo
 saubhāgyada kaṇi enippa Lakshmiṇmatiyind
 t-bhuvana-taḷadol āhā-
 rābhāya-bhaisajya-śāstra-dāna-vidhānam ||
 vitarāṇa-guṇam ade vanitā-
 kṛtiyam kaykoṇḍud enipa mahimeya Lakshmi-
 matiy elavo dēvatādhi-
 śhṛitey allade kēvalam manushyaṅganeyē ||
 ibha-gamane hariṇa-lōchane
 śubha-lakshane Gaṅga-Rājan arddhāṅgane tām
 abhinava-Rugmiṇiy enal t-
 ṭri-bhuvanadol pōlvar olare Lakshmiṇmatiyam ||

śrī-Mūlasaṅghada Dēsiyagaṇada Pustakagachchada śrīmat-Śubhachandra.
 siddhānta-dēvara guḍḍi daṇḍanāyakiti Lakkavve Saka-varṣam 1044 neya Plava-
 samvatsarada śūda 11 Śukra-vāradandu sanyasanam-geydu samādhi verasi muḍipi
 Dēvalōkakke sandaḷ || parōksha-vinēyakke nishidhigeyam śrīmad-daṇḍanāyaka-
 Gaṅga-Rājan nilisi pratishṭhe-māḍi mahā-dāna-mahā-pujegaḷam māḍidam maṅgaḷa
 mahā śrī śrī ||

129 (49).

On the 4th pillar in the same maṅṭapa.

(North face.)

bhadram astu Jina-śāsanasya ¹

vri ||

jayatu durita-dûrah kshira-kûpara-harah
 prathita-prithula-kirtti śrī-Subhendra-bratīśah
 guṇa-maṇi-gaṇa-sindhuh śishṭa-lôkayka-bandhuh
 vibudha-madhupa-pullah phulla-bāṇādi-sallah ||
 Śrī-vadhu chandra-lêkhe sura-bhûruhad udbhavadiṇi payôdhi-vê-
 lā-vadhu pempu-vettavol anindite Nāgale chāru-rûpa-li-
 lāvati dandānyakiti Lakkale Dēmati Bûchi-rājan emb
 t-vibhu puṭṭe pempu-vaḍed ārijisidaḷ piridappa kirttiyan ||

va ||

āy-abbeya magal ent appal endade¹ svasti nistushātijita-vrijina-bhāga-bhagavad-
 Arhad-arhaṇṭya-chāru-charaṇāravinda-dvandvānanda-vandana-vēlā-vilôkanyāksh-
 māyamāṇa-lakshmi-vilāseyun apahasaniya-svīya-jivitēśa-jivitānta-jivana-vinôdā-
 nārata-rata-rati-vilāseyun¹ kâlēya-kāla-rākshasa-rakshā-vikāḷa-sakāḷa-vāṇija-trāṇati-
 prachanda-Chāmunda-śrēśṭha-rājasrēśṭhi-mānasa-rājamāna-rājahansa-vanitā-
 kalpeyun¹ parama-Jina-mata-paritrāṇa-karāṇa-karaṇibhūta-Jina-śāsana-dēvatākāra-
 kalpeyun¹ abhirāma-guṇa-gaṇa-vāṣikaraṇīyatānukaraṇīya-Dharaṇīsuteyun¹ śrī-sāhi-
 tyā-satyāpita-Kshirôdasuteyun¹ sad-dharmānūrāga-matiyun¹ enisida Dēmiyakka
 padya ||

śrī-Chāmunda-mānô-mānōratha-ratha-vyāpārāṇaika-kriyā¹
 śrī-Chāmunda-mānasa-sarôja-rajasa rāja-dvirēphāṅganā
 śrī-Chāmunda-grihāṅgaṇôdgata-mahā-śrī-kalpa-vallī svayan
 śrī-Chāmunda-ma (West face) mah-priyā vijayatāṇi śrī-Dēmaty-aṅganā ||
 āhāraṇi tri-jagaj-janāya vibhayaṇi bhītāya divyaushadhaṇi
 vyādhi-vyāpad-upēta-dīna-mukhinē śrôtrē cha śāstrāganāṇi
 ēvaṇ Dēvanatis sadaiva dadati praprakshayē svāyushāṇi
 Arhad-dēva-matiṇi vidhāya vidhinā divyā vadhū prôdabhū¹
 āstī para-kshôbhakara-pratāpā-
 śēśhāvanīpāla-kritādarasya
 Chāmunda-nāmnô vāṇijah priyā strī-
 mukhyā satī yā bhuvi Dēmatīti ||
 bhûlôka-chaityālaya-chaitya-pūjā-
 vyāpāra-kṛity-ādaratô¹ vatīrṇā
 Svarggāt sura-strīti vilôkyamānā
 puṇyēna lāvānya-guṇēna yātra ||
 āhāra-śāstrābhaya-bhōshajānāṇi
 dāyiny alāṇi varṇna-chatusṭayāya
 pāschat samādhi-kriyāyāyur-antē
 sva-sthānavat Svah pravivēśa yēchchahaiḥ

sad-dharmma-śatruṃ Kali-kāla-rājan
 jītvā vyavasthāpita-dharmma-vṛittyā ||
 tasyā jaya-stambha-nibhaṃ śīlāyā
 stambhaṃ vyavasthāpayati sma Lakshmiḥ ||

śrī-Mūlasaṅghaḍa Dēsigaganāda Pustakagachchhāda Śubhachandra-siddhānta-dēvara guḍḍi Saka-varsha 1042 neva Vikāri-sampvatsarada Phalguna-ba 11
 Bṛihavāradandu saṃvāsana-vidhiyaṃ Dēmiyakka muḍipidaṇ ||

130 (63).

On the simhapīṭha of Ādīśvarasrāmi in Eraḍukatte-basti.

Śubhachandra-munīndrasya siddhāntē Siddhanandinah
 pada-padma-yugē Lakshmiḥ Lakshmiḥ iva virājatē ||
 yā Sītā pati-dēvatā-vrata-vidhau kṣāntau kṣhitir yā punar
 yā Vāchā vachanē Jinārchhana-vidhau yā Chēlini kēvalaṃ
 kāryyē niti-vadhū ranē jaya-vadhūr yā Gaṅga-sēnāpatēḥ
 sā Lakshmiḥ vvasatiṃ guṇaika-vasatir vyātītanau nūtanāṃ ||
 śrī-Mūlasaṅghaḍa Dēsigaganāda Pustakānvaya ||

131 (62).

On the pedestal of Śāntīśvarasrāmi in Gandharāraṇa-basti.

Prabhāchandra-munīndrasya pada-paṅkaja-shatpadā
 Śāntalā Śānti-Jainēndra-pratibimbam akārayat |

(On the simhapīṭha of the same image.)

uktam vakra-guṇaṃ drīśōs tarāṇtā sad-vibhramam bhrū-yugē
 kāṭhīnyam kuchayōr naitamba-phalakē dhatsē timātra-kramam
 dōshān ēva guṇīkarōshi subhagē saubhāgya-lāgyam tava
 vyaktam Śāntalā-dēvi vaktum avanau śaknōti kō vā kavīḥ ||
 rājatē rāja-simhīva pārśvē Viṣṇu-mahābhṛitah
 vikhyatā Śāntalākhyā sā Jināgāram akārayat ||

132 (56).

At the side of the same basti.

traividyōttama-Mēghachandra-su-tapaḥ-pyūṣha-vārāśijah
 sampūrṇakṣhaye-vṛitta-nirmuṇaḥ-tanuḥ ghushyad-budhānandanah
 trailōkya-prasarad-yaśas-śuchi-ruchir yag prāsta-dōshāgamah
 siddhāntāmbudhi-varddhanō vijayatē' pūrvvāḥ Prabhāchandramah ||
 Śrīśōdarāmbuja-bhavad uditō'trir Atri-
 jātēndu-putra-Budha-putra-Purūravastah
 Āyus tataś cha Nahushō Nabushād Yayātiḥ
 Ins.

tasmād Yadur Yadu-kulē bahavō babhūvuh ||
 khyātēshu tēshu nripatih kathitah kadāchit
 kaśchid vanē muni-varē śvachalaḥ karāḥaṇ
 ārdḍḍākaṇi prati ha poy Śaḥa ity atō'bhūt
 tasyābhidhā muni-vachō'pi chamūra-lakshunah ||
 tatō Dvāravati-nāthā Poysaḥ dvīpi-lāñchhanā
 jātas Śasapurē tēshu Vinayāditya-bhūpatih ||
 sa śrī-vṛddhikaraṇ jagaj-jana-hitam kṛitvā dharām paḥayan |
 śvēta-chhatra-sahasrapatra-kamālē Lakshmitiṇ chiraṇ vāsayan |
 dōrddandē ripu-khaṇḍanaika-chaturē vira-śriyam nātayan |
 vikṣēpākhila-dikshu śikshita-ripus tējah-praśastōdayah ||
 śrīmad-Yādava-vaiṣa-maṇḍana-maṇih kshōṇīśa-rakshā-maṇir
 Lakshmi-hara-maṇih narēśvara-śiraḥ-prōttuṅga-śumbhad-maṇih
 jtyān mti-pathēksha-darppaṇa-maṇih lōkaika-chūḍāmaṇis
 śrī-Vishṇur vvinayātrechhitā guṇa-maṇis samyaktva-chūḍāmaṇih ||
 kanda |

creda manujāṅge sura-bhū-
 miruḥaṇ śaraṇ endavaṅge kuḥisāgāraṇ
 para-vaniteg Auilatanayam
 dhuradoḷ poṇarddaṅge mṛityu Vinayāditya ||
 balidaḍe maledaḍe Malapara
 taleyoḷ baḷ-iḍuvan uḍita-bhaya-rasa-vasaḍiṇ
 baliyada maleyada Malepara
 taleyoḷ kaiy iḍuvan oḍane Vinayādityam
 ā-Poysaḥa-bhūpaṅge ma-
 hīpaḥa-kumāra-nikara-chūḍāratnam
 śripati nija-bhūja-vinaya-
 mahīpati janiyisidan adaṭan Eṇyaṅga-uripaṇ ||

vritta |

anupama-kīrtti mūṇeneya Māruti nāḷkaney ugra-vahniy ayd
 eneya samudram āṇeneya pū-gaṇey ēḷaney urbharēshan eṇt-
 eneya kuḷādrīy ombhataney udgha-samēta-hasti pa-
 tteneya nidhāna-mūrttiy ene pōlvavar ār Eṇyaṅga-dēvana ||
 ari-puradoḷ dhaguddhagil dandhagil enbud arāti-bhūmipā-
 ḷara śiradoḷ garigari garigari enbudu vairi-bhūtaḷē-
 śara karuḷoḷ chimlechimil chimlechimil embudu kōpa-vanhi du-
 rddharataram endoḍ aḷk-uṇade kāduvar ār Eṇyaṅga-dēvana ||
 kam ||

ā-negaḷd Eṇga-nripāḷana

sônu brihad-vairi-marddanam sakala-dhari-
tri-nâthan artthi-janata-
Bhannusutam jishnu Vishnuvarddhanan esedan ||
udeyam-geyal odan odan ant
uditôditamâge sakala-râjyâbhuyadayam
madavad-arâti-nripâjaka-
pada-vidalanam amama Vishnuvarddhana-bhûpam ||

vritta ||

kelaram kirttikki bêram bidurddu kelaram atyagra-saṅgrâmadolu bâl-
dula-gonḍ âkshêpadindam kelara talegalam meṭṭi mind ngra-kôpam
malev aty-udvrittaram tottaladulidu nija-prâjya-sânrajyamam tâl-
valadin nishikantakam mâḍidan adhika-balam Vishnu Jishnu-pratâpam ||
durbhârari-dharâdharêndra-kulîsam sri-Vishnu-bhûpâlan ârdh
erbbatilu seded ôḍi pôgi bhayadind â-bandan t-bandan end
urbbipâlara kange lôkam anitam tad-rûpam âgirppinam
sarbbam Vishnunayam jagatt enip idem pratyaksham âgirdudô ||

vachana ||

svasti sainadhigata-paṇcha-mahâ-sâbda mahâ-maṇḍalêśvaram Dvârâvatîpura-
varâdhîśvaram Yâdava-kulâmbaram-dynmani saṇyakta-chûḍâmani Malaparoḷ-gauḍâ-
dy-anêka-nâmâvali-samâjanîritamni¹ mattam Chakragoṭṭa Talakâḍu Nilagiri
Koṅgu Naṅgali Kôḷalam Tereyûru Koyatûru Koṅgaliy Uchchaṅgi Taleyûru Pombu-
rehchav Andhâsura Chaṅka Baleyavaṭṭana yend ivu modalâg janêka-durgga-trayaṅ-
galan âsramadin konḍu chaṇḍa-pratâpadin Gauḍâvâdi-tombhattaru-sâsiramunan
unḍige-sûlhyam mâḍi sukhadin râjyam-geyyuttam irdda sriman-mahâ-maṇḍalêśva-
ram Tribhuvana-malla Talakâḍu-gonḍa bhuja-bala Vira-Gaṅga Vishnuvarddhana-
Poysala-Dêvaru vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhanânâni â-chandrâ-
kka-târam-baram saluttam ire

kam ||

â negardda Vishnu-nripama ma-
nô-nayana-priye chalâla-nilâlaki cha-
ndrânane Kâmana Ratiyalu
tân ene toṇe sari samâne Śântala-dêvi ||

vri ||

aggada Mârasîngana manô-nayana-priye Mâchikabbeyant
aggada kirtti-vett esevur agra-tanûbhava Vishnuvarddhanaṅ
aggada chitta-vallabhey enalk abhivarnnipar âro Lakshmigant
aggalam appa mântanada Śântala-dêviya punya-vṛiddhiyam ||
dhuradol Vishnu-nripâjakaṅge vijaya-sri vakshadol santatam
paramânandadin ôtu nilva vipula-sri tējad uddâniyam

vara-dig-bhittiyam eydisal nereva kirtti-śrīy enutt irppud i-
dareyol Śāntala-dēviyaṁ nereye baṇṇipp-ātan ē-vaṇṇipaiṁ ||

kaṁ ||

Śāntala-dēviya guṇanaiṁ

Śāntala-dēviya samasta-dānōnuatiyaṁ

Śāntala-dēviya śīlam a-

chintyaṁ bhuvanaika-dāna-chintāmaṇiyaṁ ||

va ||

svasty anavarata-parama-kalyāṇābhilyudaya-śata-sahasra-phala-bhōga-bhāgint
dvitīya-Lakṣmī-samāneyuṁ | sakala-kalāgamānūneyuṁ | abhinava-Rugmī-dēvi-
yuṁ | pati-hita-Satyabhāveyuṁ | vivēkaika-Brihaspatiyuṁ | prattyutpanna-Vacha-
spatiyuṁ | muni-jana-vinēya-jana-vinīteyuṁ | patibrata-prabhāva-prasiddha-Śīte-
yuṁ | sakala-vandi-jana-chintāmaṇiyuṁ | saṁvākta-chōḍāmaṇiyuṁ | udvritta-sava-
ti-gandhavāraṇeyuṁ | chatuṣ-samaya-samuddhara-karāṇa-kāraṇeyuṁ | Manōja-
rāja-vijaya-patākeyuṁ | nija-kulābhilyudaya-dīpakeyuṁ | gīta-vādya-nṛitya-sūtradhā-
reyuṁ | Jina-samaya-samudita-prākāreyuṁ | Ahārābhaya-bhaishajya-śāstra-dāna-
vinōdeyuṁ appa Viṣṇuvarddhana-Poyśala-Dēvara piriya-araśi paṭṭa-mahā-dēvi Śā-
ntala-dēvi Saka-varsha śāsira 40 ydeneya Śōbhakṛit-saṁvatsarada Chaitra-suddha
paḍiva Brihaspati-varadaudu śrī-Belgoḷada tīrtthado | Savatigandhavāraṇa-Jinālaya-
maiṁ māḍisi dēvata-pūjega rishi-samudāyakk āhāra-dānakkā Kalkaṇi-nāḍa Moṭṭēna-
vileyaiṁ tamma guruga | śrī-Mūlasaṅghada | Dēsiyagaṇada Pustakagaṇchchada
śrīman-Mēghachandra-traivīdyā-dēvara śiṣhyar Prabhāchandra-siddhānta-dēvargge
pāda-prakṣaḷaṇaṁ-māḍi sarbba-bādha-parihāravāgi biṭṭa datti ||

vri ||

priyadind int idan eyde kāva puruṣaṅg āyuṁ mahā-śrīyuṁ a-
kkey idaiṁ kāyade kāyva pāpige Kurukṣetrōrbbiyo | Bāṇarū-
siyo | erkkōṭi-munindraraṁ kavileyaiṁ vēdaḍhayaṁ kondud ond
ayasaiṁ sarṅguṁ id endu sūḍidapuv i-śailāksharaṁ santatam ||

ślōka ||

sva-dattāṁ para-dattāṁ vā yō harēti vasundharaiṁ |

śhaṣṭīr vvarsha-sahaśrāṇi viśṭāyāṁ jāyatē kṛimih ||

Elasanakaṭṭava keṇyāgi kaṭṭisi Savatigandhahasti-basadiḡe saruḡige dēviyarū
Jinālayakke biṭṭaru || śrīmat-piriya-araśi paṭṭa-mahā-dēvi Śāntala-dēviyarū tāvu mā-
ḍisida Savatigandhavāraṇada basadiḡe śrīmat-Viṣṇuvarddhana-Poyśala-Dēvara bēḍi-
konḍu Gaṅgasamudrada keḷagaṇa naḍu-bayaḷ ayvattu-koḷaga-gardde tōṭavaṁ śrīmat-
Prabhāchandra-siddhānta-dēvara kāḷaṁ karechchi dhārā-pūrvvakaiṁ māḍi biṭṭa datti
idan aḷidavaṁ Gaṅgeya taḍiyoḷe hadinenṭu-kōṭi-kavileyaiṁ konda mahā-pātaka ||
maṅgaḷa mahā śrī śrī || (On the right side) śrīmat-Prabhāchandra-siddhānta-dēvara
śiṣhyaru Mahēndrakīrtti-dēvarū munnūḡa-hadimūḡu kaṇchhina hoḷavigeya Śāntala-
dēviya basadiḡe māḍisi koṭṭaru maṅgaḷa mahā || śrī śrī ||

[illegible][illegible]

This image shows a vertical strip of a manuscript page, likely from a 15th-century book. The text is written in a dense, dark Gothic script, characteristic of the period. The strip is narrow, showing only a portion of the original page's width. The text is arranged in a single column, with some visible line breaks and varying word lengths. The ink is dark, and the background of the parchment or paper is a lighter, aged tone. The overall appearance is that of a historical document fragment.

[The page contains dense handwritten text in a cursive script, likely from a historical manuscript.]

On the pillar in front of the same basti.

(North face)

samsāra-vana-madhye'smin rājāṇas tadgān jana-drumān
 alōkyalōkya sad-vṛttān ebhinatti Yama-takṣakaḥ ||
 śrī-rājat-Kṛishṇa-Rajēndraṇa magana maganī satva-saucha-dvayaājai-
 kāraṇ śrī-Gaṅga-Gaṅgēyana magala maganī vira-Lakṣmi-viśā-
 gāraṇ śrī-Rajachūdāmanīy aliyan id eṇi pempo pēl end alaṇṇiṇi
 bhūri-kṣmā-chakramuṇi baṇṇise sale negaḷḍaṇ Raṭṭa-Kaudarppa-dēvaṇ ||
 para-bhūmīśvara-bhīkaraṇi kara-nīśatōgrāsi-śatru-kṣiti-
 śvara-vidhvamsa-paraṇi parākrama-guṇātōpaṇi vipakṣhāvaṇi-
 śvara-pakṣha-kṣaya-kāraṇaṇi rana-jayōdyōgaṇi dvishan-mēdint-
 śvara-saṇhāra-havirbhujāṇi bhuja-balaṇi śrī-Rājamārttaṇḍana ||
 iriyalk aṇmuvar iyal āraṇ arebar pūṇḍ tvaṇ āraṇuṇi ānt
 iriyalk aṇmar ad āva gaṇḍa-guṇaṇi āv-audāryaṇi end alkaḷ ānt
 iriv aṇmuṇi pirid tva pempuṇi esed opp iḷḍappuṇ āṇ baṇṇisal
 nerevar bīṇṇaḍa chāgaḍa unnatikeyaṇi śrī-Rājamārttaṇḍana ||
 kiḷḷaḍa jasakke tāṇe guṇiyāḍa chalaṇi nered artthig artthamaṇi
 kuḷuḍa chalaṇi todaḷ-nuḷiyadiṇṇa chalaṇi para-veṇṇuḷ ōṭ oḷuṇi
 haḷḷaḍa chalaṇi śaraṇge vare kāva chalaṇi para-sainyaṇaṇi peṇaṇḍ
 oḷe-guḷḷaḍa aṭṭi kolva chalaṇi āḷḍa chalaṇi Chaladaṇkakāṇa ||
 iru peṇaḍ ēṇaṇi iṇi pogaḷut iḷḍapuḍ tva negaḷṭe kalpa-bhū-
 mīruhaḍin aggaḷaṇi nuḷi surāchaḷaḍind achaḷaṇi parākramaṇi
 khara-kara-tējadiṇi bisidū chāgaḷa nanniya bīṇḍaḍ andanū i-
 dōṇṇe ene baṇṇisal nerevar āṇ aḷavaṇi Chaladaṇkakāṇa ||
 oḷasugam allad uḷḷuḍane pēḷḍapen endum atarkya-vikramaṇi
 iṇṇigapatiḷ allad ille gaḷḷa sanda gabhīṇṇaṇi vāṇḍḍhiḷ allad i-
 lle gaḷḷa jagat-prasiddhiḷ eḷe mahōṇṇati-ve . . . ga . . .
 iṇi ellam oḷavaṇi āṇiveṇi

(East face)

dusthite-lōka-kalpataṇuṇi embuḍu vaṇi-ṇarēṇḍra-kumabhi-kum-
 bha-sṭhāḷa-pāṇaṇa-pravaṇa-kēsaṇi embuḍu kāmīṇi-janō-
 ra-sṭhāḷa-bāṇaṇi embuḍu mahā-kavi-chitta-sarōruhaḷakāṇa-
 vāṇṇṇita-haṇṇaṇi embuḍu samāṇṇa-mahī-janaṇi Indra-Rājanuṇi ||
 pusivude takku koṭṭi āḷipi kolvude maṇṇaṇam anyā-nāṇiḷ ā-
 ṇisuvude chittam iṇṇaḍuḍe binnaṇam āṇmaṇi eyde kūrṭitu baṇi-
 chisuvude kalṭa kalpiṇi ene maṭṭaṇi avaraṇi pesar-gōḷḷaḍ entū pō-
 lisuvuḍo pēḷiṇi iḷḷaḍina rāja-taṇṇiṇaṇi Indra-Rajaṇi ||
 nikhiḷa-vinaṇṇaṇi-ṇarēśvara.

mukhābja-nētrōtpa|ā|akā|ō|a-sī|
 mukha-nikaradin esevudu pada-
 nakha-kama|ākara-vi|āsam ahitara Javana ||
 mannisi pirid tvaṃ toda-
 ḷam nuḍiyan toḍardu mānan a|arindam id ēn
 unnati-vaḍedudo chāgada
 nanniya bīrada nega|te Chalad-aggaliya ||
 śarad-amṛita-kirāṇa-ruchiyaṃ
 charāchara-vyāptiyaṃ jagaj-jana-nutiyaṃ
 karam esed i|ḍapud ēn ī-
 āvara-mūrttiye kīrtti Kīrttinārāyaṇa ||
 nuḍivar bīraman ondu-gaṇḍu seḍavar chāgakkē muyv-āmpar ī-
 vaḍe pa|gachchuvar āme sōchiga|em end irppar ppara-strīyarō|
 gaḍaṇṇam nannige bīguvar nuḍi toda| dōsakke pakkāḍedam
 baḍa-gaṇḍar Kali-kā|ado| kaliga|o| gaṇḍam-baram gaṇḍarē ||

(South face)

śrīge vijayakke viddege
 chāgakk adaṭiṅge ja|sake pempīṅg initarkk
 āgaram id endu kandukad
 āgamado|e nega|gum alte bīrara bīra ||
 o|agaṇḍaṃ dakṣhiṇa-sukara-dushkaramaṇḍaṃ po|raḡaṇa sukara-dushkara-bhēda-
 maṇḍaṃ
 o|age vānada viśhamannaṇ aliya viśhama-dushkaramaṇḍaṃ iṇḍa|aḍa po-
 raḡ a-
 gga|likey enip ati-viśhamannaṇ adaṭi ati-viśhama-dushkaraṇḍaṃ emba dushkar-
 maṇḍaṃ
 eleyo| orvvane chārisa| ballaṇḍaṃ nā|ku-prakarāṇaṇḍaṃ Indra-Rājaṇḍaṃ
 chārise nā|ku-prakarāṇa-
 chāraṇe mūnūra-mūvateṇṇi eni|sadaḍ a-
 chāraṇega|aṇ aśramadiṇṇi
 chārisugum kōṭi-teraḍin E|ēvabedeṇḡaṇḍaṃ ||
 ba|asuv ēruva su|iv aga|v intappa chāraṇa-dōsham allade poṭṭava-
 ṭṭa|ege saṇḍaṇ-āge girigeya kōl mūṭṭi mi|ga|uṇḍaṃ nelalum aṇam iyaḍ int ond-
 a|aviyo| bare po|raḡ o|ag e|ḍado|aṇḍaṃ ba|ḍado|aṇḍaṃ kaḍu-gaḍupinṇe ba|ppa
 va|ayaṇḍaṃ dappade chārisuv o|jeyam Raṭṭa-Kandarppanant āvaṇḍaṃ ballaṇḍaṃ
 me|asinaṇḍaṃ ni|iridu girigeyaṇḍaṃ a|ḍo|rgg eṇ-kōlo| o|age po|raḡaṇe me|ev o|p
 a|avaḍe chāripa ba|alikey a|aḍaḍ idu kēva|ame Kīrttinārāyaṇa ||
 girige me|asindaṇḍaṃ kīrid akka kāl o|pṇa nāl-va|a| a|aviḡa kīridum akka
 tu|raḡaṇḍaṃ beṭṭadiṇḍaṃ pirid akka va|ayaṇḍaṃ bhū-va|ayaḍin aṭṭa piridum akka

girige kôl valî valāyam int initumam bagevoṅge karam arid int ivayol
irade patt-eṇṭu-valāyam chārisadannaṁ bhôga-mikkavan allan Indra-

Rajam ||

kaḍupugaḷ uddavaḷam gaḍa
bedeṅgugaḷa bēre bhaṅgigaḷa laḷigaḷ id eṇ
kaḍu-jāṇ ene badik ayvaram
aḍarddapuḷ ene biddam-eḷerum Eḷevabedeṅgam ||
negaḷda maṇḍaḷa-māḷe tri-maṇḍaḷa yāmaka-maṇḍaḷam arddha-chandra-
mārggam
bagevoḷ aridappa sarvvatôbbhadram uddavaḷam chakra-vyûham bahuegaḷ-
am

pogaḷisal takka peravu dushkarad eḷepaṅgaḷan aśramadin eḷeyol
jagadoḷ Eḷevabedeṅgan orvvane balla utārāḷam māntarame ||

(West face)

uddavaḷam eḷavar embude
biddam munn alli kaḍupinoḷ bahu-vidhadin
uddavaḷam eḷedu murigum
biddam enal balala poragan Eḷevabedeṅgam ||
erakam allade polladāg eragi dorekoṇḍe koḷva teṇan allade
neṇeye barale takkaḍiyalli bisuvalliye bisal aṇidey illa
paṇiyanādiṭṭe murivalli kaḍupinoḷ muriday ill illiya binnaṇavan
neṇeye kalpade bīrara bīranam giḍegaḷ-ābharaṇanam nōḍi kallā ||
āsuvanum kūkuvanum

bisuvanum gaḍaye negaḷda takkaḍiyol enutt
āsadeyu kūkadeyum

bīsandeyu biddam eḷegum Eḷevabedeṅgam ||

eragaḷ aṇiyade jīṇṭukam maḡuḷdum baral aṇam aṇiyade tappam paṇḍum
teṇanan aṇiyade bhaṅgaman ikkiyumu mūr-aḍeg allade kaṭṭāḍiyum
mūṇiye poyisidan ureyam kondu dhareg eḍe taḡar gaḍa yivan enisade
neṇeye kaḍu-jāṇan enisake barkkume geḍegaḷ-ābharaṇana kalladan-
nam ||

kāḷgaḷa kaygaḷa turagada

kāḷgaḷa tiṇivugaḷol alli baṇchisut eḷegum

gelgum ene negaḷda mārggade

gelgume piṇḍe alli Kīrttināṇyaṇanam ||

vanadhi-nabhô-nidhi-pramita-saṅkhye Śakāvanipāḷa-kāḷaman

neneyise Chitrabhānu parivarttise Chaitra-sitētarashtami-

dina-yuta-Bhāmna-vāradoḷ anākula-chittade nōntu tāḷdidan

jana-nutan Indra-Rajan akhilāmararāja-mahā-vibhūtiyam ||

134 (58).

On a pillar to the west of Têrina-basti.*

(North face)

..... vora velpaḍigu d andade pogallis em-
bene giya ... disina ... lado ... nu ... me ... gadena ... bba ... te su ... podisu
velṭey uri ... bṭḍi nagisuguv emba ... vapeda ... kkeye Māvana-gandha-hastiy-
am ||

adīrad idirchōhi nind ari n ene pāyisi tanna miṇḍamup
kudureya yemb ivup berasi bṭṭvadu mēṇ idire ... d eddu kaḷ-
gudi-goḷe tāne

(East face)

sādhisi pōga n irade diba
berita n tajiya ḷduri ... ḷaya ḷd ant ava strī
pena kela vōlagadol tāye unatā ya viṭṭan eve. .
.....

alipi ya ṇḍal u-
chchaḷidu nijāḍhipam besasid ēr-bbesanam kusid irṇme kēḷdu baḷ-
v alipanan avyavasthitanan or-bbesak alkuva jōḷa-gaḷḷaram
paḷiy eḍey illad olp aleyut irppudu Māvana-gandha-hastiyam ||
para-baḷav eydi kayduv eḍey-āḍuva tāṇadol alli bīramam
para-vadhuv aṭṭeḷātar eḍey-āḍuva tāṇadol alli sauchanam
parikisi sandar illa perar orbbaruv ennal id aṇmu sauchan em-
bar adar eḷa

(South face)

..... vāge di-
ṭṭigara na ... vudam dorege varkkum Māvana-gandha-hastiyam ||
oḍaneya nāyakar kkudidu tāṇme ... maḷva vakkad oḍḍu puṇ-
baḍuvinaṇ ḷḷḍu sandu savakatt alid allige nūṇki bīram a-
chchaḷivinam āme tāḷt iridu geldev arāṭiyan endu poḇchagi-
nuḍiv aḷi-gaṇḍaram naguvud oṭṭaji Māvana-gandha-hastiyam ||
aṇuginoḷe Rājachūḍa-
maṇi mārggeḍe-mallan tye gelv eḷepada bi-
nnāṇa

(West face)

.....
... ḷalāge kare pāruvalli bittarisuvud ariyem gatiyan aṇṭ
ene negaḷda Piṭṭugam bi-
ḍina sauchraṇo prachandū-bhujadaṇḍam Mā-

* The lower portion of this pillar, except the west face, is built in.

vana-gandha-hasti kavi-jana-
vinutaṃ mone mutṭe gaṇḍan āhava-saundā !
bare Chitrabhānu-sampva-
tsaram adhikāśhāda-bahuḷa-dasaṃt-dinādoḷ
garu-charaṇa-mṇḷadoḷ subha-
paripāmade Piṭṭan Indralōkakk ogadaṃ ||

135.

On the first pillar to the left of the same basti.

(North face.)

svasti

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

(Stops here.)

136.

At the same basti, on a broken stone built into the pial of the navaraṅga.

ta ti Kaḷbappinalli || Malada Kumāraṇandi-bhaṭṭarara sishittiyar
Sāyibbe-kantiyara vappidigaḷ

(On the side of the same stone.)

viḷa sa sarvva

137.

On the upper portion of the north face of the car in front of the same basti.

bhadraṃ bhūyāj-Jinēndraṇaṃ śāsanāyāgha-nāśinē
ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||
Saka-varshaṃ sāyiradiṃ
prakaṭam enal mūvat-ombhatuṃ naḍeyutiralu
sukaram ene Hēmaḷambiyoḷ
akaḷaṅkada Jēshṭha-suddha-Guru-tēraṣiyoḷu ||

vri ||

dharāṇi-paḷakanappa Poysaḷana rāja-śrēśṭhigaḷ tammūt-ir-
bbar enal Poysaḷa-seṭṭiyum guṇa-gaṇāmbhōrāsiy emb ondu su-
ndara-gambhīrada Nēmi-se [ṭṭi]yum iva śrī-Jaina-dharmmakke tāy-
garegaḷ tāṃ ene sanda pemp asadaḷaṃ parvittu bhū-bhāgadoḷ ||

ka ||

amaḷa-yāśar amaḷa-guṇa-gaṇar
a-maḷina-Jina-śāsana-pradīpakar ene pemp
amarddire Poysaḷa-seṭṭiyum

Ina.

amēya-guṇi Nēmi-seṭṭiyum sukhadin iralu ||
 avara jananiyar enalk i-
 bhuvanataḷaṃ pogaḷe Māchikabbeyum udyad-
 vividha-guṇi Śāntikabbeyum
 avarggaḷu Jina-jananiyannar urbitaḷadoḷ ||

(On the upper portion of the west face of the same car.)

Jina-grihamam manó-mudade māḍisi Mandaramam vinirnimisirdḍ
 anupama-Bhaṇukirtti-muni-śa . . . divya-padābja-mūḷadoḷ ||
 manam osed irvvarum parama-dīksheyan oppire tāḷdidar jḡagaj-
 jana-tati kirttisalke Maru-dēviyu [m im] bine Śāntikabbeyum ||
 śrī-Mūlasaṅgadoḷ matt
 ā-mahimōnnataḷu enippa Dēsigagaṇadoḷu
 tāḷn irvvarum akhila-guṇō-
 ddāmeyar ene negarḍḍar intū nōntarum oḷarō ||
 Jina-patige pūjeyam san-
 muni-patigaḷug anna-dānamam bhaktiyōḷ im-
 bine Poysaḷa-seṭṭiyum oḷ-
 pina kaṇiy ene Nēmi-seṭṭiyum māḍisidar ||

138 (60).

On the first viragal near Bāḷubali-basti.

śrīg āarayar ene tējakk
 āgarav ene negaḷḍa Gaṅgavajraṇu leṇka
 bBōgāychan embar avaroḷ
 Bōgeya mārppeḍeg oraṇṭan aṇṇana baṇṭa ||

Rakkasaṇṇaṇiya Kōṇeya-Gaṅgana kaḷegadoḷ tanna sāvam niśchaysi kaḷega kiḍe
 Rakkasaṇṇaṇiya kaḷipi tanna balamum mārbbalamum tannane pogaḷe ||
 oḍane kaḷaga bayisida ghōḷayilar ppara-piṅge mārbbalam
 biḍe kaḍi-kayḍa nūṇki kiḍe tanna balam pera-bagaḍalli band
 aḍi-geḍaḍ ande vajiyoḷe pāyisi mūḷam ellamam paḍal-
 vaḍisi pogaḷteyam paḍeḍu nāntudu Bōyigan ant ā-nichechaṭa ||
 adiri . . ḷika vaddegana Kōṇeya-Gaṅgana mottam ellamam
 bedaḡuvinaṃ teraḷchi palarum tuḷilaḷgaḷan ikki tanna bi-
 rada . . laḍ ēḷgeyam para-balam pogaḷal baḍikaṃ . . māgi biḷḍ
 adaṭin aḷurkkeyam meredu sāvudu Bōyiganant ilāgradoḷ ||
 naṭṭa saralgaḷ ind idaka yim kiḍi-keydu beḍirolḷ
 iṭṭa nisanta-hēṭugaḷin āḍam agurbḷisi baṭṭu biḷuvol
 toṭṭane nondu biḷv eḍeye gonḍu viṇana ma . . lam
 muṭṭaḷum ittar illa gaḷa Bōyiganam Divijēndra-kānteya . . ||

139 (61).

On the second viragal at the same place.

Śrī-yuvatige nija-vijaya-
 śrī-yuvatiye savatiy enise raṇa-mūrka-nṛpā-
 mṇayadoḷ āyada meṃ-gali
 Bayikan emba negaḷteyaṃ prakāṣisidan !
 śrī-dayitana Bayikana ma-
 nō-dayitege jabhadoḷ eseda Jābayyage tām
 ādar tanayar pēḷal
 Māduvaraṃ Dōyilamman embar pesariṃ ||
 avar oḍa-vuṭṭidoḷ aṇivina
 tavar ene dharṇad ādaguntiy ene negaḷdal bhū-
 bhuvanakke Saviyabbigam
 Avanijegam dorey enalke peṇḍirum oḷarē ||
 Dhōrana tanayaṃ vibudhō-
 dāraṃ dhareg eseda lōka-vidyādharanant
 ā-ramaṇige patiy ene peṇar
 ārumaṇ ā-satiya pempinoḷ pōlipudē ||
 śrāvaka-dharmmadōḷ dorey enal peṇar ill ene sanda Rēvati-
 śrāvaki tāne sajjanikeyoḷ Janakātmaṃ tāne rūpinoḷ
 Dēvaki tāne pempinoḷ Arundhati tāne Jinēndra-bhakti-sad-
 bhāvade Saviyabbe Jina-śasana-dēvate tāne kāṇirē ||

Udayavidyādharaṇ appa Sāyibbēndra

(On the top of the same stone.)

.. riṃsidadi mā mā da jana nde mūpa
 radi li pa mu yaṇi na pa nuḍid agid andarāgi
 paṣiyan iṃag ān āden edalli munol kādi yaḷi viḷd avarana janani Sāyibbe kaṇḍa
 ḍidarade keyyāra ji māḷāgrada kaṇṇipa linetum ade nuḍiy iḍe drāgi
 nuḍidu nuva gadaḷ Bagiyuralli sattaḷ vetta yabbe Sāyalendu peṇḍatiye
 vottannaḷ oḷale palaruṃ tolagida rāyada chala masala baḷagi gandin i-ppaṇḍa-
 tiyin

140 (50).

On a pillar of the first maṇṭapa by the side of Gandhavārāṇa-basti.

(East face.)

bhadraṃ bhūyāj Jinēndraṇaṃ śāsanāyāgha-nāśinē
 ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||

śrīman-Nābhēya-nāthādya-amāla-Jina-varānika-saudhōru-vārdhhiḥ ḥ
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdih ḥ
 śasta-syātākāra-mudrā-śābalita-janātānanda-nādōru-ghōshah ḥ
 sthēyād āchandra-tāraṇa-parāma-sukha-mahā-vīryya-vichī-nikāyah ḥ
 śrīman-munindrōttama-ratna-varggāḥ
 śrī-Gautamādyāḥ prabhavishṇavas tē
 tatrāmbudhau sapta-maharddhi-yuktās
 tat-santatau Nandiganē babhūva ḥ
 śrī-Padmanandīty anavadya-nāmā
 hy āchāryya-śābdōttara-Koṇḍakundah
 dvittiyam āsid abhidhānam udyach-
 charitra-sañjāta-su-chāraṇarddhiḥ ḥ
 abhūd Umāsvāti-muniśvarō'sāv
 āchāryya-śābdōttara-Griddhapiñchhaḥ ḥ
 tad-anvayē tat-sadriśō'sti nānyas
 tātkalikāśēsha-padārthha-vēdī ḥ
 śrī-Griddhapiñchha-munipaśya Bālakapiñchhaḥ ḥ
 śishyō'janishṭa bhuvana-traya-varṭti-kirttiḥ ḥ
 chāritra-chañchur akhīḷavanipāḷa-mauḷi-
 māḷa-sīḷmukha-virājita-pāda-padmaḥ ḥ
 tach-ohhishyō Guṇanandi-paṇḍita-yatiś chāritra-chakrēśvarah ḥ
 tarka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyāpatiḥ
 mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhitravō
 bhavyāmbhōja-divākarō vijayatāṇi Kandarppa-darppāpahah ḥ
 tach-ohhishyās tri-śatā vivēka-nidhayaś śāstrābdhi-pāraṅgatās
 tēshūtkriṣṭatamā dvi-saptati-mitāḥ siddhānta-śāstrārthhaka-
 vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō muniḥ ḥ
 nānāārūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikah ḥ
 ājani mahipa-chūḍa-ratna-rārajitāṅghrir
 vījita-Makarakeśudāṇḍa-dōr-ddaṇḍa-garvvaḥ ḥ
 ku-naya-nikara-bhōdhrānika-dambhōḷi-dāṇḍah ḥ
 sa jayatu vibudhēndrō Bhāratī-bhāḷa-paṭṭah ḥ
 tach-ohhishyah Kaladhautanandi-munipas saiddhānta-chakrēśvarah ḥ
 parāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kirttiśvarah ḥ
 pañchākshōnmada-kumbhi-kumbha-dalana-prōnmu [kta-inu] ktāphaḷa-
 prāpśu-prāñchita-kēsari budha-nutō vak-kāmini-vallabhah ḥ
 tat-putrakō Mahēndrādi-kirttir m Madana-Śāṅkarah ḥ
 yaśya Vāgdēvatā śaktā śrautīm māḷam ayōnyujat ḥ

tach-chhishyô Virāṇandī kavi-gamaka-mahā-vādi-vāgmitva-yuktô
 yasya śrī-Nāka-sindhu-Tridaśapati-gajākāśa-saṅkāśa-kīrttiḥ !
 gāyanty uchchair ddig-antē tridaśa-yuvatayaḥ priti-rāgānubandhāt !
 sô'yaṃ jīyāt pramāda-prakara-mahidharābhīṭa-dambhōḷi-daṇḍaḥ ||
 śrī-Gollāchāryya-nāma samajani munipa [ś] śuddha-ratna-trayātma
 Siddhātma-dy-arttha-sārttha-prakaṭana-paṭu-siddhānta-śāstraśbdi-vicchi-
 saṅghāta-kshōḷitāḥaḥ pramāda-māda-kalāḷidha-buddhi-prabhāvaḥ !
 jīyād bhūpāḷa-maūli-dyumaṇi-vidalitaṅghry-abja-lakshmi-viṣaḥ ||
 Virāṇandi-vibudhendra-santatau nūtna-Chandila-narendra-vapśa-chū-
 ḍamanīḥ prathita-Golla-dēśa-bhūpāḷakaḥ kim api kāraṇa saḥ ||
 śrīmat-Traikālya-yōgi samajani mahikā kāya-lagnā tanutram
 yasyābhūd vṛiddhi-dhārā nisāta-śara-gaṇā grīshma-mārttaṇḍa-bimbaṃ
 chakraṃ sad-vṛitta-chāpākalita-yati-varasyāgha-śatrūn vijētum
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavya-sat-kairavēduḥ ||

Gaṅgaṇana likhita ||

(South face.)

tapas-sāmarthyatô yasya chhātrô'bhūd brahma-rākshasaḥ !
 yasya smarāṇa-mātrēṇa muñchanti cha mahā-grahāḥ ||
 prājyājyātām gataṃ lōkē karañjasya hi tailakam !
 tapas-sāmarthyatas tasya tapaḥ kim varṇitum kshamaṃ ||
 Traikālya-yōgi-yatipāgra-vinēya-ratnas
 sidhānta-vārdhhi-parivarddhana-pūrṇa-chandraḥ !
 dig-nāga-kumbha-likhitōjvaḷa-kīrtti-kāntô
 jīyād asāv Abhayānandi-munir jīagatyām ||
 yēnāśēsha-parīshahādi-ripavas samyag jītāḥ prōddhatāḥ !
 yēnāptā dāśa-lakṣaṇōttama-mahā-dharmākhyā-kalpa-drumāḥ
 yēnāśēsha-bhavōpatāpa-hananaṃ svadhyātma-sampvēdanam
 prāptaṃ syād Abhayādi-nandi-munipaḥ sô'yaṃ kṛitārtthō bhūvi ||
 tach-chhishyas sakalāgamārttha-nipuṇō lōkajñātā-sampyutas
 sach-chāritra-vichitra-chāru-charitas saujanya-kandāṅkuraḥ !
 mithyātvābja-vana-pratāpa-hananaḥ śrī-Sōma-dēva-prabhur
 jīyāt sat-Sakalēndu-nāma-munipaḥ kāmāṭavi-pāvakaḥ ||
 api cha Sakaḷa-chandrō viśva-viśvambharēśa-
 praṇuta-pada-payōjaḥ kunda-hārēndu-rōchis-
 tridaśa-gaja-su-vajra-vyōma-sindhu-prakāśa-
 pralīma-viśada-kīrttir vVāg-vadhū-karṇapûrah ||
 śishyas tasya dṛiḍha-vrataś sama-nidhis sat-samyamāmbhōnidhiḥ !
 śīlānām vipulālayas samitibhir yyuktis tri-guṇi-śritāḥ !
 nānā-sad-guṇa-ratna-rōhaṇa-giriḥ prōdyat-tapō-janma-bhūḥ !

Ins.

prakhyátó bhuvi Mēghachandra-munipas traividya-chakrádhipaḥ ||
 śrī-bhūpāḥ [ka] -mañi-lālita-padas samjñāna-Lakṣmī-patiḥ
 chāritrōtkara-vāhanaś śīta-yaśaś-śubhrātapatrāñchitaḥ |
 trailōkyādbhuta-Manmathāri-vijayas sad-dharma-chakrádhipaḥ
 prithvi-sapstava-tūryya-ghōsha-ninadas traividya-chakrēśvaraḥ ||
 śābdanghasya śirōmañiḥ pravīṇasat-tarkkajña-chūḍāmañiḥ
 saiddhāntēshu śirōmañiḥ prasannavad-brātasya chūḍāmañiḥ |
 prōdyat-samyamināṃ śirōmañir ūdañchad-bhavya-rakṣhā-maṇiḥ |
 jlyāt sannuta-Mēghachandra-munipas traividya-chūḍāmañiḥ ||
 traividyōttama-Mēghachandra-yamināḥ patyur mmamāsi priyā
 Vāgdēvi disahāvahittha-līḍayā tad-vaśya-karunamārtthint
 kīrttir vvarīdhi-dik-kuḷāchaḥ-kuḷa-svādātma [. .] prashtum apy
 anyēshṭum mañi-mantra-tantra-nichayam sā sambhramā bhrāmyati ||
 tarkka-nyāya-su-vajra-vēdir amāñrhat-sūkti-tan-mauktikaḥ |
 śabda-grantha-vīśuddha-śāṅkha-kalīṭas syādvāda-sad-vidrumaḥ ||
 vyākhyānōrjita-ghōshanāḥ pra-vipuḷa-prajñōdgha-vīchi-chayō
 jlyāt viśruta-Mēghachandra-munipas traividya-ratnākaraḥ ||
 śrī-Mūlasaṅgha-kṛita-Pustakagachchha-Dēśi-
 yōdyad-guṇādhīpa-sutārkkika-chakravartti
 saiddhāntikēśvara-śikhāmañi-Mēghachandras |
 traividya-dēva iti sad-vibudhā stuvanti ||
 siddhāntē Jina-Vīrasēna-sadriśaḥ śāsyābja-bhā-bhāskarāḥ
 śhaṭ-tarkkēshv Akaḷāṅka-dēva-vibudhas sākṣhād ayam bhūtaḥ |
 sarvva-vyākaraṇē vipāśhid-adhipaḥ śrī-Pūjyapādas svayam
 traividyōttama-Mēghachandra-munipō vādibha-pañchānanaḥ ||
 likhitā-manōhara para-nāri-sahōdaranappa Gaṅgaṇana likhita ||

(West face.)

Rudrāptāsya kaṇṭham dhavalayati hima-jyōti [shō] jātan aṅkam
 pītam sauvarṇa-śailam śīsu-dinapa-tanum Rāhu-dēham nitāntam
 Śrī-kāntā-vallabhāṅgam Kamaḷabhava-vapur m Mēghachandra-bratindra-
 traividyaśākhīḥ [śā] -vaḷaya-nīlaya-sat-kīrtti-chandrātapō'sau ||
 mōvatt-ārum guṇādīm
 Bhāvajanam kaṭṭi peṭṭav-eḷedar vīśhadīm
 bhāvīpaḍe Mēghachandra-
 traividyar ad ento śānta-rasamam taḷedar ||
 muni-nātham daśa-dharmadhāri dṛiḍha-śhaṭ-trimśad-guṇam divya-bā-
 ṇa-nidhānam ninag ikshu chāpam alīnt jyā-sūtram ōr onde pū-
 vīna bāṇaṅga [u] m ayde hīnan adhikaṅg ākṣhēpanam māḷpud ā-
 a nayam Darppaka Mēghachandra-muniyol inān ninna dōr-ddarppamam ||

āraṇṭyāṃ śabda-vidyā-pariṇāti mahāntyaṃ mahā-tarkka-vidyā-
 pravaṇatvaṃ ślāghantiyaṃ Jina-nigadita-sampāuddha-siddhānta-vidyā-
 pravaṇa-prāgalbhyam end end upachita-pulakam kirttisal kūrṭtu vidvan-
 nivaham traividya-nāma-praviditan esedaṃ Mēghachandra-bratindram ||
 kshameg tgaḷ jauvanam tividud atula-tapaś-śrīge lāvanyam tgaḷ
 same-sand irddattu tannim śruta-vadhug adhika-prauḍhiy āyt tgaḷ end and-
 e mahā-vikhyātiyaṃ tāldidan amaḷa-charitrōttamam bhavya-chētō-
 ramanam traividya-vidyōdita-viśada-yaśam Mēghachandra-bratindram ||
 ide hamṣi-brindam tṇṭal bagedapudu chakōrti-chayaṃ chañchuvundam
 kadukal sārddappud īśam jōḍeyolg irisal end irddapaṃ sejjeg ēṇal
 padedappaṃ Kṛishṇan embant esedu bisa-lasat-kandaḷḷi-kanda-kāntam
 pudidatt i-Mēghachandra-brati-tiḷaka-jagad-vartti-kirtti-prakāśam ||
 pūjita-vidagdha-vibudha-sa-
 mājam traividya-Mēghachandra-brati rā-
 rājisidaṃ vinamita-muni-
 rājam Vṛishabhagaṇa-bha-gaṇa-tārā-rājam ||
 stabdhātīnaran Atanu-śara-
 kshubdharan ē-vogaḷve pogale Jina-śāsana-du-
 gdhābdhi-sudhāṃśuvao akhila-ka-
 kud-dhavaḷima-kirtti-Mēghachandra-bratiyaṃ ||
 tat-sadharmamaru ||
 śrī-Bāḷachandra-muni-rāja-pavitra-putraḷ
 prōḍṛipta-vādi-jana-māna-latā-lavitraḷ |
 jiyād ayaṃ jita-Manōja-bhuja-pratāpaḷ
 syādvāda-sūkti-śubhagaḷ Śubhakirtti-dēvaḷ ||
 kiṃ vāpasṃṛiti-vismṛitaḷ kiṃ phaṇi-grastaḷ kiṃ ugra-graha-
 vyagrō'smin sravad-aśru-gadgada-vachō-mūlānānanam dṛiśyatē
 taj jānē Śubhakirtti-dēva-vidushā yidvēshi-bhāśhā-visha-
 jvālā-jāṅgulikēna jihvita-matir vāḍi varākas svayaṃ ||
 ghana-darppōnnaddha-Bauddha-kshitidhara-paviy i bandan i bandan i ban-
 dane san-nayyāyikōdyat-timira-taraṇiy i bandan i bandan i ban-
 dane san-mīmāṃsakōdyat-kari-kariripu y i bandan i bandan i ban-
 dane pō pō vādi pōg end ulivudu Śubhakirtti-ddha-kirtti-praghōsham ||
 yitathōktiṃ alit Ajam Paṣu-
 pati Śārṅgiy enippa mūvaruṃ Śubhakirtti-
 vrati-sannidhiyol nāmō-
 chita-charitare toḍarddaḷ itara-vādigaḷ aḷavē ||
 siṅgada saramam kēḷda ma-
 taṅgajadant aḷuki baḷukal allade sabheyoḷ

pōngi Śubhakīrtti-munipano|
 ēn gaḷa nuḍiyalke vādigalg eṇṭ-eḷdeyē ||
 pō sālṽudu vādi vṛithā-
 yāsam vibudhōpahāsam anumanōpa-
 nyāsam ninn i-tēthē
 vāsam sandapude vādi-vajrāṅkuśano| ||

Gaṅgaṇṇana likhita || Sevaṇu-ballara-dēva rūtāri-Rāmōjana maga Dāsōja kaṇḍ-
 arisida ||

(North face.)

traividya-yōgīśvara-Mēghachandra-
 syābhūt Prabhāchandra-munis su-śishyaḥ
 śumbhad-vratāmbhōnidhi-pūrṇa-chandrō
 nirddhūta-daṇḍa-tritayō viśalyaḥ ||
 traividyōttama-Mēghachandra-su-tapaḥ-ptyūsha-vārāsijaḥ
 sampūrṇākshaya-vṛitta-nirmmaḷa-tanuḥ pushyaḍ-budhānandanaḥ
 traiḷōkya-prasaraḍ-yasāḥ-suchi-ruchiḥ yaḥ prārttha-pōshāgamaḥ
 siddhāntāmbudhi-varddhanō vijayatē'pūrvva-Prabhāchandramā ||
 saṃsārāmbhōdhi-madhyōttaraṇa-karaṇa-yāna-ratna-trayēśaḥ |
 saṃyag-Jaināgamārtthānvita-vimaḷa-matiḥ śrī-Prabhāchandra-yōgī ||
 sakaḷa-jana-vinūtaṃ chāru-bōdha-Trinētraṃ
 sukara-kavi-nivāsaṃ Bhārati-nṛitya-raṅgaṃ
 prakāṭita-nija-kīrttiṃ divya-kāntā-Manōjaṃ
 sakaḷa-guṇa-gaṇēndraṃ śrī-Prabhāchandra-dēvaṃ ||

tat-sadharnamar ||

gaṇadhararam śrutadoḷ chā-
 raṇa-rishayaran amaḷa-charitadoḷ yōgi-janā-
 graṇig eṇey ennade mikkan
 eṇey embude Virāṇandi-saiddhāntikaroḷ ||
 Hari-Hara-Hiranyagarbbharan
 uravaṇiyim gelda Kāmanam dīpta-tapō-
 bharadind uripidar ene bi-
 ttarisadar ār vVirāṇandi-saiddhāntikaram ||
 yan-mūrttir j jagatām janasya nayanē karppūra-pūrāyatē
 yat-kīrttiḥ kakubhām śriyaḥ kacha-bharē malli-latāntāyatē
 jējyād bhuvi Virāṇandi-munipō rāddhānta-chakrādhīpaḥ ||
 vaidagdha-śrī-vadhūti-pati-ratna-guṇāḷaṅkṛitir m Mēghachandra-
 traividyaśātinajātō Madana-mahibhṛitō bhēdanē vajra-pātaḥ
 saiddhānta-vyūha-chūḍāmaṇir anupaḷa-chintāmaṇir bbhū-janānām
 yō'bhūt saujanya-rundra-śriyam avati mahō Virāṇandi munindraḥ ||

śrī-Prabhāchandra-siddhānta-dēvara guḍḍi Viṣṇuvardhana-bhujabala-Vira-
Gaṅga-Biṭṭi-Dēvana hiriya-arasi paṭṭa-mahā-dēvi

Śāntala-dēviya sad-guṇa-
vantege saubhāgya-bhāgyavatige Vachas-śrī-
kāntēyum Achyuta[.]
kānteyum eṇey allad uḷida satiyar doreyē ||

Śāntala-dēviya tāyi
dānam an anūnamam kaḥ
kēnārtthi yeṇḍu koṭṭu Jinanam manadoḷ
dhyānisuta [m] muḍipidaḷ inn
ēn embudo Māchikabbey ond unnatiyam ||

Saka-varsham 1068 neya Krōdhana-saṁvatsarad Āsvayja-suddha-daśami Bri-
ha-vāradandu Dhanu-lagnada pūrvvāḥṇad āru-ghaḷigeyapp āgaḷ śrī-Mūlasaṅghada
Koṇḍakundānvayada Dēsigagaṇada Pustakagaḥchhadā śrī-Mēghachandra-traivi-
dya-dēvara hiriya-śishyar appa śrī-Prabhāchandra-siddhānta-dēvaru Svarggastar-
ādaru ||

141 (51).

At the same place, on the first pillar in the second maṇṭapa.

śrīmat-parama-gaṁbhīra-syādvādaṁōgha-lāñchhanam
jyāt trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ||
sakaḷa-jana-vinūtam chāru-bōdha-Trinētram |
sukara-kavi-nivāsam Bhārati-nṛitya-raṅgaṁ |
prakāṭita-nija-kīrttir ddivya-kāntā-Manōjam
sakaḷa-guṇa-gaṇēndram śrī-Prabhāchandra-dēva ||

avara guḍḍan entappan endade || svasti samasta-bhuvana-jana-vandyanāna-
bhagavad-Arhat-surabhi-gandhi-gandhōdaka-kaṇa-vyakta-muktāvali-kṛitōttamā-
hamsa | sujana-manah-kamalint-rājahamsa | mahā-prachanda-daṇḍanāyaka | śatru-
bhaya-dāyaka | pati-hita-prakāran | ēkāṅga-vira | saṅgrāma-Rāma | sāhasa-Bhīma |
muni-jana-vinēya-jana-budha-jana-manas-sarōvara-rājahamsan | anūna-dānābhina-
va-Śrēyāmsa | Jina-inatānuprēkshā-vichakshana | kṛita-dharmma-rakshana | dayā-
rasa-bharita-bhṛīṅgāra | Jina-vachana-chandrikā-chakōranam appa śrīmatu-Baladē-
va-daṇḍanāyakan ene negarda ||

palarum munṇina puṇyad ond odavinim bhāgyakke pakk ādoḍam
chaladiṁ tējadin oḷpinim guṇadin ād audāryyadiṁ dhairyyadiṁ
lalanā-chitta-harōpachāra-vidhiyim gāmbhīryyadiṁ sauryyadiṁ
Baladēvaṅge samānam appar oḷarē matt anya-daṇḍādhiparu ||
Baladēva-daṇḍanāyakan

alaṅghya-bhuja-bāḷa-parākramam Manu-charitam
 jalanidhi-vēṣṭita-dhātri-
 taḷadoḷu saṇṇa āro mantri-chōḍamaṇiyoḷu ||
 ā-mahānubhāvan arddhāṅga-Lakshmiy entappaḷ endade ||
 sati-rūpaṇu altu nōrppaḍe
 kṣhitiyoḷ saubhāgyavatiyaṇ unnata-matiyaṇ
 pati-hiteyaṇ guṇavatiyaṇ
 satataṇ kirttipudu Bāchikabbeyaṇ bhuvana-jaṇaṇ ||
 avargge su-putrar ppuṭṭidar
 avanitaḷaṇ pogale Rāma-Lakshmiḍhararant
 avar irvvar gguṇa-guṇaḍim
 ravi-tējar nNāga-dēvaṇuṇ Siṅgaṇaṇuṇ ||

(West face.)

avaroḷage ||
 dorey ār t-bhuvanaṅgaḷoḷu diṭake kēḷu saṇyaktvadoḷu satyadoḷu
 parama-śrī-Jina-pūjeyoḷu vinayadoḷu saujanyadoḷu peṇpinoḷu
 paramōtsāhade māṛppa dānad eḍeyoḷu saucha-bratāchāradoḷu
 nirutaṇ nōrppaḍe Nāgadēvane valaṇ dhanyaṇ peṛar ddhanyarē ||
 ant enipa Nāgadēvana
 kānte maṇḍ-ramaṇa-sakaḷa-guṇa-gaṇe dharanī-
 kāntegav adhikaṇ nōrppaḍe
 Kontiya dorey enisi Nāgiyakkam negaḍaḷu ||
 ant avar irvvara tanayaṇ
 santataṇ akhīḷōrvviyoḷage jasaṇ eṣevinegaṇ
 chintita-vastuvaṇ iyalu
 chintamaṇi Kāmadhēnuv enipaṇ Ballaṇ ||
 ent entu nōrppaḍaṇ guṇa-
 vantaṇ kali suchi dayāparaṇ satyavidam
 bhrānt ēn enutaṇ budhar a-
 śrāntaṇ kirttipudu dhātriyoḷu Ballaṇaṇaṇ ||
 ātan anujāte bhuvana-
 khyātiya neṇe tāḷdi dāna-guṇaḍ unnatiyiṇ ||
 Sītā-dēvigav adhikaṇ
 bhūtaḷadoḷag Ēchiyakkan ene mechehadar āru ||

va ||

ā-jagaj-jaṇaniy oḍa-vuṭṭidaṇ ||
 bhāvisi paṇcha-padaṅgaḷaṇ
 ōvade paṛid ikki mōha-pāsada toḍaraṇ

dēva-guru-sannidhānadai

ā-vibhu Baladēvan amara-gatiyaṃ paḍedaṃ ||

Saka-varshaṃ 1041 neya Siddhārttha-saṃvatsarada Mārggaśira-śuddha-pāḍiva Sōma-vāradandu Mōringereya tīrtthadalu sanyasana-vidhiyaṃ muḍipida || ātana janani Nāgiyakkanu | Ēchiyakkanu parōksha-vinayakke Kabbappu-nāḍol ommālige-ya haḷalu-paṭṭasāleya māḍisi tamma gurugaḷ Prabhāchandra-siddhānta-dēvara kālam karchchi dhārā-pūrvvakam māḍi koṭṭaru Āreyakereyumaṃ ā-kereya mūḍana-deseyalu khaṇḍuga beddale ||

142 (52).

At the same place, on the second pillar.

(East face.)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhana ||

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasty anavarata-prabala-ripu-bala-visha-samarāvanī-mahā-mahāri-saṃhāra-karaṇa-kāraṇa prachanḍa-daṇḍanāyaka-mukha-darppaṇa karṇnējapa-kubhrit-kulīśa Jina-dharmma-harmmya-māṇikya-kalāśa maḷayaja-mīlita-kāśūtra-kālāgaru-dhūpa-dhūma-dhyāmaḷikṛita-Jinārchohanāgāra | nirvvikāra | Madana-manō-harākāra | Jina-gandhōdaka-pavitrīkṛitōttamāṅga | vīra-Lakshmi-bhujāṅga | āhārābhaya-bhaishajya-śāstra-dāna-vinōda | Jina-dharmma-kathā-kathana-pramōdanam appa śrīmatu-Baladēva-daṇḍanāyakan ene negaḍam ||

sthiraṇē bāpp Amarādriyindav adhikam gambhīraṇē bāppu sā-

garadind aggaḷam entu dāniye surōrvvijakke māraṇḍalam

Śurārājāṅg eṇe yendu kīrttipudu kay-kōṇḍ akkaṇiṃ santatam |

dharey ellaṃ Baladēv-amātyanan ilā-lōkaika-vikhyātanam ||

Baladēva-daṇḍanāyakan

alaṅghya-bhujā-bala-parākramam Manu-charitam

jalanidhi-vēshṭita-dhātṛi-

taladoḷu saman āro mantri-chūḍāmaṇiyolu ||

palaruṃ munnina puṇyad ond odaviniṃ bhāgyakke pakk ādoḍam

chaladiṃ tējadin olpinim guṇadin ād audāryyadiṃ dhairyyadiṃ

lalanā-chittaharōpachāra-vidhiyaṃ gambhīryyadiṃ sauryyadiṃ

Baladēvaṅge samānam appar olarē matt anya-daṇḍādhīparu ||

ā-Baladēvaṅgam mṛiga-

śābēkshaṇey enipa Bāchikabbegav akhīḷo-

rvvī-bandhu puṭṭidam guṇa-

lōbaran adaṭ-aleva Siṅginayyan udāram ||

Jina-dharmma-mābara-tigmarōchi su-charitram bhavya-vaiṣṭōttamam si-

shṭi-nidhānam mantri-chūḍāmaṇi budha-vinutam gōtra-vamśāmbārakkam

vanitâ-chitta-priyam nirmalañ añupaman aty-uttamañ kûre kûrppam
vinayâmbhârâsi vidyâ-nidhi-guṇa-niḷayam dhâtriyaḷ Siṅgimayyam ||

(West face).

Jina-pada-bhaktan ishta-jana-vatsalañ âsrita-kalpabhûruham
muni-charaṇâmbujâta-yuga-bhṛiṅgan udârañ anûna-dâni ma-
ttina purushargge pōlipud ad âr ddorey embinegam negarddan t-
manuja-nidhânañ endu pogalgum dhare perggade-Siṅgimayyana ||
ene negalḍa Siṅgimayyana
vanite Manôrathana Lakshmiy enipaḷu rūpiṃ
jana-vinute Siriya-dēviyañ
anunayadiṃ pogalvud akhiḷa-bhûtaḷav ellaṃ ||

va ||

â-mahâanubhâvan avasâna-kâladoḷu ||

parama-ârti-Jina-pâda-paṇkaruhamam sad-bhaktiyiṃ tâlḍi nir-
bbharadiṃ pañcha-padaṅgaḷam neneyutam durmmôha-sandôhamam
tvaritam khaṇḍisutam samâdhi-vidhiyiṃ bhavyâbjint-bhâskaram
nirutam perggade-Siṅgimayyan anarendrâvâsanam poḍḍidam ||

svasti samadhigata-pañcha-mahâ-kalyâṇâshṭa-mahâ-prâti-hâryya-chatus-triṃ-
śad-atishaya-virâjamâna-bhagavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-
kamaḷa-viuiṛggata-sad-asadâdi-vastu-svarûpa-nirûpaṇa-pravaṇa-râddhântâdi-sa-
kaḷa-śâstra-pârâvârâga parama-tapaś-charaṇa-niratarum appa ârtiman-maṇḍalâ-
châryya-Prabhâchandra-siddhânta-dēvara guḍḍi Nâgiyakkanum Siriyaṇvveyviṃ
Saka varsha 1041 neya Siddhârtha-sampvatsarada Kârttika-suddha-dvâdasa Sôma-
vâradandu mahâ-pôḷeyam mâḍi niśidhiyam niṇsidaḷ ||

143 (53).

At the same place, on the third pillar.

(East face.)

ârtimat-parama-gaṇibhira-syâdvâdâmoḡha-lâñchhanam |
jityât trailôkya-nâthasya śâsanam Jina-śâsanam ||
ârtimad-Yâdava-vaiṇsa-maṇḍana-maṇiḷ kshôṇṭsa-raksha-maṇiṇ
Lakshmi-hâra-maṇiḷ narêśvara-śiraḷ-prôttuṅga-ṣumbhad-maṇiḷ
jityân niti-pathêksha-darppaṇa-maṇiḷ lôkaika-chûḍâmaṇiḷ
ârti-Vishṇuṇ vvinayarchebitô guṇa-maṇiḷ samyakta-chûḍâmaṇiḷ ||
ereda manujaṅge sura-bhû-
miruham śaraṇ endavaṅge kuḷisâgâraṃ
para-vaniteḡ Anilatanayam
dhuradoḷu poṇaḍaṅge mṛittu Vineyâdityam ||
enetaṇum kere dēgulaṅgaḷ enitânum Jaina-gēhaṅgaḷ ant

enetum nārkkalan ūrggaḷam prajegaḷam sautōsadiṁ māḍidaṁ
 Vinayāditya-nripāḷa-Poysaḷane sandirdd ā-Balindraṅge mēl
 ene pempaiṁ pogalvannan āvano mahā-gambhīranaiṁ dhīranaiṁ ||
 itṭigeg end agaḷda kuḷigaḷ keṟey ādavu kalluge-gonḍa per-
 vvetṭu dharāḷalakke sariyāḍavu suṇṇada bhaṇḍi banda per-
 vvaṭṭeye paḷḷam āduv ene māḍisidaṁ Jinarāja-gēhamaiṁ
 neṭṭane Poysaḷēsan ene baṇṇipar ār mmaḷe-rāja-rājanaiṁ ||

kam ||

ā-Poysaḷa-bhūpaṅge mahīpaḷa-kumāra-nikara-chūḍāratnaiṁ
 śrī-pati nija-bhūja-vijaya-mahīpati janiyisidan adaṭan Eṟeyaṅga-nripaiṁ ||

vri ||

Vinayāditya-nripāḷan ātmajan iḷā-lōkaika-kalpadrumaiṁ
 Manu-mārggaṁ jagadēka-vīran Eṟeyaṅgōrvvīsvaram inikka ā-
 tana putraiṁ ripu-bhūmi-pāḷaka-mada-ssaimmarddanaiṁ Viṣṇuva-
 rddhana-bhūpaiṁ negaḷdaṁ dharā-vaḷeyadoḷ śrī-rāja-kaṇṭhīravaiṁ ||

kam ||

ā-negaḷd Eṟeyaṅga-nripāḷana sūnu bhīhad-vairi-mārdanaiṁ sakāḷa-dhari-
 tri-nāthan artthi-janatā-Bhānusutaiṁ Viṣṇu-bhūpan udayaiṁ-geydaṁ ||
 ari-narapa-sirāspāḷana-karan uddhata-vairi-maṇḍaḷēsvara-mada-saiṁ-
 haranaiṁ nijānvayaikābharanaiṁ śrī-Biṭṭi-Dēvan ivara-dēva ||

svasti samadhigata-paṇḍita-mahā-śabda mahā-maṇḍaḷēsvaram | Dvārāvati-
 pura-varādhīsvara | Yādava-kuḷāmbara-dyumaṇi | saṁyaktā-chūḍāmaṇi | Malapa-
 roḷ gaṇḍa | chalake balu-gaṇḍan | āḷiṁ munn iṟiva | sauryyamaiṁ meṟeva | Talakā-
 du-gonḍa | gaṇḍa-prachanḍa | Paṭṭi-Perumāḷa-nija-rājyaḷbhūdayayka-rakṣhaṇa-
 dakṣhaka | avinaya-narapāḷaka-jana-sikṣhaka | Chakragoṭṭa-vana-dāvāṇaḷan |
 abita-maṇḍaḷika-kāḷāṇaḷa | Toṇḍa-maṇḍaḷika--maṇḍaḷa-prachanḍa-ḍaurvvāṇaḷa |
 prabāḷa-ripu-bāḷa-saṁharāṇa-kāraṇa | vidviṣṭa-maṇḍaḷika-mada-nivāraṇa-kāraṇa |
 Noḷambavāḍi-gonḍa | pratipakṣha-narapāḷa-lakṣmīyan irkkūḷi-gonḍa | tappe tappūva |
 jaya-śrī-kānteyan appuva | kūrē kūrppa | sauryyamaiṁ tōrppa | vīraṅganāḷiṅgita-dak-
 ṣhīṇa-dōrddanḍa | nuḍidante gaṇḍa | Adiyamana hīḍaya-sūla | bīraṅganāḷiṅgita-
 lōla | uddbatārāti-kaṇṇa-vana-kuṇṇara | saraṇāgata-vajra-paṇṇiḷaḷa | sahaja-kīrtti-
 dhvaja | saṅgrāma-vijaya-dhvaja | Cheṇṅireya manō-bhaṅga | vīra-prasaṅga | Nara-
 siṅga-varinma-nirmūḷanaiṁ | Kaḷapāḷa-kāḷāṇaḷaiṁ | Hānuṅgaḷu-gonḍa | Chatur-
 mmukha-gaṇḍa | chatura-Chaturmmukhan | āhava-Śaṇmukha | Sarasvati-karṇā-
 vatamṣan | unnata-Viṣṇu-vamṣa | ripu-hīḍaya-sella | bhīṭaram kolla | dāna-
 vinōḍa | champakāmōḍa | chatuṣ-samaya-saṁuddharāṇa | gaṇḍar-ābharāṇa | vivēka-
 Nārāyaṇa | vīra-pārāyaṇa | sāhitya-vidyādhara | saṁsara-dhurandhara | Poysaḷān-
 vāya-bhānu | kavi-jana-kāmadhēnu | Kaliyuga-Pārṭṭha | duṣṭarṅge dhūrtta | saṅ-
 rāma-Rāma | sāhasa-Bhīma | haya-Vatsarāja | kāntā-Manōja | matta-gaja-Bhaga-

Ins.

dattan¹ abhinava-Chārudatta¹ Nīlagiri-samuddharāṇa¹ gaṇḍar-Abharāṇa¹ Koṅgara
 Māri¹ ripu-kuḷa-taḷa-prahāri¹ Tereyūran aleva¹ Koyatūra tuliva¹ Heñjeru-disāpaṭṭa¹
 saṅgrāma-jattalaṭṭa¹ Pāṇḍyanam beṅkoṇḍa¹ Uchchaṅgi-goṇḍa¹ ēkaṅga-vīra¹ saṅ-
 rāma-dhīra¹ Pombuchcha-nirddhātāṇa¹ Sāvimala-nirilōṭāṇa¹ vairi-kāḷaṇaḷaṇ¹
 ahita-dāvaṇaḷa¹ śatru-narapāḷa-disāpaṭṭa¹ mitra-narapāḷa-lalāṭa-paṭṭa¹ ghaṭṭavan
 aḷiva¹ Tuḷuvara seḷeva¹ Gōyindavādi-bhayaṅkaran¹ ahita-baḷa-Saṅkhara¹ Roddava
 tuliva¹ sitagaram piḍiva¹ Rāyarāyapura-sūrekāra¹ vairi-bhaṅgāra¹ vīra-Nārāyaṇa¹
 sauryya-pārāyaṇa¹ śrīmatu-Kēśavadēva-pādārādhaka¹ ripu-maṇḍalika-sādhakādy-
 anēka-nāmaḷaḷi-samāḷaṅkṛitanuṇ¹ giri-durgga-vana-durgga-jaḷa-durggādy-anēka-
 durggaṅgaḷaṇ aśramadiṇ koṇḍa chaṇḍa-pratāpadin¹ Gaṅgavādi-tombhatt-aṅu-sāsi-
 ramunam¹ Lokkiguṇḍivaram uṇḍige-sādhyaṇ māḍi¹ mattam¹ ||

vri ||

eḷeyola drushṭaran uddhatārigaḷaṇ ātand otti beṅkoṇḍu dōr-
 bbaḷadin¹ dēsaman āvagam tanage sādhyam māḍiralu Gaṅgamaṇ-
 ḍaḷam end ōlege tettum ittu hesanam pūṇḍ irppinam¹ Viṣṇu-Poy-
 saḷaṇ iḍam¹ sukhadinde rājyaḍ odavindam¹ santatōtsāhadin¹ ||
 ettidan ettal attal idirāda nripāḷakar aḷki baḷki kaṇḍ
 ittu samasta-vastugaḷaṇ āḷutanamam¹ saḷe pūṇḍu santatam¹
 suttalum ōlagippar ene munnin avargam anēkar ādavargg
 attaḷagam pogartteg ene baṇṇipan āvano Viṣṇu-bhūpanam¹ ||

antu Tribhuvanamalla Talakāḍu-goṇḍa bhujabaḷa-Vīra-Gaṅga-Viṣṇuvard-
 dhana-Poysaḷa-Dēvara vijaya-rāyam¹ uttarōttarābhivṛiddhi-pravarddhamānam¹
 ā-chandrārka-tāram¹ baram¹ saluttam¹ ire tat-pāda-padmōpajīvi¹ piriya-araṣi¹ paṭṭa-
 mahā-dēvi Śāntala-dēvi

(South face.)

svasty anavarata-parama-kalyaṇābhyaudaya-sahaśra-phala-bhōga-bhāgini dviti-
 ya-Lakshmi-lakṣhaṇa-samāneyum¹ sakaḷa-guṇa-gaṇānūneyum¹ abhinava-Rugu-
 miṇḷa-dēviyum¹ pati-hita-Satyabhāveyum¹ vivēkaika-Brihaspatiyum¹ pratyutpan-
 na-Vāchaspatiyum¹ muni-jana-vinēya-jana-vinteyum¹ chatus-samaya-samuddha-
 raṇeyum¹ brata-guṇa-śīla-chāritrāntaḷkarāṇeyum¹ lōkaika-vikhyāteyum¹ pati-
 bratā-prabhāva-prasiddha-Sīteyum¹ sakaḷa-vandi-jana-chintāmaṇiyum¹ samyakta-
 chūḍamaṇiyum¹ udvṛitta-savati-gandhavāraṇeyum¹ puṇyōpārjāna-karaṇa-kāra-
 ṇeyum¹ Manōja-rāja-vijeya-patākeyum¹ nija-kāḷābhyaudaya-dīpikeyum¹ gīta-vādyā-
 sūtradhāreyum¹ Jina-samaya-samudita-prākāreyum¹ Jina-dharma-kathā-katha-
 na-pramōḍeyum¹ āhārābhaya-bhaiśajya-sāstra-dāna-vinōḍeyum¹ Jina-dharma-
 nirimmaḷeyum¹ bhavya-jana-vatsaḷeyum¹ Jina-gandhōdaka-pavitrikṛitōttamaṅgeyum¹
 appa ||

ka ||

ā negardda Viṣṇu-nripaṇa manō-nayana-priye chaḷaḷa-nīḷaḷaki chan-
 drānane Kāmana Ratiyaḷu tān eḷe toṇe sari samāne Śāntala-dēvi ||

vri ||

dhuraḍoḷu Viṣṇu-nṛpāḷakange vijaya-śrī vakṣhaḍoḷu santataṁ
 paramānandadin ōtu nilva vipuḷa-śrī-tējad uddāniyaṁ
 vara-dig-bhittiyaṁ eydisaḷ nereva kirtti-śrīy enut irppuḍ i-
 dhareyoḷu Śāntala-dēviyaṁ nereye baṇṇipp aṇṇan ē-vāṇṇipaṁ ||
 Kalikāla-Viṣṇu-vakṣha-sthaḷaḍoḷu Kalikāla-Lakṣmi nelasidaḷ ene Śān-
 tala-dēviya saubhāgyaman eḷa gaḷa baṇṇisuven emban ē-vāṇṇisuva ||
 Śāntala-dēvige sad-guṇa-mantege saubhāgya-bhāgyavatige Vachāśrī-
 kanteyum Agajeyum Achyuta-kānteyum eṇey allad uḷida satiyar ddoreyē ||

akkara ||

gurugaḷu Prabhāchandra-siddhānta-dēvare petta tāyi guṇa-nidhi Māchi-
 kabbe
 piriya-perggaḍe Māraṣiṅgayaṁ tande māvanuṁ perggaḍe Siṅgimayaṁ |
 arasam Viṣṇuvarddhana-nṛipaṁ vallabham Jinanātham tanag endum
 iṣṭa-deyvam |

arasi Śāntala-dēviya mahimeyaṁ baṇṇisalu bakkunie bhūtaḷaḍoḷu ||

Saka-varṣham 1050 mūṇenya Virōdhikrit-saṁvatsarada Chaitra-śuddha-paū-
 chamī-Sōmavāradandu Sivagaṅgeya tīrthadalu muḍipi Svar-ggatey adaḷu ||

vri ||

i-Kali-kāḷaḍoḷ Manu Brihaspati vandi-janāśrayaṁ jaga-
 vyāpita-kāmadhēnuv abhimāni mahā-prabhu paṇḍitāśrayaṁ
 lōka-jana-stutaṁ guṇa-gaṇābharaṇaṁ jagad-ēka-dāniy a-
 vyākūḷa-mantriyaṁ endu poḷalguṁ dhare perggaḍe-Māraṣiṅgana ||
 doreyē perggaḍe-Māraṣiṅga-vibhuvīṅ i-kāḷaḍoḷu [.]
 puruṣārthaṅgaḷoḷ aty-udārateyoḷaṁ dharmmanurāgaṅgaḷoḷu
 Hara-pādāmbuja-bhaktiyoḷu niyamadoḷu śīlaṅgaḷoḷu tān enalu
 suralōkakke manō-mudaṁ-berasu pōdaṁ bhūtaḷaṁ kirttisalu ||

ka ||

anupama-Sāntala-dēviyaṁ anunayadiṁ tande Māraṣiṅgayaṁum ip-
 bine janani Māchikabbeyum inibarum oḍan-oḍane muḍipi Svar-ggatar
 Adaru

lēkhaka Bōkimayya ||

(West face)

arasi sura-gatiyaṁ eydidaḷ iralāg enag endu bandu Beḷugoḷadalu dur-
 ddhara-sanyāsanadi[nda]ṁ parinate tāyi Māchikabbe tānuṁ toredaḷu ||

vri ||

are maḷuḷdiḍa kaṇmalarggaḷ oḍuva pañcha-padaṁ Jinēndraṇaṁ
 smariyisuv oḷe bandhu-janaṁaṁ biḍip unnati sanyasakke van-

d iral osed ondu-tiṅgaḷ upavaśadoḷ imbine Māchikabbe tāṃ
sura-gatig eydiḍaḷu sakaḷa-bhavyara sannidhiyoḷu samādhiyam ḥ

ka ḥ

A-Māraśiṅgamayyana kaṃini Jina-charaṇa-bhakte guṇa-saṃyute u-
ddāma-patibrate end i-bhūmi-janaṃ poḡaḷe Māchikabbeye negaḷḍaḷu ḥ
Jina-pada-bhakte bandhu-jana-pūjitey Aśrita-kāmadhēnu Kā-
mana satigaṃ mahā-sati guṇaḡraṇi dāna-vinōḍe santatam
muni-jana-pāda-paṅkaruha-bhakte jana-stute Māraśiṅgama-
yyana sati Māchikabbey ene kṛttisugum dhare mechchi nichchalum ḥ
Jinanātham tanag āptan āḡe Baladēvaṃ tande pett abbe sad-
vanitāḡrēsare Bāchikabbey ene tammaṃ Siṅgaṇam sanda mān-
tanadind aggada Māchchikabbe sura-lōkakk ōḍaḷ end endu mē-
diniy ellam poḡaḷuttam irppud ene baṇṇipp aṇṇan ō-vaṇṇipam ḥ

ka ḥ

peṇḍir ssanyaśanam-gonḍavaroḷag initam ballar Ar embinaṃ kai-
koṇḍ āḡaḷu ghōra-vīra-brata-parinateyam mechchi santōśadindaṃ
paṇḍityam chittadoḷu tāḷtīre Jina-charaṇaṃbhōjamam bhāvisuttam
koṇḍaḍaḷu dhātri tannaṃ sura-gati-vaḍeḍaḷu ḷḷeyim Māchikabbē ḥ
dānaman anūnamam kaḡ kēnārtthi yendu koṭṭu Jinanam manadoḷu
dhyānisutaṃ muḍipidaḷ inn ēn embudo Māchikabbey ond unnatiyam ḥ

intu tamma gurugaḷu Prabhāchandra-siddhānta-dēvaram ḥ Varḍhamāna-dēva-
ram ḥ Ravichandra-dēvaram ḥ samasta-bhavya-janaṅgaḷa sannidhiyoḷu sanyasanamam
kai-koṇḍ avara pēḷva samādhiyam kēḷutta muḍipidaḷu ḥ

paṇḍita-maraṇadin i-bhū-maṇḍaladoḷu Māchikabbeyantevol Ar kkai-
koṇḍ intu negaḷḍaḷ aḡigaḷa khaṇḍitamam ghōra-vīra-sanyaśanama ḥ

avara vaipśavatāram ent endade ḥ

ka ḥ

Jina-dharmama-nirmalaṃ bhavya-nidhānam guṇa-gaṇāśrayam Manu-
charitam

muni-charaṇa-kamaḷa-bhṛiṅgam jana-vinutaṃ Nāgavarīnma-daṇḍadhīśam ḥ

vri ḥ

anupama-Nāgavarīnana kulāṅgane peṃpina Chandikabbe saj-
jana-nute māni dāni guṇi mikka patibrate stladiṇde Mē-
dinisutegaṃ migilu poḡaḷaḷ An aḡiyem guṇad aṅkakārtiyam

Jina-pada-bhakteyam bhuvana-saṃstuteyam jagad-ōka-dāniyam ḥ

avargge su-putraṃ budha-jana-nivahakk ārtt iḷa kāmadhēnuv enuttam

bhuvana-janam poḡaḷaḷu mikk avan udayam-geydan uttamam Baladēvaṃ ḥ

vri ḥ

sakaḷa-kaḷāśrayam guṇa-gaṇābharaṇam prabhu paṇḍitāśrayam
su-kavi-jana-stutam Jina-padaḷja-bhṛiṅgan anūna-dāni lau-

kika-paramārttham emb eraḍuman nere ballan enutte daṇḍanā-
yaka-Baladēvanam pogaḷvud ambudhi-vēshṭita-bhūtri-bhūtaḷam ||
muni-nivahakke bhavya-nikarakke Jinēśvara-pūjegaḷge mikk
anupama-dāna-dharmmad odaviṅge nirantaram onde mārggaḍim
maneyol anākuḷam maḍuvey andada pāṅginoḷ unbud endad in
manuja-nidhānanam pogaḷvan ē-vogaḷvan Baladēv-amārttyana ||
sthiraṇē Mēru-girindradinde migilē gambhiraṇē bāppu sā-
garadind aggaḷam entu dāniye surōrvvijakke mēlu bhōgiyē
Surarājaṅg eṇey endu kirttipudu kay-konḍ aḷkaḷim santataṁ
dhareyol śrī-Baladēv-amārttyanan iḷā-lōkaika-vikhyātana ||

ka ||

Baladēva-daṇḍanāyakan
alaṅghya-bhuja-baḷa-parākramaṁ Manu-charitaṁ
jalanidhi-vēshṭita-dhātri-
taḷadolū saman āro mantri-chōḍāmaṇiyolū ||

śrīmat-Chārūkirtti-dēvara guḍḍa lēkhaka-Bōkimayya barada biruda-rūvāri-
mukha-tiḷaka Gaṅgāchāriya tamma Kāṁvāchāri kaṇḍarisida
(North face.)

svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarāvani-mahā-mahāri-saṁ-
hāra-karaṇa-kāraṇa prachanḍa-daṇḍanāyaka-mukha-darppaṇa | kathaka-māgadha-
punya-pāṭhaka-kavi-gaṇaki-vādi-vāgmi-janata-dāridra-santarppaṇa | Jina-samaya-
mahā-gagana-śobhākara-divākara | sakaḷa-muni-jana-nirantara-dāna-guṇāśraya-
Śrēyaṁsa | Sarasvatī-karṇāvatamṣa | gōtra-pavitra | parāṅganā-putra | bandhu-
jana-manō-raṇjana | durita-prabhāṇjana | krōdha-lōbhānrita-bhaya-māna-mada-vidū-
ra Gutta-Chārudatta-Jimūtavāhana-samāna-parōpakārōdāra | pāpa-vidūra | Jina-
dharma-nirṇaḷa | bhavya-jana-vatsaḷa | Jina-gandhōdaka-pavitrīkṛitōttamaṅga |
anupama-guṇa-gaṇōttuṅga | muni-charaṇa-sarasiruha-bhriṅga | paṇḍita-maṇḍaḷi-
puṇḍarika-vana-prasaṅga | Jina-dharma-kathā-kathana-pramōdanum | ābarābhaya-
bhaisajya-sāstra-dāna-vinōdanum appa śrīmat-Baladēva-daṇḍanāyakan ene negaḷda ||

ā-Baladēvaṅgaṁ mṛiga-
sābēkshaṇey anipa Bāchikabbegav akhiḷō-
rvvi-bandhu puṭṭidaṁ guṇi
lōbaran adaṭ-aleva Siṅgimayyan udāraṁ ||

vri ||

Jina-pati-bhaktan ishta-jana-vatsaḷan āśrita-kaḷpabhūruhaṁ
muni-charaṇāmbujāta-yuga-bhriṅgan udāran antūna-dāni ma-
ttina purusharḡge pōlisuvaḍ ār dōrey embinegaṁ negaḷdan t-
manuja-nidhānan endu pogaḷgum dhare peggaḍe-Siṅgimayyana ||
Jina-dharmamābara-tigmarōchi su-charitraṁ bhavya-vaiśōttamaṁ si-

Ins.

.....

shṭa-nidhānam mantri-chintāmaṇi budha-vinutaṁ gōtra-varṣāmbarār-
kkaṁ

vanitā-chitta-priyaṁ nirmīṇaṇ anupamaṁ atyuttamaṁ kṛe kṛppaṁ
vinayāmbhōrāsi vidyā-nidhi guṇa-nīlayaṁ dhātriyoḥ Śiṅgimayyaṁ ||

ka ||

Śrīyādēvi guṇāgrāṇi

ī-yugadoḷu dāna-dharmma-chintāmaṇi bhū-

dēviya Konti-dēviya

dorey anna Śiṅgimayyana vadhuva ||

svasty anavarata-parama-kalyāṇābhyudaya-sata-sahasra-phala-bhōga-bhāgini
dvitīya-Lakshmi-samāneyuṁ | sakala-kalāgamānūneyuṁ | vivékayka-Brihaspati-
yūṁ | muni-jana-vinēya-jana-vinīteyūṁ | patibratā-prabhāva-prasiddha-Stiteyūṁ |
samyakta-chūḍamaṇiyūṁ udvṛtta-savati-gandhavāraṇeyūṁ | āhārābhaya-bhai-
hajya-śāstra-dāna-vinōdeyūṁ appa śrīmad-Vishṇuvarddhana-Poysala-Dēvara piri-
arasi paṭṭa-mahādēvi Śāntala-dēviyar śrī-Belgola-tīrtthadoḥ Savatigandhavāraṇa-
Jinālayamaṁ māḍisiy idakke dēvatā-pūjegaṁ rishi-samudāyakk āhāra-dānakkam
jīrṇnōddhārakkam Kalkaṇi-nāḍa Moṭṭēnavileyumam Gaṅgasamudrada naḍu-
bayalal ayvattu-kolaga garḍḍeya tōṇṭamumam nālvattu-gadyāṇa ponnaṇ ikki
kaṭṭisi charuṅge Vilasanakaṭṭamumam śrīmad-Vishṇuvarddhana-Poysala-
Dēvaram bēḍikoṇḍu Saka-varsha sāyirada nālvatt-aydeneya Sōbhakrit-samvatsa-
rada Chaitra-suddha-pāḍiva Brihaspati-vāradandu tamma gurugaḷu śrī-Mūla-
saṅghada Dēsiyagaṇada Postakagachchhada śrīman-Mēghachandra-traividya-
dēvara śishyarappa Prabhāchandra-siddhānta-dēvargge pāda-prakshāṇanam māḍi
sarbba-badhā-parihāravāgi biṭṭa datti ||

vṛtta ||

priyadind int idan eyde kāva purushargg āyūṁ mahā-śrīyūṁ a-
kkey idam kāyade kāyva pāpige Kurukshētrōrbbiyoḷu Bāṇarā-
siyoḥ ekkōṭi-munīndraram kavileyam vēdāḍhyaram kondud ond
ayaśam sārgguṁ id endu sāridapuv ī-saiḷaksharam santataṁ ||

ślōka ||

sva-dattam para-dattam vā yō harēti vasundharā
shashtir-varsha-sahasraṇi viśṭhayaṁ jāyatē krimiḥ ||

144.

On a broken stone beside the same maṇṭapa.

namas siddhēbhyaḥ || śāsanam Jina-śāsana

(At the side).

..... bha-chandra

145 (36).

On the way to Iruvebrahmadēva temple outside the enclosure.

śrī-Eṟeyagav ekavattāda lo

146.

At the same place, below No. 145.

Nēmaṇṇa pāda ||

147.

At the same place, to the north of No. 146.

śrī-Sivaggayya

148.

At the same place, to the north of No. 147.

śrī-Kaḷayyan

149 (37).

At the same place.

śrīmatu-Garuḍa-Kēsirāja sthiraṇ jiyātu

150.

On the right jamb of the doorway of the same temple

(The upper portion is broken.)

n eseval kunda gubu . . tṭisi paṭṭamaṇ guḷiya . . sigey iḷe sale Gaṅga-rāja
. . . . nēmade mantri Narasiṅga . . taṅg aḷiyam viśēshadīṇ ||

Eṟegaṅga-mahāmātyaṇ

. . redam nata-Gaṅga-mahige saphaḷa-mateyiṇ

Guḷipāḷan ātan aḷiya[ṇ]

nere negaḷda[ṇ] Nāgavarman avanitaḷado ||

ātana putran abdhi-vṛita-dhātṛiyoḷ itane Rāma-dēva . . n

itane Vatsarājan iḷeg itane tāṇ Bhagadattan āgi vi-

khyāta-yasaṇ taguḷda ku . . maṇ toredun nere nōntum entu

(The rest is broken.)

151.

On the left jamb of the doorway of the same temple.

. ppiḍiduḷu . . mārado . . rādhadi tṭaga chō .

la āke jegadi vimā . . nādisida . .

152.

On rock in front of the same temple.

Chaga-bhakshana-chakravartti Goggiya sāvan aty a . . ra

153.

At the same place.

(Nāgari characters).

Chandrakirtti

154.

At the same place, below No. 153.

śrīmatu-Rāchamalla-Dēvara jaṅgina sēnabōva Subakarayya bandisida

155 (70).

On a broken stone near the same temple.

. dā . . nvayada Hana ya baliya śrī-Guṇachandra-siddhānta-dē-
var agra-śishyaru śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Dāvaṇḍi-
traividya-dēvaruṃ Bhānukīrtti-siddhānta-dēvaruṃ śrī-Adhyātmi-Bāḷachandra-dē-
varu ||

paramāgama-vāridhi

. . . . nāp rāddhānta-chakri Nayakīrtti-yamī-

svara-sishyan a la-chit-

parīṇatan Adhyātmi-Bā ndra-muntudraṇ ||

Bāḷacham

156.

On a pillar to the south-west, outside Kañchina-dōṇe.

. muḍipidar avara guḍḍi Sāyibbe nisidaḷ Pollabbe-
kantiyargge ge ||

157.

On rock to the north of the same dōṇe.

śrīmatu-Gaṇḍavi-siddhānta-dēvara guḍḍam Śrīdhara-vōja

158 (69).

On a broken stone which had been near the entrance to the same done.*

(First face).

..... vyāvṛitta-vichchittayē
 .. kra . . . Kali-kalmashaty anudinam śrī-Bālachandram munim
 paśyāma śruta-ratna-rōhana-dharam dhanyāa tu nānyē vayam ||
 prachura-kalanvitar akūṭilar
 a-chañchalar sudda-paksha-vṛittar ddōshā-
 pachaya-prakāśar ene Bā-
 lachandra-dēva-prabhāvam ēn achchariyē ||
 śrī-Bālachandra

(Second face).

..... bhadram appa triḷō . . .
 vara-vihita-pūrttam nitya-kīrtti . . chitya
 samuchita-charitō ya
 ra-dhṛita . . dhu-vinō yitvāham
 bhuja-bimba-chita-mapi . . . kara tvam chirād
 imu
 sanna
 gatibhis sa kshatriya-ruddha-śrī-kavi nadha śrī-
 vaham

(Third face.)

..... Rānō babhā
 chitra-tanūbhṛitām a yatē tarā . . ||
 sakala vandya-pādāravindam
 sa ma-mūrttim sarvva-satvā
 .. baka-durita-rāsim bhavya-da
 nu vijita-Makarakētu rtti-vratindram ||
 bhānō suvika chakrā rō tat-pad-bhava

159 (68).

At the same done, on a pillar leaning against the eastern wall.

(North face.)

śrīmat-parama-gambhira-syādvadāmōgha-lāñchhanam
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam |

* This stone is not now forthcoming.

svasti samasta-guṇa-sampannar appa śrīmat-Tribhuvanamallā chalad-aṅka-
rāva Hoysaḷa-seṭṭiyaru Ayyāvaḷeya yuṇḍigeḷa Dammi-seṭṭiya magam Malli-seṭṭige
Chaladaṅkarāva-Hoysaḷa-seṭṭiy endu pesaru-kottar intu Saka-varṣa 1059 Saumya-
sarpvatsarada Maḡha-māsada śukla-pakṣhada saṅkramaṇadandu tann avasānaman
aṇḍu tanna bandhugaḷam biḍisi sama-chittadoḷu muḍipi svarggasthan adaṇ ||

(West face.)

ātana sati entappaḷ endade || Turavannarasaga Suggavega su-putri svasti śrī-
Jina-gandhōdaka-pavitrikritōttamaṅgeyuruṇ aḡarābhaya-bhaisajya-śāstra-dāna-
vinōḍeyar appa Chaṭṭikabbe tanna puruṣa Chaladaṅkarāva-Hoysaḷa-seṭṭigaṇ
vanagaṇ tanna maga Būchanāṅga parōksha-vineyamāgi māḍisida nisidhige ||

160.

On a broken pillar built into the northern wall of the same done.

śrīmat-parama-gambhīra-syādvadāmodha-lāṅchhanam |
jīyāt traṭṭōkya-nāthasya śāsanam Jina-śāsanam ||
jagat-tritaya-nāthāya namō janma-pramāthine
naya-praṇāṇa-vāg-rasmi-dhvasta-dhvāntāya Śāntayē ||
parama-śrī-Jina-dharma-nirumaja-yaśam bhavyābjini-bhāskaram |
guru-pādāmbuja-vṛttan udgha-charitam viprō . . maṇ Mēru-bhū-
dhara-dhairyyam guṇa-ratna-vārdhī-viḷasat-samyaktva-ratnākaram
paramōtsahade rā mb iḷa-bhagadoḷu ||
ā-pu māṇa-guṇagaḷe

161.

At the same done, around the middle portion of a pillar standing on the rock.

śrī-Dhanakīrtti-dēvara mānastambhade kambha

162.

At the same place.

mānabha Ānanda-sarpvachohhadalli kaṭṭisida doneyu

163.

At the bottom of the same pillar.

tamm ayyaṅge parōksha-vinaya-nisidhi Śrīdharaṅge parōksha-vinaya
tamm avege parōksha-vinaya-nisidi

164.

*At the same dose, on broken stones lying beside the northern wall.
(First stone).*

..... dali ka go ggaḷaṇ Gaṅga . .
nisidigeṇa nīṇisidan ||

(Second stone).

..... dda gamade galiya sagi

165 (74).

*On rock to the north of the same dose and to the south of the outer
wall of Chikka-betta.*

svasti śrī Parābhava-saṃvatsarada Mārggasira-bahula aṣṭami Sukra-vāra
dandu Malayāla-Adhyādi-nāyaka hiriya-bettaḍi chikka-bettaḍak echa ||

166 (71).

*On rock in Bhadrabāhu cave.**

(Nāgari characters).

śrī-Bhadrabāhu-svāmiya pādamaṇ Jinachandra praṇamatāṃ |

167 (72).

On rock near the same cave

Śalivāhana-śakābdaḥ 1731 neya Sukla-nāma-saṃ [va] tsarada Bhādrapada-ba 4
Budha-vāradalli || Kundakundānya Deśigaṇada śrī-Chāru || śiṣhyarāda Ajitakīrtti-
dēvaru avara śiṣhyaru Śāntakīrtti-dēvara śiṣhyarāda Ajitakīrtti-dēvaru māśāpavāsa-
vaṇi saṃpūrṇa-māḍi t-gaviyalli dēva-gatar ādaru

168.

On rock to the south-east of the same cave.

śrīmatu-Lakṣmīśēna-bhaṭṭāraka-dēvara śiṣhyaru Mallisēna-dēvara nisidhi

169.

On the summit of Chikka-betta, below the foot-print.

śrī-Bhadrabāhubhali-svāmiya pāda

170 (73).

Inscription near the foot-prints, when ascending Chikka-betta.

svasti śrī Īśvara-saṃvatsarada Malayāla Kodayu-Saṅkaranu ill irḍdu echa-
gaddeya haḍuvaṇa huṇiseya mūru-guṇḍige

* This inscription is not now forthcoming.

171.

At the same place, below No. 170.

(Tamil characters.)

Kōdai-Sāṅkaranu Malaya-sāragal iṅgu niṅṅuṁ kaḷanikku mēṅku niṅṅa puḷikku
niṅṅai

172.

On rock to the north-west of tōrana-gamba, near the Jina figures.

Sāna dēvaru

173.

On Udmundarāya rock, below the images.

śrī-Kanakanandi-dēvaru Pasi-dēvaru Mali-dēvaru

174.

On rock to the left of the flight of steps leading to Chikka-betta.

śrī-Nakhara-Jinālayada kere

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ ನಮಃ

Nº 175.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ ನಮಃ

Nº 176.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ ನಮಃ

Nº 177.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ ನಮಃ

Nº 179.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ ನಮಃ

Nº 180.

THE BIGGER HILL OR DODDABETTA.

175 (76).

At the feet of Gômatêśvara, on the right.

śrī-Châmunḍa-Rājan māḍisidam

176 (76).

Below the above.

(In Grantha and Vaṭṭeluttu.)

śrī-Châmunḍa-Rājan seyvvittan

177 (76).

Below the above.

śrī-Gaṅga-Rāja suttālayavan māḍisidam

178 (80).

On the same side, on the ant-hill.

śrīman-mahā-maṇḍalêśvara pratāpa-Hoysaḷa-Nārasimha-Dēvara kaiyalu mahā-pradhāna hiriya-bhaṇḍāri Huḷḷamayya Gommata-dēvara Pāriśva-dēvara chatur-vimśati-tīrtthakara aṣṭa-vidhārchchanegam rishiyar āhāra-dānakkam Savaṇēram biḍisi koṭṭa datti ||

179 (75).

At the same place, to the left of the feet.

(In Nāgari characters.)

śrī-Châmunḍa-Rājēṁ karaviyalēṁ

180 (75).

Below the above.

(In Nāgari characters.)

śrī-Gaṅga-Rājē suttalē karaviyalē

181.

At the same place, near the left foot, below No. 180.

śrī-Biṭi-Dēvana putra pratāpa-Nārasimha-Dēvana kayyalu mahā-pradhāna hiriya-bhaṇḍāri Huḷḷamayya Gômatā-dēvara pā var avarū dāna-kkam Savaṇēram biḍisi koṭṭar

Ins.

182 (78).

On the same side, on the ant-hill.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa śrī-Basavi-seṭṭiyaru suttālayada bhittiya māḍisi chavvīsa-tīrtthakaraṃ māḍisidaru mattaṃ śrī-Basavi-seṭṭiyara su-putraru Nambidēva-seṭṭi Bōki-seṭṭi Jinni-seṭṭi Bāhubali-seṭṭi tamm ayya māḍisida tīrtthakara mundaṇa jāḷandaravaṃ māḍisidaru ||

183 (79).

At the same place, below No. 182.

śrī-Lalita-sarōvara

184 (77).

At the same place, on the padma-piṭha.

svasti samasta-daitya-divijādhīpa-kinnara-pannagānāmanamastaka-ratna-nirggata-gabhastī-śatāvṛita-pāda
prāsta-samasta-mastaka-tamālī-pāṭalaṃ Jina-dharmma-śāsanāṃ
vistaram āge nilke dhare-vārudhī-sūryya-śāśāṅkar uḷḷinaṃ ||

185 (104).

On the pedestal of Kūshmaṇḍini in the first shrine of the enclosure to the right of Gōmatēśvara.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śiṣhyaru śrī-Bāḷachandra-dēvara guḍḍa Kēti-seṭṭiya maga Bammi-seṭṭi māḍisida yaksha-dēvate ||

186 (81).

In the same enclosure, on a stone leaning against the wall.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanāṃ |

jīyāt trailōkyā-nāthasya śāsanāṃ Jina-śāsanāṃ ||

svasti samasta-bhuvanaśrayaṃ śrī-prithvī-vallabha-mahā-rājādhirāja paramēśvaraṃ Dvārāvati-pura-varādhīśvaraṃ Yādava-kulāmbara-dyumani sarvvajña-chūḍāmani Magara-rājya-nirmūḷanāṃ Chōla-rājya-pratishṭhāchāryyaṃ śrīmat-pratāpa-chakravartti Hoysala-śrī-vīra-Nārasiṃha-Dēv-arasarū prithvī-rājyaṃ-geyyut-tiralu tat-pāda-padmōpajīviyūṃ śrīman-Nayakīrtti-siddhānta-chakravarttigāḷa śiṣhyaru śrīmad-Adhyātma-Bāḷachandra-dēvara guḍḍaṃ svasti samasta-guṇa-sainpannanūṃ Jina-gandhōḍaka-pavitrikṛitōttamāṅganūṃ sad-dharmma-kathā-prasaṅganūṃ chatur-vīdha-dāna-vinōdanum appa Paduma-seṭṭiya maga Gommaṭa-seṭṭi Khara-saṃvatsarāda Pushya-sūddha uttarāyana-saṅkrānti pāḍi-diva Briha-vāradanda śrī-Gommaṭa-dēvara chavvīsa-tīrtthakara asṭa-vidhārchchanage akshaya-bhaṇḍāra-vāgi koṭṭa gadyāna 12 ||

187.

In the same enclosure, on the pedestal of Vṛishabha.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachohha Koṇḍakundānvaya Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Basavi-seṭṭi māḍisidaṃ ||

188.

In the same enclosure, on the pedestal of Vāsupūjya.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachohha Koṇḍakundānvaya Nayakīrtti-siddhāntachakrava-rttigāḷa guḍḍa Basavi-seṭṭi māḍisidaṃ ||

189.

In the same enclosure behind Gōmaṭṭēvara, on the pedestal of Sambhava.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachohha Koṇḍakundānvayada śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-[da]ṇḍanā[ya]kaṃ māḍisidaṃ ||

190.

In the same enclosure, on the pedestal of the image to the right of Kunthu.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachohha Koṇḍakundānvayada śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-daṇḍanāyakaṃ māḍisidaṃ ||

191.

In the same enclosure, inscription in ink on the beam in front of Pushpadanta.

Durimukhi-saṃvatsarada Pushya-māsada śuddha-Bidige Maṅḡla-vāra Kopa-ṇapurada ya-seṭṭi Gummaṭṭa-seṭṭi danada v-ādaru . . .

192.

In the same enclosure, inscription in ink on the beam in front of Śrēyāṃsa.

(Nāgari characters.)

śrī Saṃvat 1546 varsha Jēshṭha-sudi 3 Ravi-vāsari Gōmaṭṭasvāmīkī jātrā ktyō Gōmaṭṭa-bahupālā Prajausavālā Kadika-baṇṇa bramachārī pura-sthānē purī brātru-putra-sama

193.

In the same enclosure, on the pedestal of Abhinandana.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara guḍḍa Aṅki-seṭṭi Abhinandana-dēvaraṃ māḍisidaṃ

194.

In the same enclosure, on the pedestal of Śānti.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvayada śrī-Naya-
kīrtti-siddhānta-chakravarttigala guḍḍa Kammatada Rāmi-seṭṭi māḍisida

195.

In the same enclosure, to the left of Gōmatēkvara, on the pedestal of Ajita.

śrī-Nayakīrtti-siddhānta-chakravarttigala śishyaru śrī-Bālachandra-dēvara
guḍḍa suṅkada Bhānudēva-heggaḍe māḍisida Ajita-bhaṭṭarakaru

196.

In the same enclosure, on the pedestal of Sumati.

śrī-Nayakīrtti-siddhānta-chakravarttigala guḍḍa Bidiyama-seṭṭi māḍisida
Sumati-bhaṭṭarakaru ||

197.

In the same enclosure, on the pedestal of Vardhamāna.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-
siddhānta-chakravarttigala guḍḍa Basavi-seṭṭi chaturvimpāsi-tīrtthakarara māḍi-
sidan ||

198.

In the same enclosure, on the pedestal of Malli.

śrī-Nayakīrtti-siddhānta-chakravarttigala śishyaru śrī-Bālachandra-dēvara
guḍḍa Kaḷaleya Mahadēva-seṭṭi Malli-bhaṭṭarakaran māḍisida

199.

*In the same enclosure, on a pillar considered as the foot-stool of the Gaṇadharas.
(East face.)*

Śaka-varsha 1202 neya Pramādhī-saṃvatsarada Kārtika-suddha 10 Sōma-
vāradandu śrīmanu-mahā-pasāyata Tirumappa . . . dhikāri Sambhu-dēvaṇṇa-
navara . . . lu Mallanṇanavaru śrī-Gommaṭa . . . māṅgala-mahā śrī śrī

200.

On the same pillar, south face.

Sarvadhāri-saṃvacharada Chaitra-suddha-Pāḍya Brihavāradandu śrī-Gomaṭa-
dēvara nityābhishēkakke Biṭeyanahāliya Menasina-Sōyi-seṭṭiya maga Mādi-seṭṭi
koṭṭa . . dyāpam 1 paṇa 2 hālu māna !

201.

In the last shrine of the same enclosure, on the Chandraprabha image.

(Nāgari characters.)

Saṃvat 1635 . . Pimaticha-sa¹ Pha-sudiya Sēnavtramataji śrī-Jagatakarataji
paḍa Bhaṭṭōdarāji prarasaṭṭivadava . . . u . . maghōpade śrī-Rāyasōraghaji

202.

In the same shrine, on the smaller image.

(Nāgari characters.)

Saṃvata 1548 Parābhava-saṃ Jē-sudda 3 Mūlasaṅgha agushaje śrī-Jagad ta
. . . . jñākapada . . . laṃ tadamat . . medārājad satarāb

203

*In the upper storey of the same enclosure, inscription in ink on a beam of the
last ankana near the left hand of Gōmaṭēśvara.*

(Nāgari characters.)

Saṃvat 1548 varushē Chaitra-vadi 14 da ne bhaṭṭāraka śrī-Ābhayachandrakasya
śishya Brahma-dharmma-ruchi Brahmagunasaṅgara-paṃ || ki kA yātrā saphala

204.

On a stone in the open yard in front of Gōmaṭēśvara.

Gērasopeya Apa-nāyakara maga Liṅgaṇṇanu sāsṭāṅgav eragidanu

205.

At the same place.

(Nāgari characters.)

amāchi rakama ṭhaū tumachi [ra]kama ghaū
(amāchi rakama ṭhēū tumachi [ra]kama ghēū)

206.

At the same place.

(Mahājani characters.)

śrī ||
śrī-Gaṇeśāya nama Śāo Harakha-chanda-dasaji Śavata 1800 Migasara-vidi
13 garāū
(śrī-Gaṇeśāya namaḥ Śāo Harakha-chanda-dasaji Saṃvat 1800 Magasara-
vadi 13 guraū)

207.

At the same place.

(Mahājani characters.)

Śrī || Śrī-Gaṇeśāya namaḥ Śāo Kapūra-chanda Mōti-chanda Śatīdī-rā Sāvata 1800

Magasara-vadī 13 Garāu

(Śrī-Gaṇeśāya namaḥ Śāo Kapūra-chanda Mōti-chanda Śatīdī-rā Samvat
1800 Magasara-vadī 13 Gurau)

208.

On the step leading to the Ashtadikpālaka-maṇṭapa from the same yard.

(Mahājani characters.)

Savata 1842 Maha-sada 5 Ata-dasa Agara-vala Dala-vala Panapathaya va
Sata Bhagavana-dasa jatataka aya

(Samvat 1842 Māha-sudī 5 Ata-dāsa Agara-vālā Dīlī-vālā Panapathiyā vō
Sēṭha Bhagavāna-dāsa jātarakō āyē)

209.

In the passage leading out from the same yard.

(Mahājani characters.)

Samata 1800 Pōsa-bada 14 Maṅga rāya Bālakisanaji tēsuvakō Shaṇḍēla-
vāla Budha-lāla Gaṅga-rāmaja karaṇō bhōga

(Samvat 1800 Pōsa-bada 14 Maṅga [la-vāra Santōsha] -rāya Bālakisanaji
tēsuvakō Shaṇḍēla-vāla Budha-lāla Gaṅga-rāmaji karaṇō bhōga)

210.

At the same place.

(Mahājani characters.)

Savata 1800 mata Asaḍa-sada 10 Sanachara-vara Satasha-rayaja Bala-kasa-
naja Aja-dataja Chana-rya va Dana-dayala a baṭa Aja-dataja ika jatara
Isathana Paṭhaka Agara-vala Saravaga Panapatha-ka Gayala-gata a-
yatha

(Samvat 1800 miti Āshāḍha-suda 10 Śanichara-vāra Santōsha-rāyaji Bala-
kisanaji Aji-dataji Chaina-rāya va Dīna-dayālā ai bēṭā Aji-dataji ēka jātarā
Isthāna Pēṭhaka Agara-vālā Sarāvagi Panipatha-ka Gōyala-gōtī āyēṭhē)

211.

At the same place.

(Mahājani characters.)

Savata 1800 Pasa-vada 6 Magala-vara Vanavara-lala Dana-dayalaka baṭa
(Samvat 1800 Pōsa-vada 6 Maṅgala-vāra Vanavāri-lāla Dīna-dayālākā bēṭā)

212.

*At the same place.**(Mahājani characters.)*

Savata 1812 Basasha-sada 11 vara Magala Bala-rama Rama-kasanaka baṭa
 A[garava]la Sara[vaga Ka]sa-rya Ga[kala]gaḍhaya [samvat 1800]
 Vasasha i ra

(Samvat 1812 Vaisākha-suda 11 vara Maṅgala Bālū-rāma Rāma-kisanaka
 bēṭa Agaravālā Sarāvagi Kēsō-rāya Gōkala-ghaḍhiyā Vaisākha-
)

213.

*At the same place.**(Mahājani characters.)*

Savata 1843 mata Maha-vada 3 Lasha[ma]ṇa-rayaka baṭa Taira-mala
 Narāṭhana-vala Natamala Gana-rama Dhana paī
 . . daja parapa naraka Sahanavala

(Samvat 1843 miti Māha-vadi 3 Lashamaṇa-rāyaka bēṭa Tirā-mala Nara-
 ṭhanavālā Nata-mala Gaint-rāma Dhana daji Sa-
 hanavālā)

214.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-vada 8 vara Sana Saṭha Raja-raṇa Rama-kara-
 sana Magata-rayaka baṭa Gayala-gata . . ra Sara-pala Sabha-natha
 baṭa nayaka baṭa

(Samvat 1812 miti Vaisākha-vadi 8 vara Śani Sēṭha Rājā-rāma Rāma-
 karasana Maṅgata-rāyaka bēṭa Gōyala-gōti . . ra . . Sirai-pāla Śambhu-
 nātha bēṭa naya kā bēṭa)

215.

*At the same place.**(Mahājani characters.)*

. sada Magala-vara Naya Narayanaja Vahaḍa
 rathatha i jahataya raṇa Dana-mala Ka-
 sada bamadaya kasada Jainada-rayaja vana . .
 ga . . ralama

(. suda Maṅgala-vāra Naya Narāyanaji Vahaḍa
 rathatha i jahataya rāma Dāna-mala
 Kēsō-dā bamadaya kasada Jainanda-rāyaji)

216.

*At the same place.**(Mahājani characters.)*

Kasava-rāyakā bēṭā Savata 1812 Vasasha sada 11 vara Magala-vara Samara-malaka baṭa Maja-rama Gaganaya Maḍana-gaḍa Panapathaya Agara-vala

(Kasava-rāyakā bēṭā Samvat 1812 Vaiśākha-sudi 11 vara Maṅgala-vara Samira-malaka bēṭā Mōji-rāma Gaṅgāniyā Māḍana-gaḍha Pāntpathiyā Agara-vāḷā)

217.

*At the same place.**(Mahājani characters.)*

Samvata 1800 Jāṭa-sada 3 karabadhaka-Saṭa imānapana thanaya yamaḍha
 ra ra .. lasaraya .. rayaja Isa-ramaja Lasanaya
 Halasa-ṛaya Balaka-dasa Saravaga Agara-vala Panapatha Garaga-gata
 Banaya Sananaya

(Samvat 1800 Jēṭha-sudi 3 karabadhaka-Sēṭha imānapana thanaya
 yamaḍha ra ra .. lasurāya .. rāyaji Isa-
 rāmaji Lasāniyā Hulāsa-rāya Balaka-dasa Sarāvagi Agaravāla Pānt-
 patha Garaga-gōti Baniyā Sanāniyā)

218.

*At the same place.**(Mahājani characters.)*

Uda-saga Vagavala ratata rajapa pa vala

(Udai-simha Vagaḍa vāḷā vāḷā)

219.

*At the same place.**(Mahājani characters.)*

Savata 1812 Vasasha-sada 8 Navala-ṛaya Sakara-dasaka baṭa ayatha.

(Samvat 1812 Vaiśākha-sudi 8 Navala-rāya Saṅkara-dasakā bēṭā āyāṭhā)

220.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-sada 8 Sanacharaka dana Satasha-rayah Magana-ranaka baṭa Jāikaranaka pata Saravaga

(Samvat 1812 miti Vaiśākha-suda 8 Sanicharakē dina Santōsha-rāya Maganirāmakā bēṭā Jai-karanaka pōṭā Sarāvagi)

221.

Around the central ceiling of the Ashtadikpālaka-maṇṭapa.

(North.) aras-Ādityaṅgav Āchāmbikegav olavinim puṭṭidar pPampa-rājam
Haridēvaṃ mantri-yūthāgrāṇi guṇi Bala (East.) dēvaṇṇan end int ivar minū-
varum urvvi-khyāta-Karṇāṭika-kuḷa-tīlakaṃ mMāchi-rājaṅge māvan-
dir arāty-nehchaṇḍa-śaktar (South.) jJina-pati-pada-bhaktar mmaḥadhāra-
yuktar ||

sakaḷa-sachiva-nāthah sādhitārāti-yūthah |
parihṛita-para-dārō (West) Bhārati-kaṇṭha-hārah |
vidita-vīsada-kīrttir vviśrutōdara-mūrttis
sa jayatu Baladēvaḥ śrī-Jinēndrāṅghri-sēvaḥ ||

222.

On the first pillar to the right of the same maṇṭapa. (South face.)

Kāḷayukta-saṃvatsarada Māgha-ba 12 lū Gunmi-seṭṭi maga seṭṭi
darśanav ādanu || Kāḷayukta-saṃvatsarada Māgha-ba 12 . . Puṭṭaṇṇa maga Chika-
ṇṇanu darśanav ādanu ||

223 (98).

On the south-west pillar of the same maṇṭapa.

(East face).

śrī 1 svasti śrī vijayābhyudaya-Śālivāhana-Śakha-varuṣa 1748 ne sanda vart-
tamānakke saluva Vyaya-nāma-saṃvatsarada Phālguna-ba 5 Bhānu-vāradallu Kā-
syapa-gōtrē Ahaniya-sūtrē Vṛishabha-pravarē Prathamānuyōga-śākhāyaṃ śrī-Chā-
vunḍa-Rāja-vaiṣṇasthar āda Bīlikere-Anantarājai-arasinavara praputra Tōṭad-Dēva-
rājai-arasinavara putra Satyamaṅgalada Chaluvai-arasinavara putra śrīman-Mahi-
sūra-pura-varādhiśa-śrī-Kṛishṇa-Rāja-vaḍēyaravara samukhadalli bhārigaṭu kaṇ-
dāchāra savāra-kachēri (North face) yilakhe bhakshi Dēvarājai-arasinavaru śrī-
Gōmaṭēśvara-svāmiyavara mastakābhishēka-pūjōtsavad divasa svarggasthar ād-
akke śrī-maṭhadinda varshamprati-varshadallu śrī-Gōmaṭēśvara-svāmiyavarige
pāda-pūjē muntāda sēvārttha naḍeyuva hage yivara putrar āda Puṭṭa-Dēvarājai-
arasinavaru 100 varaha hākiruva puduvaṭṭina sēvege bhadrām bhūyād varddhatām
Jina-śāsanam || śrī ||

224.

On another pillar, at the same place.

(West face).

śrīmat-parama-gambhira-syādvādamōgha-lāṅghhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam |

Ins.

Sakha-varsha sāviraḍa 1459 taneya Viḷambi-saṃvatsaraḍa Māgha-suddha 5 yalu Gērasoppeya Chavūḍi-saṭṭiru Agani-Bommaṃyana maga Kambhayyanu tanna kshētra aḍahag iralāgi Chavūḍi-saṭṭiru aḍanu biḍisi koṭṭudakke vondu-taṇḍakke āhāra-dāna Tyāgada Bramhana mundaṇa hūvina tōṭa vondu paḍi akki akshate-puṇṇa ishtānu āchandrārkkā-sthāyiyāgināvu naḍasi bahenu maṅgala-ma śrī śrī śrī

225 (100).

On the south face of the same pillar.

tat-saṃvatsaradalu Gērasoppeya Chavūḍi-saṭṭirige Doḍadēvappagaḷa maga Chikanānu koṭṭa dharma-sādhana namage anumatya baralāgi nṭvu navage pariharisi koṭṭudakke 1 taṇḍakke āhāra-dānavanu ā-chandrārkkā-sthāyiyāgi naḍasi bahevu maṅgaḷa-mahā śrī śrī śrī śrī śrī

226 (101).

Below the above.

tat-saṃvatsaradalu Gērasoppeya Chavūḍi-saṭṭirige kavigaḷa maga Bommanānu koṭa dharma-sādhana nainadhi anupatya baralāgi nṭvu navage pariharisi koṭṭudakke varsha 1 kke āṅa-tiṅgaḷu paryyanta 1 taṇḍakke āhāra-dānavanu ā-chandrārkkā-sthāyiyāgi naḍasi bahevu maṅgaḷa-mahā śrī śrī śrī śrī

227 (102).

On the east face of the same pillar.

i modal'a tat-saṃvatsaradalu Gērasoppeya Chavūḍi-saṭṭirige hūvina Chenayyanu koṭa dharma-sādhanada sambandha nanna kshētravu aḍa hākiralāgi nṭvu ā-kshētravanu biḍisi ko

228 (103).

At the same place, on the east face of the third pillar.

Sakha-varusha 1492 ḍaneya Śukla-saṃvatsaraḍa Vaiśakh -ba 10 lū maṇḍaḷē-svara Kulōttuṅga-Chaṅgaḷva-Mahadēva-mahipālana pradhāna-sirōmaṇi Kēśava-nātha-vaṇa-putra kula-pavitraṇi Jina-dharma-sahāya-pratipālakar aha Bomyaṇa-mantri-sahōdarar aha samyaktva-chūḍāmaṇi Chenna-Bommarasana Nāṇjārāya-paṭṭanada śrāvaka-bhavya-janaṅgaḷa gōshṭi-sahāya śrī-Guṇmaṭa-svāmiya baḷḷiva-ḍava jitrnōddharava māḍisidaru śrī

229.

At the same place, on the west face of the second pillar in the second row.

. ka-saṃvatsara Śrāvāṇa-āu 5

 si pāla ā-grāmadalli nakiya-

nā . . ya . . grāmakke salu dalu kaṭṭu . . .
 dārambha-nirārambha-sakala-suvarṇnāḍāya-sakala-davasāḍāya ā garu ā-
 grāma ga 11 . . varabhaḷaṇu

230.

On the south face of the same pillar.

Kru phāla . . .
 anubha . . . ko ya simege Bekkada . .
 kaṇḍu ya vūḷi . . . ā-grāmakke . . . vanu nivē tēttukonḍu
 ā-grāmādalina namagē saluva pattigeyanu putra-pārampare ā-chandrārka-sthā-
 yiyāgi anubhavisikonḍu baruvadu yi kraya-sādhana yi-maryyādi
 kraya-sādhana ryyā
 . . Nāga-gavudana da sthānika
 sākshigalu na haliya
 1 Balamalle-dēvaru Najje-gavuda hindala da Kot-
 tana-gavuda Basaṭṭara-gavuda haliya timrttavana muiy maryyā

231.

On the south face of the first pillar to the left of the same maṇḍapa.

Paṇḍita-dēvaru māḍittu māhābhishēkadolage hālu-mosaroge 2 pūjarige 1 bhāgi
 ke'asigalige kalukuṭṭigarige bhāgi 2 bhaṇḍikāraṅge 1 tappidavara kai sasti charu
 hariyāna 1

232.

On the south face of the 2nd pillar, at the same place.

śrīmatu-Vyaya-samvatsarada Māga-suddha 13 neya Trayōdaṣiyalu Kariya-
 Kantana-seṭṭiyara makkaḷu Kariya-Birumana-seṭṭiyara tamma Kariya-Gummaṭa-
 saṭṭiyaru biḍitiyinda saṅgava kuḍikonḍu Beḷuguladalu Gummaṭa-nāthana pādada
 munde Ratnatrayada nōmpiya ndyāpaneya māḍi saṅgha-pūjeya māḍi kṛtti-punya-
 vanu upārjisikonḍaru śrī

233.

On the east face of the same pillar.

śrīmatu-Kariya-Bommapage Gummaṭa-nāthanē gati kaṇ

234 (85).

On a stone to the left of the doorway of the Gōmaṭēkarava temple.

śrī-Gommaṭa-Jinanam nara-
 nāgāmara-Ditija-khachara-pati-pūjitanam 1
 yōgāgni-hata-Smaranam

yōgi-dhyēyanan amēyanan stutiyaiveṇ ॥
 kramadim mey voparā āraḍa kramade mātaṇ biṭṭu tann iṭṭa cha-
 kram aduṇ niḥprabham āge siggan olaḥonḍ ātmāgrajaṅg olpu gey-
 du mahi-rājjayan ittu pōgi tapadim karimāri-vidhvaiṇsiy ā-
 da mahātman Puru-sūnu-Bāhubalivol matt āro mānōnnatar ॥
 dhrita-jaya-bāhu-Bāhubali-kēvaḷi-rūpa-saṇāna-pañcha-viṇ-
 śati-samupēta-pañcha-śata-chāpa-samumati-yuktam appa tat-
 pratikṛitiyaṇ manō-mudade māḍisidaṇ Bharataṇ jitakhiḷa-
 kshitiṇpati-chakri Paudanapurāntikadoḷ Purudēva-nandanam ॥
 chira-kālaṇ sale taj-Jināntika-dharitri-dēśadoḷ lōka-bhi-
 karanaṇ kukkuṭasarppa-saṅkulaṇ asaṅkhyam puṭṭe dal Kukkuṭe-
 śvara-nāman tad-aghārig ādudu baḷikkam prakṛitargg āyt agō-
 charaṇ ant ā-mahi mantra-tantra-niyatar kkaṇbar ggaḍ innum palar ॥
 kēḷalk appudu dēva-duṇḍubhi-ravaṇ mat ēno divyarchchana-
 jālaṇ kkaṇalum appud ā-Jinana pādōdyan-nakha-prasphural-
 lila-darppanamaṇ nirikshisidavar kkaṇbar unijātṭa-ja-
 nmālaṇb-ākṛitiyaṇ mahātisayam ā-dēvaṅg iḷa-viśrutaṇ ॥
 janadim taj-Jina-viśrutātisayamaṇ tāṇ kēḷdu nōḷp alṭi chē-
 taneyol puṭṭire pōgal udyamise dūraṇ durggamaṇ tat-purā-
 vaniy end āryya-janaṇ prabōdhisidoḷ ant ādandu tad-dēva-kal-
 paneyiṇ māḍipen endu māḍisidan int i-dēvanaṇ Gōmaṭaṇ ॥
 śrutamam darśana-suddhiyaṇ vibhavamam sad-vṛittamam dānamam
 dhṛitiyaṇ tannoḷe sanda Gāṅga-kula-chandraṇ Rāchamallaṇ jagan-
 nutan ā-bhūmipan advitṭya-vibhavaṇ Chānuṇḍa-Rāyaṇ Manu-
 pratimaṇ Gōmmaṭaṇ alte māḍisidan int i-dēvanaṇ yatnadim ॥
 ati-tuṅgākṛitiy ādoḷ āgaḍ adaḷol saundaryyam aunnatyamam
 nuta-saundaryyamam āge matt atisayam tān āgaḍ aunnatyamam
 nuta-saundaryyamam ūrjijātisayamam tannalli nind irdduv ēṇ
 kshiti-sampūjyamo Gōmmaṭeśvara-Jina-śrī-rūpaṇ ātūṇpāraṇ ॥
 pratividhaṇ bareyal Mayam nereye nōḷal Nākalōkadhīpaṇ
 stuti-geyyal Phaṇināyakaṇ nereyan end and anyar ār ārppur iṇ
 pratividhaṇ bareyal samantu tave nōḷal baṇṇisal nissamā-
 kṛitiyaṇ dakshiṇa-Kukkuṭeśa-tanuvam sāsacharyya-saundaryyamam ॥
 māgedum pāraḍu mēle pakshi-nivahaṇ kaksha-dvayōddēśadoḷ
 mīruguttum poraṇmugum sūrabhi-Kāśmīrārūpa-chchhāyam i-
 teraḍ ācharyyaman i-tri-lōkada janam tān eyde kaṇḍ irddud ār
 nneravar nneṭṭane Gōmmaṭeśvara-Jina-śrī-mūrttiyaṇ kīrttisaḷ ॥
 nela-gaṭṭ ā-Nāgalōkaṇ tāḷam avani diśa-bhitti bhitti-brajaṇ svas-
 tala-bhāgaṇ muchchanaṇ mēgaṇa surara vimānōtkaram kūṭa-jālaṇ

vilasat-tāraugham antar-vvitata-mapi-vitānam samant Age nityam
 nilayam śrī-Gommaṭēṣaṅ enisidudu Jinōktāvalōkam trilōkam ||
 anupama-rūpanē Smaran udagrane nirjita-Chakri matt udā-
 rane nere geldum ittan akhilōrvviyan aty-abhimāniyē tapas-
 sthanum eraḍ-aṅghriy itt eleyol irddapud emban anūna-bōdhanē
 vinihata-karmma-bandhan ene Bāhubaliṣan id ēn udāttanō ||
 abhināna-sthira-bhāvamam namage māḷk aty-udgha-mānōnnatam
 śubha-saubhāgyaman Aṅgajam bhuja-bāḷavasṭambhamam chakrava-
 rtti-bhuja-darppa-vilōpi Bāhubali trishṇa-chohhēdamam mukta-rā-
 jya-bharām muktiyan āpta-nirvṛiti-padam śrī-Gommaṭēṣam Jinam ||
 sphuraḍ-udiyat-sita-kāntiyim parisarat-saurabhyadindam diśō-
 tkaramam mudrisutum namēru-sumanō-varsham spluṭam Gommaṭē-
 śvara-dēvōttama-chaṛu-divyi-śiradoḷ dēvarkkalind ādudam
 dharey ellam nere kaṇḍud ā-mahimey ā-dēvaṅ ad āścharyyamē ||
 enag āyt ikshisai āgaḍ āyt enage kāṇalk embavōḷ āyte pēḷ
 vanitā-bāḷaka-vṛiddha-gōpa-tatium kaṇḍ alkaṇind ārvvinam
 dinav ond āvagam udgha-divya-kusumāsāraṁ mahī-lōka-lō-
 chana-santōshadam āytu Gommaṭa-Jinādhiśōttamāṅgāgradoḷ ||
 miṛuguva tāra-ka-prakaram i-paramēśvara-pāda-sēveg end
 erapudē bhaktiyindam ene nirmalīnam ghana-pushpa-vṛishṭi band
 eragidud abhradiṁ dhareg adabhṛatarābhuta-harsha-kōṭi kaṇ-
 dēred ire sanda Belguḷada Gommaṭa-nāthana pāda-padmadoḷ ||
 Bharatanan ādi-chakradharanam bhuja-yuddhade gelda kāladoḷ
 durita-mahāriyam tavisi kēvaḷa-bōdhaman āḷda kāladoḷ
 sura-tati munne māḍidudu pū-maḷey i-dorey akkum embinam
 suridudu pushpa-vṛishṭi vibhu-Bāhubaliṣana mēle lleyim ||
 kemmag id ēke nāḍa palav-andada nandida bindigarkkaḷam
 nṭim maruḷāgi dēvar ivar end avaram mati-geṭṭu ninnan ē-
 k anma tolalchidappe bhava-kānanadoḷ paramātma-rūpanam
 Gommaṭa-dēvanam neneya nṭiguve jāti-jarādi-duḥkhamam ||
 sammadav āgal āga koleyum pusiyaṁ kaḷavum parāṅganā-
 sammatiyum parigrahada kāṅksheyum emb ivarindam ādoḷ en-
 dum manujaṅ iratreya paratreya kēḍ enutum mahōchchadoḷ
 Gommaṭa-dēvan irddu sale sāṅuvavōḷ esedirddan ikshisai ||
 emmuman i-vasantanuman induvumam nane-villum ambumam
 kemmag anātha-yūthamane māḍi bisuṭṭu tapakke pūṇdu nind
 im migil appud ēṁ paḍevud end ati-mugdhayar āḷpa nādamum
 Gommaṭa-dēva ninna kivig eydave ninnavol āro niḥkripar ||

emman id éke nîm bisutey end eleyum latikaṅgiyarkkaḷum
 tamm aḷalinde bandu bigiy-appidar embinam aṅgadalli pu-
 ttum murid otti taḷta latikaḷiyum oppe tapô-niyôgadoḷ
 Gommaṭa-dēvan irdd irav Ahindra-Surēndra-munindra-vanditam ḥ
 tammane pōdar enn anujar ellarum eyde tapakke nîzum int
 amma tapakke vōdoḷ enag i-siriy oppadu bēḍ enuttum a-
 nṇam manam iḷdum annu migeyum bage-gollade dīkshe-goṇḍe nîm
 Gommaṭa-dēva ninna taṇisand-aḷav Aryya-janakke gommaṭam ḥ
 nimm aḍiy enna dhātriyolag irddapuv emb idu vēḍa dhātri tām
 nimmadum ennadum bagevoḷ all adu bēḍ adu dṛisṭi-bōdha-vi-
 ryyam mahitātma-dharmmam Abhavōktiyoḷ emba nijāgrajōktiym
 Gommaṭa-dēva nîm manada māna-kashāyaman eyde tūḷdidai ḥ
 tamma tapasvigaḷge ku-tapa-sthiti vēḷ abalāṅga-saṅgataḷ
 tamma śartram āge negaḷv anyatarāptar āsasta-vṛittakam
 kammariy-ōjan andame valam sva-parākshaya-saukhyā-hētuvam
 Gommaṭa-dēva nîm tapaman ānt upadēsakan ādud oppadē ḥ
 nîm manamap nijātmanoḷ akampitam āg idē mōhantya-mu-
 khyam maṇid ōḍi bḷḷe ghana-ghāti-balam bala-dṛik-prabōdha-sau-
 khyam mahimānvitam negaḷe varttisi mattam aghāti-ghātadiḷ
 Gommaṭa-dēva mukti-padamam paḍedai nirapāya-saukhyamam ḥ
 kammidav appa kāḍa posa-pūgaḷin archchisi pāda-padmamam
 sammadadinde nōḍi bhavad-ākṛitiam balagoṇḍu balla-pāṇ-
 giḷ manam oldu kirttipavar ēḷ kṛita-kṛityaro Śakran-andadiḷ
 Gommaṭa-dēva ninnan aṇid archchisutirppavar ēḷ kṛitārttharō ḥ
 Kusumāstram kāma-sāmrajyada mahimeyan ānt irddoḍam munne tannoḷ
 vasudhā-sāmrajya-yuktam Bharata-kara-vimuktam rathāṅgāstram ugrām-
 su-saman tann udgha-dōrddandaman elasidoḍam biṭṭ avam mukti-sāmra-
 jya-sukhārttham dīksheyam Bāhubaḷi taḷedan emmannar ēn endo māṇbar ḥ
 manadiḷ nuḍiyim tanuvind
 enasum mun neṇapid aghaman alaṇipen emb i-
 manadindam oṣeḍu Gommaṭa-
 Jinanam stutiyaṣidan intu Sujanōttamsam ḥ
 su-janar bbhavyare tanag avar
 aṇasram uttamsam appa puruḷim Boppam
 Sujanōttamsan enippam
 su-janargg uttamsam emba puruḷind enisam ḥ
 i-Jina-nuti-śāsanaḷam
 śri-Jina-śāsana-vidam vinirmisidam vi-
 dyā-jita-vṛijinam su-kavi-sa-
 māja-nutam viśada-kirtti Sujanōttamsam ḥ

vara-saiddhantika-chakrā-
 śvara-Nayakīrtti-vratindra-śiṣhyam nija-chit-
 paripatan adhyātma-kālā-
 dharan nīvajā-kīrtti Bālachandra-munindram !
 tan-muni-niyogadim !

poḍavige sanda Gommaṭa-Jinēndra-guṇa-stava-śāsanakke Ka-
 nnaḍa-gavi-bappan end enipa Boppaṇa-paṇḍitan oldu pēḷd ivan
 kaḍayisidar balam Kavaḍamayyana Dēvaṇan aḷṭiyinde Bā-
 gaḍegeya Rudran ādarade māḍisidar viḷasat-pratishṭheyam !

235 (86).

On the west face of the same stone.

svasti śri Beluḡuḷa-tīrtada Gommaṭa-dēvara sutt-ālayadoḷu vadda-byavahāri
 Mosaleya Basavi-seṭṭiyaru tāvu māḍisida chaturvīmsati-tīrtthakara aṣṭa-vidhār-
 chchanegē Mosaleya nakaraṅgaḷu varisa-nibandhiyāgi koḍuva paḍi Nēmi-seṭṭi
 Basavi-seṭṭi pa 4 Gaṅgara Mahadēva Chikka-Mādi pa 2 Dammi-seṭṭi pa 4 Biṭṭi-
 seṭṭi Biṭṭi-seṭṭi Elāgi-seṭṭi pa 3 Uyama-seṭṭi Bidiyama-seṭṭi pa 4 Mahadēva-
 seṭṭi Raṭṭe-seṭṭi pa 2 Pārisa-seṭṭi Basavi-seṭṭi Rāyi-seṭṭi pa 4 Māragūḷi-seṭṭi
 Hoysala-seṭṭi pa 2 Nambidēva-seṭṭi pa 5 Chōki-seṭṭi pa 5 Jinni-seṭṭi pa 5 Bāhu-
 bali-seṭṭi pa 5 paṭṭaṇasāmi-Anki-seṭṭi Māli-seṭṭi pa 3 Mahadēva-seṭṭi Gōvi-seṭṭi
 pa 2 Bammi-seṭṭi Mūki-seṭṭi pa 2 Mārāṇḍi-seṭṭi Mahadēva-seṭṭi pa 2 Bairi-seṭṭi
 Māri-seṭṭi pa 2 Sōvi-seṭṭi Duddi-seṭṭi pa 2 Hāruva-seṭṭi Haradi-seṭṭi pa 2 Bam-
 māṇḍi pa 2 Sānteya pa 1 Kūtaiyya pa 2 Masāpi-seṭṭi Kūti-seṭṭi Basavi-seṭṭi
 pa 3 Chaṭṭi-seṭṭi Basavi-seṭṭi pa 1 Malli-seṭṭi 1 Mahadēva Bayira pa 2 Bam-
 meya Masāna pa 2 Kāḷeya Gāḍeya pa 2 gavuḍusāmi-Madavaniga-seṭṭi pa 2 Māli-
 seṭṭi Pārisa-seṭṭi pa 2 Holli-seṭṭi Bōki-seṭṭi pa 2 Gaṅgi-seṭṭi Āyta-seṭṭi Dēvi-
 seṭṭi 2 Māli-seṭṭi Dammi-seṭṭi pa 2 Māri-seṭṭi Āytama-seṭṭi pa 2 Mārāja Hari-
 yaṇa Kāḷeya pa 2 Mārāgaṇḍana-haḷliya Gummajja Baireya pa 1 Māki-seṭṭi Būvi-
 seṭṭi pa 1 Ēchi-seṭṭi pa 1 Akkaveya Mahadēva-seṭṭi Pārisa-seṭṭi pa 1 Nīḍiya
 Malli-seṭṭi pa 1..

236 (87).

On the east face of the same stone.

śri-Basavi-seṭṭiyara tīrtthakara aṣṭa-vidhārarchchanegē Mosaleya nakara
 varisa-nibandhiyāgi Chaṇḍeya Jākappa Kīriya-Chaṇḍeya pa 2 Mahadēva-seṭṭi
 Kāmbi-seṭṭi pa 1 Uyama-seṭṭi Pārisa-seṭṭi pa 1 Bōki-seṭṭi Būki-seṭṭi pa 1 Māchi-
 seṭṭi Honni-seṭṭi Suggi-seṭṭi pa 1 Mūki-seṭṭi pa 1 Rāmi-seṭṭi Hābi-seṭṭi 1
 Mañichi-seṭṭi Basavi-seṭṭi pa 1 Malli-seṭṭi Guḍḍi-seṭṭi Chikka-Malli-seṭṭi 2
 Masāpi-seṭṭi Māchi-seṭṭi Ammāṇḍi-seṭṭi pa 2 Āliya-Māri-seṭṭi Muddi-seṭṭi pa 2

Kariki-setti Chikka-Mādi pa 2 Kariya Bammi-setti Māri-setti pa 1 Malli-setti Ayibi-setti Kāli-setti pa 2 maṇigāra-Māchi-setti Settiyāṇa pa 1 Terāṇiṇi Chaunde-ya heggaḍe-Basavanna Chandēya Rāmeya Hulleya Jakkāṇa pa 2 Māla-gauṇḍa Settiyāṇa Māchaya Māreya Chikāṇa Goḷeya pa 1 Mādi-gauṇḍa Gauṇḍeya Mācheya. Bammeya Honneya Jakka-gauṇḍa pa 1.

237 (88).

Below the above.

Nāla-samvatsarada uttarāyāṇa-saṅkrāntiyālu śrīman-mahā-pasāyitaṃ Vijaya-ṇṇanavar aḷiya Chikka-Mādukāṇṇa śrī-Gommaṭa-dēvara nityārchchanega 20 bāsiga hūviṅge śrīman-mahā-maṇḍaḷāchāryyaru Chandraprabha-dēvara kaiyālu māru-gonḍu Gaṅgasamudradalu gadde sa 1 beddalu kaṇṇ 200 nūṇanūṇ koṇḍu koṭṭa datti māṅgaḷa-mahā śrī

238 (89).

Below the above.

Kālayukti-samvatsarada Kārttika su 1 Ā śrī-Gommaṭa-dēvara yarchchanega huvina paḍige śrīman-mahā-maṇḍaḷāchāryyaru hiriya-Nayakīrtti-dēvara śishyaru Chandraprabha-dēvara kayālu Yaḡaḷiyada Kabi-settiya Sōmeyanu gadde Paḍavala-geṇeya gadde ko 10 Gaṅgasamudradalli koṇṇa tagali ko 10 Ārbbadalu guḷeya keya. mēge gadyāṇa ondu hauna bedalu akaluna simeḷḷ

239.

On the base of the left pillar in front of the same doorway.

(Mahājani characters.)

Savata 1800 Kata sada 6 Savata 1800 Paha-sa 2 Pata-Dava Panapatha
Dana-chada Paravala ka bapa
(Samvat 1800 Kāti suda 6 Samvat 1800 Pōha-su[d] 2 Pata-Dēva Pāṇpa-
tha Dāna-chanda Puravāle kā bāpa)

240 (90).

On a stone to the right of the same doorway.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchbanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
bhādrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē |
anya-vēdi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē || namō'stu ||
jagat-tritaya-nāthāya namō janma-pramāthinē |
naya-pramāṇa-vāg-raśmi-dhvasta--dhvāntāya Śāntayē ||
namō Jināya ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaram | Dvāravatt-pura-
varādhīśvaram | Yādava-kuḷāmbara-dyumanī | samyaktva-chūḍāmaṇi | Malaperoḷ-
gaṇḍādy-anēka-nāmāvali-samālaṅkṛitar appa śrīman-mahā-maṇḍalēśvaram | Tri-
bhuvana-malla Talakāḍu-goṇḍa bhujabala-Vīra-Gaṅga-Vishṇuvarddhana-Hoysa-
la-Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam A-chandrārka-
tāram saluttam ire tat-pāda-padmōpajīvi ||

vṛitta ||

janatādhāran udāran anyā-vanitā-dūram Vachas-sundari-
ghana-vṛitta-stana-hāran ugra-rāpa-dhīram Māran ēn-endapai
janakam tān ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu-
kta-nikamāta-charitre tāy enal id ēn Ēcham mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-
mitram dvija-kuḷa-pavitran Ēcham jagadoḷ
pātram ripu-kuḷa-kanda-kha-
nitram Kaundinya-gōtran amala-charitram |
Manu-charitan Ēchigāṇkana
maneyoḷ muni-jana-samūhamum budha-janamum
Jina-pūjane Jina-vandane
Jina-mahimegaḷ āva-kālamum śōbhisugum ||
uttama-guṇa-tati vanitā-
vṛittiyan oḷakonḍud endu jagam ellam kayy-
ettuvinaṁ amala-guṇa-sam-
pattige jagadoḷage Pōchikabbeye nōntaḷ ||

vachana || ant enisida Ēchi-Rājana Pōchikabbeya putran akhila-tīrtthakara-parama-
dēva-parama-charitākarnnanōdīrṇa-vipuḷa-puḷaka-parikalita-vārabaṇanum asama-
samara-rasa-rasika-ripu-nṛipa-kalāpāvalēpa-lōlupa-kṛipāṇanuv āhārābhaya-bhaisha-
jya-śāstra-dāna-vinōdanum sakaḷa-lōka-śōkāpanōdanum ||

vṛitta ||

vajram Vajrabhṛitō haḷam Hēlabhṛitās chakram tathā Chakṛiśās
śaktiś Śaktidharasya Gaṇḍiva-dhanur gGaṇḍiva-kōḍaṇḍinaḷ |
yas tadvad vitanōti Vishṇu-nṛipatēḷ kāryyam katham mādrīśair
gGaṅgō Gaṅga-taraṅga-raṇjita-yaśō-rāsīs sa varṇnyō bhavēt ||

vachana || ant enipa śrīman-mahā-pradhānam daṇḍanāyakam drōha-gharaṭṭa Gaṅga-
Rāja Chōlana saminantan Adiyamam ghaṭṭadim mēlāda Gaṅgavaḍi-nāḍa gaḍiya Tala-
kāḍa bīḍinoḷ paḍiy ippant irḍḍu Chōlam koṭṭa nāḍam koḍade kādi koḷḷim ene vijig-
shu-vṛittiyindam etti haḷam eraḍum sārēchhidalli ||

Ins.

vṛitta ||

ittapa bhūmi-bhāgaḍoḷ adhanyar ad ēke bhavat-pratāpa-sam-
pattiya varṇanā-vidhige Gaṅga-chamūpa jigṭshu-vṛittiyind
ettida ninna kayya niṣitāsiya tau-mone benna bāran e-
ttuttire pōgi Kañchi gurīy appinam oḍida Dāman eydanē ||
kadanadoḷ andu ninna taravāriya bārige meyyan oḍḍalā-
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
bida sudati-kadambad erde pavane vōgire pulle-vechchu-ve-
chchidapan aharṇiṣam Tigula-Dāman aranya-śaranya-vṛittiyin ||
enitanuṃ bavaraṅgaḷoḷ palataran beṅkoṇḍa gaṇḍindam oṽ-
enisuttam Talakāḍoḷ innevaram irḍḍ iḷaḷ karāṃ Gaṅga-Rā-
jana khalgāhatig aḷki yuddha-vidhiyoḷ benn-ittu nāy unṇad o-
ḍinal unḍ irḍḍapan attā Śaiva-śamivola śamanta-Dāmōdarāṃ ||
vachana || embinam onde meyyoḷ avayavadin eydi mūḍalisi dhṛiti-giḍisi beṅkoṇḍu-
mattam Narasiṅga-varṇnam modalāge ghaṭṭadiṃ mēlāda Chōḷaua śamantar ella-
ram beṅkoṇḍu nāḍ-āḍud ellaman ēka-chchhatraḍ unḍige-śādhyaṃ māḍi kuḍe
kṛitajñam Viṣṇu-nṛpati mechchi mechchidēṃ bēḍikoḷim ene ||

kanda ||

avanipan enag ittapan end
avar-ivaravola ulida vastuvam bēḍade bhū-
bhuvanam baṇṇise Gōvin-
davaḍiyam bēḍidarṇ Jinārchchana-lubdhāṃ ||
gommaṭam ene muni-samudā-
yam manadoḷ mechchi mechchi bichchaliṣuttam
Gommaṭa-dēvara pūjeg a-
dam mudadiṃ biṭṭan alte dhṛōḍattam ||

akkara ||

ādiyāg irppuḍ Ārhata-samayakke Mūlasaṅgham Koṇḍakundānvayam
bādu vēḍ adam baḷeyipud alliya Dēsigaganāda Pustakagachchhāda
bōdha-vibhavāda Kukkuṭasana-Maladhāri-dēvara śiṣhyar enipa pemping
ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit oḷav anitumam tān eyde posayisidam
Gaṅgavāḍiya Gommaṭa-dēvargge sutt-ālayaman eyde māḍisidam
Gaṅgavāḍiya Tigularam beṅkoṇḍu Vira-Gaṅgaṅge nimircchi koṭṭam |
Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṃ nūrmmaḍi dhanyan alte ||
dharmaśāstra baḷal lōkō jayaty akhila-vidviṣaḥ |

ārōpayatu tatraiva sarvō'pi guṇam uttamaṃ ||

śrīmaj-Jaina-vachō'bḍhi-varddhana-vidhus śāhitya-vidya-nidhis

sarppad-Darṣaka-hasti-mastaka-luṭhat-prōtkanṭha-kanṭhiravaḥ
 sa śrīman Guṇachandra-dēva-tanayas saujanya-janyāvanis
 sthēyat śrī-Nayakīrtti-dēva-munipas siddhānta-chakrēśvaraḥ ||
 kṛita-dig-jaitrav idam barutte Narasimha-kshōṇipam kaṇḍu san-
 matiym Gommaṭa-Pārśvanātha-Jinaram matt i-chaturvimsati-
 pratimā-gēhaman int ivarkke vinutam prōtsāhadim biṭṭan a-
 prati-mallam Savaṇēra-Bekka-Kaggereyumam kalpāntaram salvinam ||
 Narasimha-Himādri-tad-uddhṛita-kalasa-hradaka-Hulla-kara-jihvikeya
 nata-dhārā-Gaṅgāmbuni Nayakīrtti-muntā-pāda-sarasi-madhyē ||
 lalanā-lilege munnay entu Kusumāstram puṭṭidom Vishṇugam
 lalita-Śrī-vadhuvīṅgav ante Narasimha-kshōṇipālaṅgav Ē-
 chala-dēvi-vadhugam parārtha-charitam puṇyādhikam puṭṭidom
 balavad-vairi-kuṭāntakam jaya-bhujam Ballāḷa-bhūpālakam ||
 chira-kālam ripuḷg aśādhyam enisird Uchchaṅgiyam mutti
 durddhara-tējō-nidhi dhūli-gōṭeyane koṇḍ ā-Kāma-dēvāvani-
 śvaranam sand Oḍeya-kshītīśvaranam ā-bhaṇḍāramam strīyaram
 turaga-brātamumam samantū piḍidam Ballāḷa-bhūpālakam ||

svasti śrīman-Nayakīrtti-siddhānta-chakravarttigala guḍḍam śrīman-mahā-
 pradhānam sarvvādhikāri hiriya-bhaṇḍari Huḷḷayyaṅgaḷu śrīmat-prātapa-chakra-
 varti Vira-Ballāḷa-Dēvara kayyalu Gommaṭa-dēvara Pārśva-dēvara chaturvimsati-
 tīrtthakarara aṣṭa-vidhārchchanegam rishiyar āhāra-dānakkam bēḍikonḍu Savaṇē-
 ra-Bekka-Kaggereya biṭṭa datti ||

paramāgama-vāridhi-hima-
 kīraṇam rāddhānta-chakri Nayakīrtti-yami-
 śvara-śiṣhyam amāḷa-nija-chit-
 pariṇatan Adhyātmi-Bāḷachandra-munindram ||
 Kantu-kuṭānta-kāla-Yaman ūrijjita-śāsanamam niśdhikā-
 santatiyam tatāka-sarasi-kuḷamam Nayakīrtti-dēva-sai-
 ddhāntikarōḷ parōksha-vinayaṅgaḷan i-teradinda māḷpar Ar
 int ire nōntar ār enisidam Nayakīrttin ilā-vibhāgadoḷ ||

241 (91).

Below the above.

svasti samasta-guṇa-sampannar appa śrī-Beḷuḷa-tīrtthada samasta-māṇikya-
 nakharaṅgaḷu śrī-Gommaṭa-dēvara Pārśva-dēvarige varsha-nibandhiyagi hūvina
 paḍige jāti-havalaḷke tolege tā 1 karidakke viśa 1 yida ā-chandrārkkā-tāram-baram
 salisuvaru maṅgaḷa-mahā śrī śrī ||

242 (92).

In continuation of the above.

svasti śrī Beḷuḷa-tīrtthada Gumi-seṭṭiya Dasaiya Bikaiveya Kēṭayya Koṇana

Mari-seṭṭiya maga. Lakhaṇṇa Lōkeya-sahaṇiya maḡaḷu Sōmauve Melamelada samasta-nakharāṅḡaḷu Gommaṭa-dēvara huvina paḍige Gaṅgasamudrada hinde gade sa 1 A-Gommaṭapurada bhūmiyoḷage ondu-honna beddale ḡuḷaya-keyya samudā-yaṅḡaḷa kayyalu maḡu-goṇḍu mā(ma)lēḡaṛage ā-chandrārkkā-tāraṇ-barāṇ saluvantāḡi barādu koṭṭa āsana ||

243 (93).

On the left side of the same stone.

svasti śrī Bhāva-saṃvatsarada Bhādrapada Śukra-vāradandu śrī-Gommaṭa-dēvarigevu tīrtthakarigevu huvina paḍige Channi-seṭṭiya maga Chandrakīrtti-bhaṭṭāraka-dēvara guḍḍa Kallayyanu akshaya-bhaṇḍāravāḡi koṭṭa ga 1 pa 2 $\frac{1}{2}$ yi-mariya-deyalu kundade 6 bāsiga-huvvan ikkuvaru maṅḡaḷa-mahā śrī śrī ||

244 (94).

Below the above.

svasti śrī Bhāva-saṃvatsarada Puṣya-suddha 5 Bri¹ śrī-Gommaṭa-dēvara nityābhisēkake śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Bārakanūra Mēdhāvi-seṭṭige parōksha-vineyakke akshaya-bhaṇḍārakke koṭṭa gadyāṇa nālku yahonniṅge amṛita-paḍige ā-chandrārkkā nitya-paḍi 3 ya māna hāla naḍasuvadu yidharmmava māṇika-nakaraṅḡaḷuṇ eḷayigaḷuṇ āraivaru¹ maṅḡaḷa-mahā śrī śrī ||

245 (95).

Below the above.

Halasūra Sōyi-seṭṭiya maga Kēti-seṭṭiyaru Gommaṭa-dēvarige nitya-paḍi mōḡu-māna hālanu abhisēkakke koṭṭa ga 3 kka honna baḍige hāla naḍayisuvaru māṇika-nakhara naḍeyisuvaru ā-chandrārkkav uḷḷanaka maṅḡaḷa-mahā śrī ||

246 (96).

On the right side of the same stone.

śrīmat-parasāna-gambhīra-syādvādāṇḡa-lāṇchhanāṇ
jīyāt trailōkya-nāthasya āsanāṇ Jina-āsanaṇ ||

śrīmat-pratāpa-chakravartti Hoysala-śrī-Vīra-Nārasimha-Dēv-arasarū śrīmad-rājadhāni-Dōrasamudradalu sukha-saṅkathā-vinōdadiṇ rājyaṇ-geyvuttam ire Śaka-varusha 1196 neya Śrīmukha-saṃvatsarada Śrāvaṇa-śu 15 Ādivāradalu śrīman-mahā-maṇḍalāchāryyaru Nayakīrtti-dēvara śishyaru Chandraprabha-dēvara kayyalu Honnachageṛeya Mādayyana maga Sambhu-dēvanu Saṅgi-seṭṭiyara maga Bommaṇṇa Aggappa-seṭṭiyara makkaḷu Dōraya Chavudayyanavarū śrī-Gommaṭa-dēvara amṛita-paḍige Mattiyakeṛeya naṭṭa kalla sīmā-maryyādey-ōḷagāda gadde suttalāyada chatur-vvimpāsati-tīrtthakara amṛita-paḍige koṭṭa modal-ēriya gadde salage vondu-sahita sarvva-bādha-parihāravāḡi dhārā-pūrvvakāṇ māḍikoṇḍu ā-chandrārkkā-tāraṇ-barāṇ salvantāḡi koṭṭa datti¹ maṅḡaḷa-mahā śrī śrī śrī ||

247 (97).

Below the above.

svasti śrī Bhāva-saṁvatsarada Bhādrapada-suddha 5 Ādivāradaśu śrī-Goma-
maṭa-dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhaṭṭāraka-dēvara
guḍḍa Gerasapeya Gōvinda-seṭṭiya maga Ādiyaṇṇa akshaya-bhaṇḍāravāgi irisida
gadyāṇa nālku tiṅgaṇṇe hoṅge hāga baḍi ā-baḍiyali nityābhishēkakke vabbaḷa
hāla naḍasuvaru i-honniṅge māṇikya-nakara eḷame oḍeyaru ! ā-chandrārka-tāraṇ-
baram salvantāgi naḍasuvaru maṅgaḷa-mahā śrī śrī śrī .

248.

*On the base of the right pillar in front of the same doorway.**(Mahājani characters).*

Saba 1800 mata Paha sada 8 Maṅgaḷa-vaṇa Kaṭa-rai va Garadhara-lāla
Vajamalaka baṭa va Magata-ṛaya Kaṭa-ṛayaka baṭa Baṇamala Gamaṭa
samaka jata kara

(Saṁvat 1800 mit! Pōha suda 8 Maṅgaḷa-vaṇa Kaṭa-ṛaya va Giridhara-lāla
Vijaimalakā bēṭa va Maṅgata-ṛaya Kaṭa-ṛayakā bēṭa Beṇumala Gō-
maṭa-sāmiki jātrā kari)

249 (83).

On the west face of a pillar in the western maṇṭapa of the temple enclosure.

śrīmat-parama-gambhīra-syādvadāmōgha-lāñchhanam !

jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrī vijayābhyudaya-Śalivāhana-śaka-varsha 1621 ne saluva Śōbhakṛitu-
saṁvatsarada Kārtika-ba 13 Guru-vāradaśu śrīman-mahā-rājādhirāja rāja-paramē-
śvara Karnnāṭaka-rājyābhishavaṇa-paritṛipta-paramāhlāda-parama-maṅgalibhūta
śhaḍ-darśana-saṁrakṣhaṇa-vichakṣhaṇōpāya vidvad-garishṭha duṣṭa-dupta-jana-
māda-vibhaṇjana Mahiśūra-dharādhināthar appa Doḍa-Krishṇa-Rāja-Vaḍeyar-
aiyanavarū || mattam ||

vṛitta ||

janatādhāraṇa udāra-satya-sadayam sat-kīrti-kānta-jayam
vinayam dharmma-sad-āśrayam sukha-chayam tejah-pratāpodayam
jana-nātham vara-Krishṇa-bhūvara lasat-prakhyāta-chandrōdayam
ghana-puṇyānvita-kṣatriyaṇṇa paḍedaṁ sad-dharmīṇa-sampattiyam ||

kanda ||

śrīmad-Belguḷad achaladi
sōmārkkara jariva dēva-Gōmaṭa-Jinapana
śrī-mukhav avalōkisaḷ oḍan
āmōḍavu puṭṭi haruṣha-bhājanan usurdam ||

Ins.

vachana ||

pārthiva-kula-pavitrāṇaṁ Kṛishṇa-Rāja-puṅgavaṇaṁ Beḷuḡuḷada Jina-dhar-
mmakke biṭantha grāmaḍhigrāma-bhūmigaḷ || Āraṇahalliyuṁ | Hosahalliyuṁ |
Jinanāthapuram | Vastiya-grāmamum | Rāchanahalliyuṁ Uttanahalliyuṁ | Jina-
nahalliyuṁ | koppalugaḷ verasu kasabe-Beḷuḡuḷa-samētaṁ | sapta-samudram uḷḷan-
nevara sapta-parama-sthānādhīpatiyappa Gommaṭa-śvāmiyavara pūjōtsavaṅgaḷa
puṇya-samriddhi-samprāptya-nimītyartthavāgiyuṁ | abjābjamītrar sākshi-pūrvva-
kaṁ sarvva-mānyavāgi dayapālisīyu mattaṁ ||

kanda ||

Chiga-Dēva-Rāja-kalyā-
niya bhāgaḍol irppa anna-chhatrāḍigalige
su-guṇiyu Kabāḷe-grāmava
jagad-ereyanu Kṛishṇa-Rāja-śekharaṇ ittaṁ ||
int 1-Beḷuḡuḷa-dharmīnavu
antarisaḍe chandra-sūryyar uḷḷannevaram
santasadind emmaya bhū-
kāntaru rakshisali dharmma-vriddhiya beḷeyam ||

yi-dharmmamam paripālisidavar dharmmārtha-kāma-mōkshaṅgaḷaṁ parampa-
reyim paḍeyuvar ||

vṛi ||

priyadind 1-Jina-dharmmamam paḍeyiparg āyumu mahā-śrīyumu a-
kkey idam kāyada nīcha-pāpige Kurukshētrōrviyoḷ Bāṇarā-
śīyoḷ ēḷ-kōṭi-munḍraram kapileyam vēdāḍhyaram kondud ond
ayasam sārgum id endu Kṛishṇa-nṛipa-śailākshāragaḷ nēmisal ||

iti maṅgaḷam bhavatu || śrī śrī śrī ||

250 (84).

On the south face of the same pillar.

śrī-Śalivāhana-śaka-varuṣa 1556 neya Bhāva-saṁvatsarada Āshāda-śu 13
Sthira-vāra Brahma-yōgaḍalu śrīman-mahā-rājādhīrāja rāja-paramēśvara Maistūra-
paṭṭaṇāḍhīśvara shaḍ-daruśana-dharmma-sthāpanāchāryyar āda Chāina-Rāja-Voḍe-
yaru-ayyanavaru Beḷuḡuḷada sthānadavara kshētravu bahu-dina āḍavu āgiralāgi ā-
Chama-Rāja-Voḍeyaru-ayyanavaru yi-kshētrava āḍava-hiḍidantāvaru Hosavolāla
Kempappana maga Channaṇna Beḷuḡuḷada Pāyi-seṭṭiyara makkaḷu Chikkaṇna
Chiga-Pāya-seṭṭi yivaru muntāda āḍava-hiḍidantāvara karasi nimma āḍavina sāla-
vanu tirisēnu yannalāgi Channaṇna Chikkaṇna Chiga-Pāyi-seṭṭi Muddaṇna Ajjaṇna-
na Padumappana maga Paṇḍeṇna Padumarasaiyya Doddanna Pañchabāna-kavigaḷa
maga Bammappa Bommaṇa-kavi Vijeyanna Gummaṇna Chārukrīrtti Nāgappa Beḍ-
adaīyya Bommi-seṭṭi Hosahaliya Rāyaṇna Pariyaṇna-gauḍa Baira-seṭṭi Bairanna

Virayya ivaru muntāda samastaru tamma tande-tāyigalige punyev āgaliy endu
 Gommatā-śvāmiya sannidhiyali tamma guru Charukirtti-panḍita-dēvara munde
 dhārā-dattavāgi yī-ādahina patra-sālavanu yī-ādava koṭṭa sthānadavarige yī-varṭta-
 karu gauḍugaḷu yī-sālavanu dhārā-pūrvvakavāgi koṭṭevu yī-biṭṭanta patra-sāl-
 avanu āvanādaru aḷupidare Kāśī-Rāmēśvaradalli sāhesra-kapileyanu Brāhmaṇaranu
 konda pāpakke hōguvaru yendu bareda śilā-śāsana śrī śrī

251.

On a stone to the west of Brahmadēva-maṇṭapa.

śrīmat-parama-gambhīra-svādvādāmōgha-lāñchhanam
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē
 anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭṭiyasē ||
 jagat-tritaya-nāthāya namō janma-pramāthinē
 naya-praṇūṇa-vāg-rasmi-dhvasta-dhvāntāya Śāntayē ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaram Dvāravatt-pura-
 varādhiśvaram Yādava-kuḷāmbara-dyumanī samyaktva-chūḍāmaṇi Maleparol-
 gaṇḍādy-anēka-nāmāvali-samāḷaṇḍikritar appa śrīman-mahā-maṇḍalēśvaram Tribhava-
 na-malla Talakāḍu-gonḍa bhuja-bala-Vira-Gaṅga-Vishṇuvarddhana-Hoysala-Dēva-
 ra vijaya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrārka-tāram-
 baram saluttam ire tat-pāda-padinōpajivi ||

vṛitta ||

janatādhāran udāran anya-vanitā-dūram Vachas-sundari-
 ghana-vṛitta-stana-hāran ugra-rana-dhīram Māran ēn-endapai
 janakam tām ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu-
 kta-nikāmaṭṭa-charitre tāy enal id ēn Ēcham mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-
 mitram dvija-kuḷa-pavitrān Ēcham jagadolū
 pātram ripu-kula-kanda-gha-
 nitram Kaṇḍinya-gōtran amaḷa-charitram ||
 Manu-charitan Ēchigāṇkana
 maneyolū muni-jana-samūhamum budha-janamum
 Jina-pūjane Jina-vandane
 Jina-mahimegaḷ āva-kālamum sōbhisugum ||
 uttama-guṇa-tati vanitā- |
 vṛittiyān olakonḍud endu jagam_ellam kaiy-
 ettuvinaṃ amaḷa-guṇa-sam-
 pattige jagadolage Pōchikabbeye nōntaḷu ||

vacha |

ant enisid Echi-Rájana Póchikabbeya putran akhila-tirtthakara-parama-déva-
parama-charitákarnnanódiruna-vipula-pulaka-parikalita-varabápanum vishama-sam-
ara-rasa-rasika-ripu-nripa-kalápávalépa-lólupa-kripápanuv áhárábhaya-bhaisajya-
śāstra-dāna-vinódanum sakala-lóka-sókápanódanum ||

vritta ||

vajram Vajrabhrító hałam Halabhrítas chakram tathá Chakrinás
śaktis Śaktidharasya Gāṇḍiva-dhanur gGāṇḍiva-kódaṇḍinah
yas tadvad vitanóti Vishṇu-nripatēsh káryyam katham mādṛisair
gGaṅgō Gāṅga-tarāṅga-rañjita-yaśō-rāśis sa varūnyō bhavēt ||

vachana ||

ant enipa śrīman-mahā-pradhānam dādanāyakam dróha-gharaṭṭa Gaṅga-
Rájam Chólana sāmantan Adiyamam ghaṭṭadim mēlāda Gaṅgavādi-nāda gaḍiya
Talakāda biḍinol paḍiy irppant ilḍu Chólam koṭṭa nādam kuḍade kādi koḷḷim ene
vijigishu-vṛittiyindam etti baḷam eraḍum sārcchidalli ||

vritta ||

ittana bhūmi-bhāgaḍol adhanyar ad ēke bhavat-pratāpa-sam-
pattiya varūnanā-vidhige Gaṅgachamūpa jigishu-vṛittiyind
ettida ninna kaiyya niśitāsiya tau-mone benna bāran e-
ttuttire pōgi Kañchi guṇiy appinam ódida Daman eydanē ||
kadanadol andu ninna taravāriya bārige meyyan oḍḍalā-
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
bida sudati-kadambad eḷde pauvane vōgire pulle-vechchu-ve
chchidapan ahar-unīsam Tigula-Dāman aranya-saranya-vṛittiyim ||
enitānum bavaraṅgaḍolu palabaram beṅkoḍa gaṇḍindam ov-
enisuttam Talakāḍol innevaram irdḍ igalu karam Gaṅga-Rá-
jana khaḷgāhatig alki yuddha-vidhiyol benn-ittu nāy unnad ó-
dinal unḍirdapan atta Śayya-sāmiyol sāmanta-Dāmóḍaram ||

embinam onde meyyol avayavadin eydi mūdalisi dhṛiti-giḍisi beṅkoḍu mattam
Narasiṅga-varmmam modalāge ghaṭṭadim mēlāda Chólana sāmantar ellaram
beṅkoḍu nāḍ-āḍud ellaman ēka-chchhatrad unḍige-sādhyan māḍi kuḍe kṛitajñam
Vishṇu-nripati mechchi mechchidem beḍi

kanda ||

avanipan enag ittapan end
avar-ivaravol ulida vastuvam beḍade bhū
bhuvanam
. yam beḍidam Jinārccchana-lubāha ||
gommatam ene muni-samudā-
yam manadoḷu mechchi suttam

Gommaṭa-dēvara pūjag a-
dam mudadiṃ biṭṭan alte dhtrōdattam ||
akkara ||

ādiyāg irppu . . . ta-samayakke Mūlasaṅgham Koṇḍakundānvayam
bādu vēḍ adam baleyipud alliya Dēsigaganāda Pu
bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara śishyar enipa pemping
adam esed irppa Śubhachandra-siddhānta-dē ddam Gaṅga-chamū-
pati ||
Gaṅgavāḍiya basadigaḷ enit oḷav anitumam tān eyde posayisidam
Gaṅgavāḍiya Go vargge sutt-ālayaman eyde mādisidam
Gaṅgavāḍiya Tigulāra beṅkoṇḍu Vira-Gaṅgaṅge nimirchohi koṭṭam
. rājan ā-munnina Gaṅgara Rāyaṅga nūrmmaḍi dhanyan altē ||

252.

On the back of the same stone.

svasti śrīmatu vaddavyavahāri Mosaleya . . . vi-setṭiyaru tāvu mādisida cha-
visa-tīrtthakara asṭha-vidhārchechanegē varisha-nibandhiyāgi māṇikya-nakara . . .
śasa-nakaraṅgaḷu koṭṭa paḍi pa . . . ge hāga || . . ma māṇi . . . kya bi . . nakaraṅ-
gaḷu ra . . . ge hāga . . du || (*Beside the above*) . . . va-setṭi Bāchi-setṭi Chikka-Bāchi-
setṭi pa 2 Ammeleya Kēti-setṭi Chandi-setṭi Gummi-setṭi Chikkatamma pa 2 Ādi-setṭi
Chaūḍi-setṭi 1 Bāchi-setṭi Ayibi-setṭi Jakkave-maiduna Boddi-setṭi Bāchi-setṭi Māri-
setṭi Vāmi-setṭi pa 2 Māchi-setṭi Nambi-setṭi Masani-setṭi Kēti-setṭi pa 2 Kēti-setṭi
Rēvi-setṭi Hariyama-setṭi Kommi-setṭi Ādi-setṭi Chikka-Kēti-setṭi pa 2 paṭṭanasvāmi
Chande-setṭi Sōma-setṭi Kēti-setṭi pa 2 Sōḍalise-setṭi Bākavechatti Kemi-
setṭi pa 1 (*Beside the above*) . . . da Chikka . . heggaḍiti paṭṭanasvāmi
Mali-setṭi Kāmave pa 2 Bamneya-nāyaka Dōchave-nāyikitti chikka-paṭṭanasvāmi
pa 2 Bāhubali-setṭi Pārisha-setṭi Basavi-setṭi Barata Bāhubali pa 2 Saṅka-setṭi Ēchi-
setṭi Chaūḍi-setṭi Bāchi-setṭi Sakki-setṭi pa 2 Nāgi-setṭi Kariyaśanti-setṭi Bavāna-
setṭi Boppa-setṭi pa 2 Maili-setṭi Mahadēva-setṭi Hāruva-setṭi pa 1 Kāvi-setṭiya
Pārisha-setṭi Ādi-setṭi pa 1 Oḍeyachcha-setṭi Jakki-setṭi pa 1 Tippa-setṭiya Basavi-
setṭi Chikka-Tippi-setṭi pa 1 ya Padumanasāmi-setṭi Bamachchi Paduma
pa 1 Dēsi-setṭi Kali-setṭi Kēti-setṭi Bammi-setṭi pa 1 (*Beside the above*) . . yatāda
Rāchamalla-setṭiyaru paṭṭanasvāmi-Jakkarasaru Hoysala-setṭi Biba-setṭi paṭṭana-
svāmi-Mali-setṭi Chāki-setṭi Dāsi-setṭi pa 3 Nēmi-setṭiyaru pa 2 Nābi-setṭi Dēvi-
setṭi Chaṭṭi-setṭi Kētave-setṭiti pa 2 paṭṭanasvāmi-Boppi-setṭi Bōki-setṭi tamma Boppi-
setṭi Basavi-setṭi Bāhubali-setṭi Jakkave Attiyakka pa 2 aṅgarika Kāli-setṭi Sōmi-
setṭi Chandi-setṭi Dēvi-setṭi Chikka-Kāli-setṭi pa 2 Sōvi-setṭi Chaṅgi-setṭi Bammi-
setṭi pa 1 Honni-setṭi Pārisha-setṭi Kuppave pa 2 Māchi-setṭi Chaṭṭi-setṭi Gaṅgi-
setṭi Kāli-setṭi Māri-setṭi pa 2 Maṅgi-setṭi Varddhamāna-setṭi Pārisha-setṭi pa 2
Ins.

Kāvi-setṭhi Dēvi-setṭhi Bamma-setṭhi pa 1 Gummi-setṭhi Māki-setṭhi Gommata-setṭhi Māchi-setṭhi pa 1 Masapi-setṭhi Lakumi-setṭhi pa 1 Bahaṇigeya Bammaveya Kēti-setṭhi pa 1 (*Beside the above.*) Dana-setṭhiya ma . . ve-setṭhi Dēmi-setṭhi Chāmave pa 2 Bāchikaveya Bamma-setṭhi Pārisha-setṭhi Chikka-Pārisha-setṭhi Bēli-setṭhi Sōmi-setṭhi Gommata-setṭhi Kēti-setṭhi pa 2 Sahadēva-setṭhiya Chatṭi-setṭhi Rāmi-setṭhi Chatṭi-setṭhi pa 2 Padumi-setṭhi Holle-setṭhi Gommata-setṭhi Lakumi-setṭhi Pōchamma Nāki-setṭhi Mahadēva-setṭhi pa 2 Nāgara-navileya Kēti-setṭhiya maga Bamma-setṭhi Gujjave pa 2 Seladi-setṭhi Masapi-setṭhi Mahadēva-setṭhi pa 1 Vāsudēva-nāyaka Rāmachandrapāṇḍita Chikka-Vāsudēva pa 2 sēnabōva-Tibba-setṭhi pa 1 Jayapi-setṭhi Bamma-setṭhi Padumi-setṭhi Chikka-Jayapi-setṭhi pa 2 Aṅgaḍiya Mahadēva-setṭhi Gommata-setṭhi Mahadēvi Sōmakka pa 2 Kēti-setṭhiya Ādi-setṭhi pa 1 (*Beside the above.*) . . . yya . . . maga Allāḍippa paḍi . . hoṇge gadyāṇa nālka koḍuvaru 4 Varddhamāna-heggaḍe Nāgave-heggaḍiti Bāhubali Kalave pa 2 Kēdāra-veggaḍe Kannave-heggaḍitti Jakkanna huriya-kaḍaleya Kēti-setṭhi Jakki-setṭhi pa 2 Kāli-setṭhi Marudēvi Chāgave-heggaḍitti Bōkave-heggaḍitti pa 2

253 (82).

. On a pillar in the same mantapa.

(South face.)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
jyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||
śrī-Bukka-Rāyasya babhūva mantri śrī-Baicha-dandēsvara-nāmadhēyaḥ |
ntir yadya nikhilābhinandya niśśēshayāmāsa vipakṣa-lōkam ||
dānam chēt kathayāmi lubdha-padaviṃ gāhēta santānakō
vaidagdhim yadi sā Brihaspati-kathā kutrāpi samliyatē |
kshāntim chēt anapāyiniṃ jaḍataya sprīsyēta sarvvarṣasahā
stōtram Baichapa-dandānētur avanau śakyam kavinaṃ katham ||
tasmād ajāyanta jagad-jayantaḥ putrās trayō bhūshita-chāru-śīlāḥ |
yair bbbūshitō'jāyata madhya-lōkō ratnais tribhir jJaina ivāpavarggaḥ ||
Irugapa-dandānātham atha Bukkanam apy anujau
eva-mahima-sampadā virachayan sutarāṃ prathitau |
prati-bhaṭa-kāmini-prithu-payōdhara-hāra-harō
mahita-guṇō'bhavad jagati Maṅgapa-dandapatiḥ ||
dākshinya-prathamāspadam su-charitasyaikāśrayas satya-vāg-
adhāras satatam yadānya-padavi-saṅchāra-jaṅghālakah
dharṇmōpaghna-taruḥ kshamā-kula-griham saujanya-saṅkēta-bhūḥ
kirtim Maṅgapa-dandapō'yam atanōj Jaināgamānuvratāḥ ||
Janaṣṭy abhavad aśya gēhina chāru-śīla-guṇa-bhūshapōjvalā |
Janakīva tanu-vṛitta-madhyamā Rāghavasya ramanīya-tējasah ||

āstām tayōr astamitāri-varggau putrau pavitrikṛita-dharmma-mārggau ।
 jāyān abhūt tatra jagad-vijētā bhavyāgrāṇir bBaichapa-daṇḍanāthaḥ ॥
 Irugapa-daṇḍādhipatis tasyāvarajas samasta-guṇa-sālī ।
 yasya yāsaś-chaṇḍrikayā milanti divāpy arāti-mukha-padmaḥ ॥

vṛi॥

Brahman bhāḷa-lipim pramārjjaya na chēd brahmatva-hānir bbhavēd
 anyām kalpaya Kāla-rāja-nagarīm tad-vairi-prithvibhritām ।
 vētāla-vraja varddhayōdara-tatim pāṇāya navyāsrijām
 yuddhāyōddhata-sātravair Irugapa-kshmāpaḥ prakōpō'bhavat ॥
 yātrāyām dhvajint-patēr Irugapa-kshmāpasya dhātī-dhaṭad-
 ghōṭī-ghōra-khura-prahāra-tatibhiḥ prōddhūta-dhūḷi-vrajaiḥ
 ruddhē bhānu-karē'gama (West face) d ripu-karāmbhōjam cha saṅkōcha-
 nam

prāpat kṛitti-kumudvati vikananam diptah pratāpānalah ॥
 yātrāyām Irugēśvarēṇa sahasā śūnyāri-saudhāṅga-
 prōllāsad-vidhukānta-kānta-śakalē gachchhad-vanēbhādhipaḥ ।
 hatvā sva-pratimām prati-dvipam iti chhinnaika-dantas tadā
 trāhi trāhi Gajānanēti bahudhā vētāla-vṛindais stutah ॥
 kō Dhātrā likhitam lalāṭa-phalakē varnnam pramārshṭum kshamō
 vārttam dhūrtta-vachō-mayīm iti vayam vārttān na manyāmahē ।
 yad dhātryām Irugēndra-daṇḍa-nṛipatau sañjāta-mātrē priyō
 niśētr apy adhika-śriyāghaṭi ripus saśrīr apaśrī-kṛitah ॥
 yad bāhāv Irugēndra-daṇḍa-nṛipatēr bbibhraty anantā-dhuram
 śēśhādhiśa-phaṇa-gaṇē niyamitām sa svāṅganāyās sadā ।
 gāḍhāliṅgana-sāndra-sambhava-sukha-prōdbhūta-rōmāvaliḥ
 sāhasrīm rasanām adhāt tava guṇān stōtum kṛitārtthah phaṇi ॥
 āhāra-sampad-abhayārppaṇam aushadham cha śāstram cha tasya samajā-
 yata nitya-dānam ।

himsānṛitānya-vanitā-vyasanam sa-chauryyam mūrchchhā cha dēśa-vaśatō
 'sya babhūva dūrē ॥

dānam chāsya su-pātra ēva karuṇā dīnēshu drishṭir jJinē
 bhaktir ddharimna-pathē Jinēndra-yāsasām Akarnnanēshu śruti ।
 jihvā tad-guṇa-kṛittanēshu vapushas saukhyam cha tad-vandanē
 ghrāṇam tach-charaṇābja-saurabha-bharē sarvvaṇ cha tat-sēvanē ॥
 Yirugapa-daṇḍanātha-yāsasā dhavalē bhuvanē
 malinima-saustavaḥ param adhira-dṛisham chikurē
 vahati cha tasya bāhu-parighē dharaṇi-valayam
 param itaritarākrama-kathāpi cha tat-kuchayōḥ ॥
 karunair vvismṛita-kunḍalair a-tilakāsaṅgair lalāṭa-sthalair

ākīrnnair alakaiḥ payōdhara-taṭair aspriṣṭa-muktā-guṇaiḥ
 bimbōshṭhaiḥ api vairi-rāja-saḍṛisās tāmbūla-rāgōjjhitair
 yyasya sphārataram pratāpam asakṛid vyākurvātē sarvvataḥ ||

(East face.)

yat-kīrttibhis Suradhuni-parilaṅghinibhir dhautē chirāya nija-bimba-gatē
 kaḷaṅkē !
 svachchhātmakas tuhina-dīdhitir aṅganānām avyājam ānana-ruchiḥ kaba-
 likarōti ||
 yat-pādābja-rajah-kaṇa prasuvātē bhaktyā natānām bhuvam
 yat-karuṇya-kaṭakṣha-kānti-laharī prakṣhālayaty āśayam !
 mōhahāṅkaraṇam kṣhiṇōti vimalā yad-vaikharī-maukharī
 vandyah kasya na mānantiya-mahimā śrī-Paṇḍitāryyō yatih ||
 mandāra-druma-maṇjarī-madhu-jharī-maṇju-sphuran-mādhurī-
 prauḍhahāṅkriti-rūḍhi-pāṭava-paripāṭi-krikāṭi-bhaṭah !
 nrityad-Rudra-kapardda-gartta-vilūṭhat-Svarlōkakakallōlini-
 sallāpi khalu Paṇḍitāryya-yaminō vyākhyāna-kōḷāhaḷah ||
 karuṇya-prathamāvatāra-sarāṇis āntēr nniśāntam sthiram
 vaiduṣhyasya tapah-phalam sujanatā-saubhāgya-bhāgyōdayah !
 Kandarppa-dviradēndra-pañchavadanaḥ kāvyāmrītānām khanir
 jJainādhvāmbara-bhāskaras Śrutamunir jJāgartti namrārti-jit ||
 yukty-āgamārṇava-vilōlana-Mandarādriḥ śabdāgamāmburuha-kānana-bā-
 la-sūryyah !
 śuddhāśayaḥ prati-dinam paramāgamēna samvarddhatē Śrutamunir yyati-
 sārsvabhaumaḥ ||
 tat-sannidhau Beḷugulē jagad-agrya-tīrtthē śrīmān asāv Irugapāhvaya-
 daṇḍanāthaḥ !
 śrī-Guṇmaṭṭēśvara-sanātana-bhōga-hētōr ggrāmōttamam Beḷugulākhyam
 adatta dhīrah ||
 Śubhākṛiti vatsarē jayati Kārttika-māsi tithau
 Muramathanasya puṣṭim upajagmushi śīta-ruchau ||
 sad-upavanam sva-nirmīta-navina-taṭāka-yutam
 sachiva-kulāgrāṇir adita tīrttha-varam muditaḥ ||
 Irugapa-daṇḍādhiśvara-vimāla-yasah-kalama-varddhana-kṣhētram !
 ā-chandra-tārakam idam Beḷugula-tīrttham prakāśatām atulam ||
 dāna-pālanayōr mmadhyē dānāt śrēyō'nupālanam !
 dānāt svarggam avāpnōti pālanād achyutam padam ||
 sva-dattam para-dattam vā yō harēch cha vasundharām !
 shashṭir vvarsha-sahasrāṇi viṣṭāyam jāyatē krimih ||
 maṇḍala-mahā śrī śrī śrī śrī ||

On the right pillar in Siddhara basti.

(West face)

śrīmat-parama gambhīra-syādvādānōgha-lācchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrī-Nābhēyō'jitaś Śambhava-Nami-Vimalās Suvratānanta-Dharmmās
 Chandrāṅkaś Śānti-Kunthū sa-Sumati-Suvidhīś Śītālō Vāsupūjyāḥ
 Mallīś Śrēyas-Supārśvau Jalajaruchir Arō Nandanāḥ Pārśva-Nēmi
 śrī-Vīraś chēti dēva bhuvi dadatu chatur-vvimpasatir mmaṅga'āni ||
 Virō viśiṣṭam vinatāya rātmā itī tri-lōkair abhivarnnyatē yāḥ
 nirasta-karmmā nikhilārttha-vēdi payād asau pāśchima-tīrtthanāthaḥ ||
 tasyābhavan sadasi Vīra-Jinasya siddha-saptarddhayō gaṇadharāḥ kila
 Rudra-saṅkhyāḥ
 yē dhārayanti śubha-darśana-bōdha-vrīttē mithyā-trayād api gaṇān vini-
 varttya viśvān ||
 Indrāgnibhūtt api Vāyubhūtir Akampanō Mauryya-Sudharmma-Putrāḥ |
 Maitrēya-Maundiyau punar Andhavēlah Prabhāsakaś chēti tadīya-samj-
 nāḥ ||
 pūrvvajūān iha vādinō'vadhi-jushō dht-paryyaya-jñāninaḥ |
 sēvē vaikriyikāṁś cha śikshaka-yatīn kaivalya-bhājō'py amān |
 ity agny-ambunidhi-trayōttara-niśānāthāstikāyais śatai
 Rudrōnaika-śātāchalair api mitān saptaiva nityam gaṇān ||
 siddhim gatē Vīra-Jinē'nubaddha-kēvaly-abhikhyās traya ēva jātāḥ |
 śrī-Gautamas tau cha Sudharmma-Jambū yāḥ kēvalivaitad ihānubad-
 dham ||
 jānanti Vishṇur Aparājita-Nandimitran Gōvarddhanēna guruṇā saha
 Bhadrabāhuḥ |
 yē pañcha kēvalivad apy akhilam śrutēna śuddhā tatō'stu nama dhts
 śrutakēvalibhyāḥ ||
 vidyānuvāda-pāṭhanē svayam āgatabhir vvidyābhir ātma-charitād amalād
 abhinnāḥ |
 pūrvvāṇi yē dāsa purāṇy api dhārayanti tān naumy abhinna-dāsapūrv-
 vadharān samastān ||
 tē Kshatriyāḥ Prōshṭhila-Gaṅgadēvau Jayas Sudharmma Vijayō Viśā-
 khaḥ |
 śrī-Buddhilō'nyau Dhritishēṇa-Nāgau Siddhartthakaś chēty abhidhāna-
 bhājāḥ ||
 Nakshatra-Paṇḍū Jayapāla-Kaṁśachāryyāv api śrī-Drumashēṇakaś cha

êkâdâśāṅgi-dharaṇēna rūḍhā yē pañcha tē'mī hṛidi mē vasantu ||
 āchāra-saṁjñāṅga-bhṛitō'bhavaṁs tē Lōhas Subhadrō Jaya-pūrvva-bhadrāḥ
 tathā Yaśōbhāhur ami hi mūla-stambhā Jinēndrāgama-ratna-harminyē ||
 śrīmān Kumabhō Vintō Haladhara-Vasudēvāchalā Mērudhiraḥ |
 Sarvvajñas Sarvvaguptō Mahidhara-Dhanapālau Mahāvira-Vīrau
 ity ādyānēka-sūrishv atha supadam upētēshu divyat-tapasyā-
 śāstrādhārēshu puṇyād ajani sa jagatām Koṇḍakundō yatndrah ||
 rajōbhīr aspriṣṭatamatvam antar bhāhyē'pi saṁvyañjayitum yatīśaḥ |
 rajaḥ-padam bhūmitaḥ vihāya chachāra manyē chatur-aṅgulam saḥ ||
 śrīmān Umāsvātir ayam yatīśas Tatvārthasūtram prakāṣṭchakāra |
 yan mukti-mārggācharaṇōdyatānām pāthēyam argghyam bhavati prajā-
 nām ||

tasyaiva śishyō'jani Griddhapiñchha-dvittya-saṁjñasya Balākapiñchhaḥ |
 yat-sūkti-ratnāni bhavanti lōkē mukty-aṅganā-mōhana-ruaṇḍanāni ||
 Samantabhadras sa chirāya jīyād vādibha-vajrāṅkuśa-sūkti-jālah |
 yasya prabhāvat sakalāvantyaṁ vandhyāsa durvvāduka-vārttayāpi ||
 syātkāra-mudrita-samasta-padārthha-pūrṇnam
 trailōkya-harminyam akhilam sa khalu vyanakti
 durvvādūkōkti-tamasā pihitāntarālam
 Sāmantabhadra-vachana-sphuṭa-ratna-dīpah ||
 tasyaiva śishyaś Śivakōṭi-sūris tapō-latalambana-dēha-yashtih |
 samsāra-vārākara-pōtam ētat Tatvārthasūtram tad alaṁchakāra ||
 prāg abhyadhāyi guruṇā kila Dēvanandī buddhyā punar vvipulayā sa Jinē-
 ndrābuddhīḥ |
 śrī-Pūjyapāda iti chaisha budhaiḥ prachakhyē yat pūjitaḥ pada-yugē vana-
 dēvatābhīḥ ||

Bhaṭṭakalāṅkō'krīta Saugatādi-durvvākya-paṅkaiś sa-kalāṅka-bhūtam
 jagat sva-nāmēva vidhātum uchchaiḥ sārthham samantād akalāṅkam ēva ||
 jīyāj jagatyām Jinasēna-sūrir yasyōpadēśōjvala-darppaṇēna
 vyaktīkṛitam sarvvam idam vinēyāḥ puṇyam purāṇam purushā vidanti ||
 vinaya-bharaṇa-pātram bhavya-lōkaika-mitram
 vibudha-nuta-charitram tad-gaṇēndrāgra-putram |
 vihita-bhuvana-bhadrām vīta-mōhōru-nidram
 vinamata Guṇabhadram tīrṇa-vidyā-samudram ||
 sad-vyañjana-svara-nabhas-tanu-lukshaṇāṅga-
 chchhinnaṅga-bhauma-śakunaṅga-nimittakair yyaḥ |
 kāla-trayē'pi sukha-duḥkha-jayājayādyam
 tat śakshivat punar avaiti samastam ēva ||
 yaḥ Pushpadantēna cha Bhūtabaly-ākhyēnāpi śishya-dvitayēna rājē

phala-pradānāya jagaj-janānāṃ prāptō'ṅkurābhyāṃ iva kalpabhūjah ।
Arhādbalis saṅgha-chatur-vvidhaṃ sa śrī-Koṇḍakundānvaya-Mūlasaṅgh-
aṃ ।

kāla-svabhāvad iha jāyamāna-dvēshētarālpikarāṇāya chakrē ॥
sitāmbarāḍau viparīta-rūpē khilē visaṅghē vitanōtu bhēdam
tat Sēna-Nandi-Tridivēsa-Simha-saṅghēshu yas tap manutē ku-drik saḥ ॥
saṅghēshu tatra gaṇa-gachchha-vali-trayēṇa lōkasya chakshushi bhidā-
jushi Nandisaṅghē ।

Dēśgaṇē dhṛita-guṇē'nvita-Pustakāchchha-gachchhēṅgulēśvara-valir jja-
yati prabhūta ॥

tatrāsan Nāga-Dēvodaya-Ravi-Jina-Mēgha-Prabhā-Bāla-chandrā
Dēva-śrī-Bhānu-Chandra-Śruta-Naya-Guṇa-Dharmādayaḥ kirtti-dēvaḥ
Dēsa-śrī-Chandra-Dharmēndra-Kula-Guṇa-Tapō-bhūṣaṇās sūrayō'nyē
Vidyā-Dāmēn (*North face.*) dra-Padmāmara-Vasu-Guṇa-Māṇikka-nandy-
āhvayāś cha ॥

vihita-durita-bhaṅgā bhinna-vādibha-śṛiṅgā vitata-vividha-maṅgāḥ viśva-
vidyābja-bhṛiṅgāḥ ।

vijita-jagad-Anaṅgavēsa-dūrōjvalāṅgā viśada-charaṇa-tuṅgā viśrutāstē'sta-
saṅgāḥ ॥

jīyāch chhri-Nēmichandraḥ kuvalaya-laya-kṛit kūṭa-kōṭiddha-gōtrō
nityōdyan dṛiṣṭi-bādha-virachana-kuśalas tat-prabhākṛit-pratāpaḥ ।
chandrasyeva pradattāmṛita-vachana-ruchā nīyatē yasya śāntim
dharmuna-vyājayasya nētus svam abhimata-padam yaś cha nēmi rathasya ॥
śrī-Māghanandi vibudhō jagatyāṃ anvartham ēvātanutātma-nāma
samullasat-saṃvara-nirjarēṇa na yēna pāpāny abhinanditāni ॥
tuṅgē tadyē dhṛita-vādi-simhō guru-pravāhōnnata-vamśa-gōtrē
athōdito'bhūn nija-pāda-sēvā-pramōdi-lōkō'bhayachandra-dēvaḥ ॥
jayati jita-tamō'ris tyakta-dōshānushaṅgāḥ padam akhila-kālānāṃ pātram
Ambhōruhāyāḥ

anugata-jaya-pakshaś chātta-mitrānukūlyas satatam Abhayachandras sat-
sabhā-ratna-dīpaḥ ॥

tadīya-tanujaś Śrutamunir ggaṇi-padēśas tapō-bhara-nīyantrita-tanus stu-
ta-Jinēśaḥ

tatō'jani Jinēndra-vachanāsta-vishayāśas tata-sva-yaśasā bhṛita-samasta-
vasudhāśaḥ ॥

bhava-vipina-kṛiśānur bbhavya-paṅkēja-bhānus sa vitata-namasō nus sam-
padē kāmādhēnuḥ

bhuvi durita-tamō'ri prōttha-santāpa-vāri Śrutamuni-vara-sūris śuddha-
śilō'sta-nāriḥ ॥

chaṇḍōddanḍa-tri-danḍaṃ parama-sukha-padaṃ pāpa-bījaṃ parāgō-
 vārāgarōrukāra-trividham adhikṛitāguravaṃ gāraṇaṃ cha
 tulyaṃ bhallōna-sālya-trayaṃ atula vapuḥ-sarṃma-marmma-chehhiḍ amhō
 bhāshōnmēshi tri-dōshaṃ Śrutamuni-muniḥ nirminumōchaika ēva ||
 praśishya-bha-gaṇē'ṅga-mahasā bhuvi tadityē pravarddhayati pūrṇa-kala
 indur iva yas sma
 anādi-nidhanādi-paramāgama-payōdhim abhūd Abhinava-Śrutamunir gga-
 ni-padē saḥ ||
 mārggē durggē nisarggāt pratibhaṭa-kaṭu-jalpēna vādēna vāpi
 śravyē kāvyē'tinavyē mṛidu-madhura-padaḥ śarmmadair narmmadaiś
 cha
 mantrē tantrē'pi yantrē nuta-sakala-kalāyāṃ cha śabdārṇavē vā
 kō vānyaḥ kōvidō'sti Śrutamuni-munivā viśva-vidyā-vinōdaḥ ||
 śabdē śrī-Pūjyapādaḥ sakala-vimata-jit tarkka-tantrēshu Dēvaḥ
 siddhāntē satya-rūpē Jina-vinigaditē Gautamaḥ Koṇḍakundaḥ |
 adhyātmē Varddhmānō Manasija-mathanē vāri-mug duḥkha-vanḥav
 ity evaṃ kīrtti-pātraṃ Śrutamunivā abhūd bhū-trayē kō'tra kaśchit ||
 āradhām sūddhām pravṛiddhām dadhatam adhikṛitām Jaina-mārggō
 su-sarggē
 siddhiṃ buddhē maharddhē bbudha-vara-nivahair adbhutām arttīyam-
 ānām
 mitraṃ chitraṃ charitraṃ bhava-chaya-bhayadaṃ bhavya-navyāmbujā-
 nām
 apy ēnō-vyūnam ēnam Śrutamuni-munipaṃ chandram āradhayadbvaṃ ||
 śrīmānitō'syābhayachandra-sūrēś tasyānujāta Śrutakīrtti-dēvaḥ
 abhūj Jinēndrōdita-lakṣhaṇānām āpūrṇa-lakṣhīkṛita-chāru-vṛittāḥ ||
 vidita-sakala-vedē vita-chētō-vishādē vijita-nikhila-vādē viśvā-vidyā-vinō-
 dē
 vitata-charita-mōdē visphurach-chit-prasādē vinuta-Jinapa-padē viśva-
 rakṣhām prapēdē ||
 sa śrīmāns tat-tanūjas tadanu gaṇi-padē sanniyadhāch Chārukīrttiḥ
 kīrtty-ākīrṇa-triḷōkyā muhur ayati vidhūḥ kārṣyam adyāpy atu (*East
 face*) lyāḥ
 yasyōpanyāsa-vanya-dvipa-paṭu-ghaṭayōtpatitās chaṭu-vāchal
 Padmā-saduṭṭa-mitrōjvalatara-ruchayō'py utthitā vādi-padmāḥ ||
 chāru-śrīś Chārukīrttiḥ pada-nata-vasudhādhitavarō dhīśvarō'yam
 garvvaṃ kurvantaṃ urvviśvara-sadasi mahā-vādinam vāda-vandhyaṃ
 chakrē dik-kṛīdā-agrēsara-sarasa-vachāḥ sādhitāśēsha-sādhyō
 'vedyāvedyādy-avidyā-vyapagana-vilasā viśva-vidyā-vinōdaḥ ||

Ballāla-kshōnipālaṃ valita-Bali-balaṃ vajibhir vvejitajim
 rōgāvegād gatāsu-sthitim api sahasollāghatām Anināya
 ātiryaiva svayam sō'khillavid Abhayasūrē tathātārayat tan
 nisstunāsēsha-śāstrāmbunidhim Abhayasūriṃ param Siṃhaṇāryyam ||
 śiṣṭō dushtāgha-piṣṭi-karāṇa-nipuṇa-sūtrasya tasyōpadēśitūṣ
 śiṣhyāḥ ptyūsha-niṣhyandana-paṭu-vachanaḥ Paṇḍitaḥ khaṇḍitāghaḥ
 sūris sūrō vinēyāmburuha-vikasanē sarvva-dig-vyāpi-dhānā
 ārinān asthāt kṛitāsthō Beḷuguḷa-nagarē tatra dharmmābhivṛidhyai ||
 yasmiṃś Chāmupda-Rājō Bhujabalinām inam Gunmaṭam karmmaṭhājū-

an

bhaktya śaktya cha muktyai jita-Sura-nagarē sthāpayad bhadrām adraṇ
 tadvat kāla-trayōtthōjvala-tanu-Jina-bimbāni mānyāni chānyāḥ
 Kailāsē śīla-śālī tri-bhuvana-vilasat-kirtti-chakriva chakrō ||
 sthānē tat sthāna-mantrōjvalataram atulam Paṇḍitō'laṅkarōtu
 ārinān ēśhō'rkkakirttir unripa iva vilasat-sāla-sōpānakādyaiḥ
 chitram śrīśhē'bhisichya tri-bhuvana-tilakam tam punas sapta-vārān
 paṅkōnmuktam vidhāyākhila-jagad-uru-puṇyais tathālaṅchakāra ||
 kim vā kshtrābhishēkād uta nija-yaśasō nirmmalāch chhaṅkarādṛin
 gōtrādṛin sphāṭiktū cha kshitim anara-gajān dig-gajān ēsha dhiraḥ |
 kshtrōdān sapta-sindhūn udari-jaladharān śāradān Naga-lōkaṃ
 śēśhakṛimam viditnāmṛita-kalāśam api Svar vvitēnē na vidmaḥ ||
 Mērau janmābhishēkaṃ Sura-patir iva tat tathāivātra sāilē
 dēvasyādarśayan nō param akhila-janasyaisha sūrir vvidhāya
 san-mārggaṃ chādhunainam pihitam api chiram vāmadrig-vāk-tanōbhir
 nniśēshaṃ tāni pūrvvam Purur iva punar atrakalāṅkō'pantya ||
 rē rē Kāṇāda kōṇam śāraṇam adhivasa kshudra-nidrā-nivāsam
 maimāpsēchhām atuchchhām tyaja nija-paṭu-vādēshu kṛichchhāśu
 gachchha

Bauddhabuddhē vimugdhō'sy apasara sahasā Sāṅkhyā mā raṅkha saṅkhyē
 śrīmān mathnāti vādindra-gajam Abhayasūriḥ param vādi-siṃhaḥ ||
 aiśvaryyam vahataś cha śāśvata-mukhē dhattaś cha sarvvajñātām
 bibhrātē cha gīrīsataṃ śivatayā śrī-Chārukīrttiśvarau
 tatrayam Jina-bhāg asāv ajina-bhāg dhīmān ayaṃ mārggaṇē
 Hēmadriṃ samadhatta mārggaṇam uru-sthēmā sa Hēmāchalō |
 sphūrjad-Dhūrjjaṭi-bhāḷa-lōchana-śikhi-jvāḷavaltīḥasya tē
 haṃ hō Maṇmatha jivanaushadhir abhūd ēśhā purā Śailajā
 sarvvajñōttama-Chārukīrtti-su-munēs samyak-tapō-vahninā
 nirddagdhasya charitra-chaṇḍa-marutōddhātasya kā tē gatiḥ ||
 Pitāmaha-parishvaṅga-saṅgatainaḥ-prasāntayē

Chārukirtti-vaohō-Gaṅgāliṅgitāṅgi Sarasvatī ||

Asyaṃ Vāṇi-nivāsyam hṛdayam uru-dayam svarṇa charitraṃ pavitraṃ
dēham śāntyaika-gēham sakala-sujanatā-ganyam: udbhūta-punyaṃ
śravyā bhavyā guṇālir nnikhila-budha-tatēr yyasya so'yaṃ jagatyām
atyārūḍha-prasādō jayatu chiram ayaṃ Chārukirtti-vratindrah ||
arūḍham prauḍham daridram dhana-patim adhamam manavam māna-
vantaṃ

dushṭam śiṣṭam cha duḥkhānvitam api sukhinaṃ durminadaṃ dharm-
ma-śīlam

kurvvan Sāmantabhadraṃ(South face)charitam anusaran namra sāmanta-
bhadraṃ

tanvan śrī-Chārukirttir j jagati vijayatē chandrikā-charu-kirttiḥ ||
rō rē Chārvvāka garvvaiṃ parihara birudāliṃ puraiva pramuñcha
Sāṅkhyāsaṅkhyēya-rājat-parikara-nikarād Apta-ghaṭṭō'si Bhāṭṭa
pūrṇam Kāṇḍa tūrṇam tyaja nijam anisam manam āpan-nidānam
himsaṃ puṃsō'bhiśamasyō vrajati yad aparāṇ vādinaḥ Siphāṇāryyaḥ ||
tat-panḍitāṅghry-anuratan tad-ilādināthan samyaktva-bōdha-charaṇōn-
nata-dāna-nishṭhan

jātāv ubhau Hariyaṇō haripaṇka-chārur mMāṇikka-dēva iti chārjjuna-
dēva-kalpaḥ ||

dhanyā manyē na sanyāsa-parama-vidhinā nētum ēva svayam svaṃ
dharmaṃ karmāri-marmma-chchhidam uru-sukhadaṃ durllabham
vallabham cha

śāntāś śāntēr nnisāntīkṛita-sakala-janāḥ sūkti-piyūsha-pūrais
tē'mī sarve'sta-dēhās sura-padam agaman dhyāta-Jainendra-pādāḥ ||
tatra trayōdaśa-śatais cha daśa-dvayēna Śāke'bdakē parimitēbhavad īś-
varākhyē

Māghē chaturdāśa-tithan sitabhāji vārē Svātau Śanēs sura-padam Puru-
panḍitasya ||

āsīd athābhinava-Paṇḍita-dēva-sūrir āśānanāchchha-mukurīkṛita-kirttir
ēshaḥ |

śiṣhyē nidhāya nija-dharmma-dhurīṇa-bhāvam yatrātma-saṃskṛiti-padē-
'jani Paṇḍitāryyaḥ ||

tathyaṃ inithyā-kadambaṃ satatam api vidhitsuṃ vvrīthā tāmyasidam
tatvam Tāthāgata tvam taraḷa-jana-sirō-ratna tāvat pradhāva
jīvan bhadrāṇi paśyaty uru-jagad-uditāt tyakta-vādābhilāshō
yasmād bhasnikarōty agnir iva bhuvi tarūn vādinaḥ Paṇḍitāryyaḥ ||
saṃsārāpāra-vārākara-dhara-laharī-tulya-salyōttha-dēha-
vyūhē muhyaj-janānām asukha-jala-charair arddhānām amishām
pōtō nītō vintō'dbhuta-tati-gatavan-navya-bhavyārchchitāṅghrir

bbhadrōnnidras su-mudras satatam Abhinavō rājatē Paṇḍitāryaḥ ||
 ayaṁ atha guru-bhaktyākārayat tan-nishadyaṁ
 apara-gaṇibhir uchchair ggēhibhis tais sahaiva
 śubha-dina-su-muhūrttē pūritōdghākhilāśaṁ
 yugapad akhila-vādyā-dhvāna-ratna-pradānaiḥ ||
 ity ātma-śaktyā nija-muktayē'rhad-dāsōditam śāsanam ētad urvvyāṁ
 śāstraugha-kartṛi-traya-śaṁsanāṅgam ā-chandra-tārā-ravi-Mēru jīyāt ||

255 (106).

Below the above.

śrīmat-Karṇāṭa-dēśē jayati pura-varaṁ Gaṅgavaty-ākhyam ētat
 sad-dṛik dānōpavāsa-vrata-ruchir abhavat tatra Māṇikya-dēvaḥ
 Bāchāyī dharinī-patnī guṇa-gaṇa-vasatis tasya sūnus tayōś cha
 śrīmaṇ Māyaṇa-nāmājani guṇa-maṇi-bhāk Chandra-kīrttēś cha śiṣyaḥ ||
 samyaktva-chūḍāmaṇiy enisida ā-bhavyōttamanu svasti śrī Śaka-varuṣa 1331
 neya Virōdhi-saṁvatsarada Chaitra-ba 5 Gu śrī-Guṇmāṭa-nāthana madhyāhnada
 aṣṭa-vidhārchchanā-nimittavāgi Beḷuḡuḷada Gaṅgasamudrada keṛeya keḷage dāna-
 śāleya gadde kha 2 gavanū Beḷuḡuḷada māṇikya-nakharada Hariya-gaudana maga
 Guṇmāṭa-dēva Māṇikya-dēvana maga Bommaṇṇan oḷagāda gauduḡaḷa samaksha-
 dali dēvarige pāda-pūjeya māḍi krayavāgi koṇḍu koṭṭu aśadhāraṇav ahanta kīrtti-
 yanū puṇyavanū upārjjisi koṇḍanu || māṅgaḷa mahā śrī śrī śrī

256 (107).

Below the above.

śtīladi Chandramaṇi-vibhuv āchala-dēvi nijōdgha-kāntey ā-
 lōla-mṛigākshi Beḷuḡuḷada Guṇmāṭa-nāthana pādād ar-
 chchāḷige bēḍe Bekkana śīneyan ittan udāra-Vīra-Ba-
 llāḷa-nṛipāḷakan urviyū abdhīyū uḷḷinam eyde salvinam ||
 antu dhārā-pūrvvakavaṁ māḍi koṭanta grāma-sīme || mūḍa Honnēnahalli tēṅka
 Bastihalli Dēvarahalli paḍuva Chōlēnahalli Hāḍōnahalli (At the bottom of the east
 face) baḍaga Mañchēnahalliya biṭṭu koṭa grāmaū āchandrārkkā-sthāyiyāgi saluge
 māṅgaḷa mahā śrī śrī śrī

257.

At the bottom of the west face of the same pillar.

śrīmat-parama-gaṁbhīra-syādvādāmōgha-lāñchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrī Śaka-varsha 1371 neya Yuva-saṃvatsarada Vaiśākha-suddha 10 Gu
svasti śrīmatu Chārūkirrti-paṇḍita-dēvarugaḷu avara śishyaru Abhinava-Paṇḍita-
dēvarugaḷu Beḷugulaḷa nāḍa gavuḍugaḷu māṇikya-nakharada halaru paṇḍitu sthā-
nikaru vaidyaru varu

258 (108).

On the left pillar in the same basti.

(North face)

śrī jayaty ajayya-māhātmyaṃ viśāṣita-ku-śāsanam
śāsanam Jainam udbhāsi mukti-lakṣhyaika-śāsanam ||
aparimita-sukham analpavagamamayaṃ prabala-bala-hṛitātāṅkam
nikhilāvalōka-vibhavam prasaratū hṛidayē parāṃ jyōtiḥ ||
uddiptakhila-ratnam uddhṛita-jadāṃ nānā-nayāntargriham
sa-syātākāra-sudhābhilīpti janibhṛit-kārunya-kūpōchchhritam
ārōpya śrūta-yānapātram anṛita-dvīpam nayantaḥ parāṃ
etē tīrtthakṛitō madhya-hṛidayē madhyē-bhavaḥbhy āsatam ||
tatrabhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ
śrī-Varddhamāna-munir antima-tīrtthanāthaḥ
yad-dēha-dīptir api sannihitākhilānām
pūrvvōttarāśrita-bhavaṃ viśadī-chakāra ||
tasyābhavach charama-chij-jagad-īśvarasya yō yauvvarājya-pada-saṃsra-
yataḥ prabhūtaḥ
śrī-Gautamō gaṇa-patir bbhagavān varishṭhaḥ śrēṣṭhahair anushṭhita-nutir
munibhis sa jīyāt ||
tad-anvayē suddhimati pratitē samagra-sīlāmala-ratna-jālē
abhūd yatīndrō bhuvī Bhadrabāhuḥ payaḥ-payōdhav iva pūrṇa-
chandraḥ ||
Bhadrabāhur agrimas samagra-buddhi-saṃpadā
suddha-siddha-śāsanam su-śabda-bandha-sundaram
iddha-vṛitta-siddhir atra baddha-karma-bhit tapō-
vṛiddhi-varddhita-prakīrttir uddadhē maharddhikah ||
yō Bhadrabāhuḥ śrutakēvalānām munīśvarāṇām iha paścimō'pi
apaścimō'bhūd vidushām vinētā sarvva-śrutārtha-pratipādanēna ||
tadya-śishyō'jani Chandraguptaḥ samagra-sīlānata-dēva-vṛiddhaḥ
vivēsa yat-tīvra-tapaḥ-prabhāva-prabhū ta-kīrttir bbhuvanāntarāṇi ||
tadya-vamśākarataḥ prasiddhād abhūd adōṣhā yati-ratna-mālā
babhau yad-antar-nimāyivan munīndras sa Kuṇḍakundō dita-chaṇḍa-da-
nḍah ||
abhūd Unāsvāti-muniḥ pavitrē vaṃśē tadyē sakalārththa-vēdi

sûtrikṛitam yēna Jina-prapitam śāstrārththa-jātam muni-puṅgavēna ||
 sa prāṇi-samprakṣaṇa-sāvadhānō babhāra yōgi kila griddha-pakṣhān
 tadā prabhṛity ēva budhā yam Ahur āchāryya-śabdōttara-Griddhapīṇch-
 ohham ||

tasmād abhūt yōgi-kula-pradīpō Balākapiṇchchhaḥ sa tapō-maharddhiḥ
 yad-aṅga-samsparsāna-mātratō'pi vāyur vviśhādīn amṛiti-chakāra ||
 Samantabhadrō'jani bhadra-mūrttis tataḥ prapētā Jina-śāsanasya
 yadiya-vāg-vajra-kaṭhōra-pētaś chūrṇi-chakāra prativādi-sailān ||
 śrī-Pūjyapādō dhṛita-dharmma-rājyas tatō surādhtāvara-pūjya-pādaḥ
 yadiya-vaidushya-guṇān idāntīm vadanti śāstraṇi tad-uddhṛitāni ||
 dhṛita-viśva-buddhir ayam atra yōgibhiḥ kṛita-kṛitya-bhāvam anubibhrad
 uchchakaiḥ

Jinavad babhūva yad Anaṅga-chāpahṛit sa Jinēndrabuddhir iti sādhu-
 varṇnitaḥ ||

Śrī-Pūjyapāda-munir apratimaushadharddhir jītyād Vidēha-Jina-darśana-
 pūta-gātraḥ

yat-pāda-dhauta-jala-samsparsaḥ prabhāvat kāḷāyasaḥ kila tadā kanakt-
 chakāra

tataḥ param śāstra-vidāṃ muninām agrēsarō'bhūt Akalāṅka-sūriḥ
 mithyāndhakāra-sthagitākhiḷārththaḥ prakāśitā yasya vachō-mayūkhaiḥ ||
 tasmin gatē Svargga-bhuvam maharshau divaḥ-patīn narttum iva pra-
 kṛishṭān

tad-anvayōdbhūta-munīśvarāṇām babhūvur ittham bhuvi saṅgha-bhēdāḥ ||
 sa yōgi-saṅghas chaturāḥ prabhēdan āsādyā bhūyān aviruddha-vṛittān
 babhāv ayam śrī-bhagavān Jinēndras chatur-mmukhāntva mithas samāni ||
 Dēva-Nandi-Simha-Sēna-saṅgha-bhēda-varttinām

dēśa-bhēdataḥ prabōdha-bhāji dēva-yōginām

vṛittatas samastalō'viruddha-dharmma-śēvinām

mādhyataḥ prasiddha ēsha Nandisaṅgha ity abhūt ||

Nandisaṅghē sa Dēśtyaganē gauchchē cha Pustakē

Ingulēśa-balir jītyān māṅgali-kṛita-bhūtalaḥ ||

tatra sarvva-śarīri-rakṣhā-kṛita-matir vviḷitēndriyas

siddha-śāsana-varddhana-pratīlabdha-kīrti-kalāpakāḥ

viśruta-Srutakīrtti-bhaṭṭāraka-yatis samajāyata

prasphurad-vachanāmṛitāṃsu-vināśitākhiḷa-hṛit-tamāḥ ||

kṛitvā vinēyān kṛita-kṛitya-vṛittin nidhāya tēshu śruta-bhāram uchchaiḥ

sva-dēha-bhāram cha bhuvi prasāntas samādhi-bhēdēna divam sa bhējē ||

gatē gagana-vāsasi tridivam atra yasyōchohri (East face) tā

Ins.

na vṛitta-guṇa-saṃhatir vvasati kēvalam tad-yaśaḥ
 amanda-mada-Manmatha-praṇānad-ugra-chāpōchchalat-
 pratāpa-hati-kṛit-tapaś-charaṇa-bhēda-labdhām bhūvi ॥
 śrī-Chārukrīti-munir apratima-prabhāvas tasmād abhūn nija-yaśō-dhava-
 li-kṛitāśaḥ
 yasyābhavat tapasi nishṭhuratōpaśāntiś chittē guṇē cha gurutā kṛiśatā
 śarirē ॥
 yas tapō-vallibhir vṛellitāgha-drumō varttayāmāsa Sara-trayaṃ bhūtale
 yukti-śāstrādikaṃ cha prakṛiṣṭāśayaś śabda-vidyāmbudhēr vṛiddhikṛich-
 chandramāḥ ॥
 yasya yōgīśinaḥ pādāyōs sarvvadā saṅgintīm Indiraṃ paśyataś Śārnginaḥ
 chintayēvābhavat kṛiṣṇatā varshmanāḥ sānyathā nilatā kiṃ bhavēt tat-
 tanōḥ ॥
 yēśhaṃ śarirāśrayatō'pi vātō rujaḥ prasāntiṃ vitatāna tēśhaṃ
 Ballaja-Rajōtthita-rōga-śāntir āsit kilaitat kimu bhēśhajēna ॥
 munir mmanīśha-balatō vichāritaṃ samādhi-bhēdaṃ samavāpya satta
 maḥ
 vihāya dēhaṃ vividhāpadāṃ padāṃ vivēśa divyaṃ vapur iddha-vaibha-
 vaṃ ॥
 astam Ayāti tasmin kṛitini yaryyaṃ nābhavishyat tadā Paṇḍita-yatis
 sōmaḥ
 vastu mithyā-tama-stōma-pihitaṃ sarvvam uttamair ity ayaṃ vaktṛibhir
 upāghōśhi ॥
 vibudha-jana-pālakaṃ ku-budha-mata-hāraṇaṃ
 vijita-sakalēndriyaṃ bhajata tam alāṃ budhaḥ ॥
 Dhavalasarōvara-nagara-Jināspadam asadrīśam ākṛita tad-uru-tapō-
 mahāḥ ॥
 yat-pāda-dvayam ēva bhūpati-tatiś chakrē śirō-bhūśhaṇaṃ
 yad-vākyaṃritam ēva kōvida-kulam pītva jītvānīśaṃ
 yat-kīrttyā vimalaṃ babhūva bhuvanaṃ ratnākaraṇāvṛitaṃ
 yad-vidyā viśadīchakāra bhuvanē śāstrārtha-jātaṃ mahat ॥
 kṛitvā tapas tivrām analpa-mēdhāś sampādya puṇyāny anupaplutāni
 tēśhaṃ phalaśyānubhavāya datta-chētā ivāpa tridivāṃ sa yōgī ॥
 tasmin jātō bhūmni Siddhānta-yōgī prōdyad-vācha varddhayan siddha-
 śāstraṃ
 buddhē vyōmni dvādaśātina karaughair yadvat padma-vyūham unnidra-
 yan svaiḥ ॥
 durvvādy-uktaṃ śāstra-jātaṃ vivēki vāchanēkāntārtha-sambhūtaya yaḥ
 Indrō'sanya mēgha-jalōtthaya bhū-vṛiddhaṃ bhūbhṛit-saṃhatim vā
 bibhēda ॥

yadvat padāmbuja-natāvanipāla-mauli-
 ratnāṁśavō'nisam amuṁ vidadhus sarāgaṁ
 tadvan na vastu na vadhūr nna cha vastra-jātaṁ
 nō yauvvanam na cha balam na cha bhāgyam iddham ॥
 praviśya śāstrāmbudhim ēsha dhīrō jagrāha pūrvvaṁ sakalārttha-ratnaṁ
 parē'samarththās tad-anupravēśād ēkaikam ēvātra na sarvvaṁ āpuḥ ॥
 sampādya śiśhyān sa munih prasiddhan adhyāpayāmāsa kuśāgra-buddhin
 jagat-pavitri-karāṇāya dharma-pravarttanāyākhila-saṁvidē cha ॥
 kṛtvā bhaktim tē gurōs sarvva-śāstraṁ nītvā vatsam kāmādhēnum payō vā
 svīkrityōchchais tat-pibantō'ti-puṣṭāḥ śaktim svēśham khyāpayāmāsur
 iddham ॥

tadīya-śiśhyēshu vidāṁ-varēshu guṇair anēkais Śrutamuny-abbikhyah
 rarāja śailēshu samunnatēshu sa ratna-kūṭair iva Mandarādriḥ ॥
 kulēna śilēna guṇēna matyā śāstrēṇa rūpēṇa cha yōgya ēśhaḥ
 vichāryya taṁ sūri-padaṁ sa nītvā kṛita-kriyam svam gaṇayāṁchakāra ॥
 athaika-dāchintayad ity anēnāḥ sthitim samalōkya nijāyushō'lpam
 samarpya chāsmīn sva-gaṇam samarththē tapaś charishyāmi samādhi-yōg-
 yaṁ ॥

vichāryya chaivam hṛidayē gaṇāgraṇīr nnivēdayāmāsa vinēya-bāndhavaḥ
 munis samāhūya gaṇāgra-varttinam sva-putra (*South face*) mittham śruta-
 vṛitta-śālinam ॥

mad-anvayād ēsha samāgatō'yaṁ gaṇō guṇānām padam asya rakshā
 tvayaṅga madvat kriyatām itīṣṭam samarppayāmāsa gaṇī gaṇam svam ॥
 guru-viraha-samudyad-dulīkha-dūnam tadīyam mukham aguru-vachōbhis
 sa prasannichakāra
 sapadi vimalitābda-śliṣṭa-pāṁsu-pratānam kim adhivasati yōshin-manda-
 phūtkāra-vātaiḥ ॥

kṛiti-tati-hita-vṛittas satva-gupti-pravṛittō jita-kumata-viśēśhaś śōshitāśē-
 sha-dōśhaḥ

jita-Ratipati-satvas tatva-vidyā-prabhutvas sukṛita-phala-vidhēyam sō'-
 gamad divya-bhūyam ॥

gatē'tra tat-sūri-padaśrayō'yaṁ munīśvaras saṅgham avarddhayat tarāṁ
 guṇaiś cha śāstraiś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅk-
 ajam ॥

prakṛitya kṛityam kṛita-saṅgha-rakshō vihāya chakṛityam analpa-buddhiḥ
 pravarddhayan dharmmam aninditam tad-gurūpadēśān saphalī-chakāra ॥
 akhaṇḍayad ayam munir vimala-vāgbhir aty-uddhatan
 amanda-mada-saṁcharat-kumata-vādi-kōḷāhalaṁ
 bhramann-amara-bhūmibhṛid-bhramita-vāridhi-prōchchalat-

taraṅga-tati-vibhrama-grahana-chāturībhīr bbbhuvi ||
 kṛtā tvam kāmīni kathiyatām Srutamunēḥ kīrttiḥ kim Agamyatē
 Brahman mat-priya-sannibhō bhuvi budhas sammrigyatē sarvvataḥ
 nēndraḥ kim sa cha gōtra-bhid Dhanapatiḥ kim nāsty asau kinnaraḥ
 Śēshaḥ kutra gatas sa cha dvirasanō Rudraḥ paśūnām patiḥ ||
 Vāg-dēvatā-hṛdaya-rañjana-maṇḍanāni mandāra-pushpa-makaranda-rasō-
 pamāni
 ananditākṣhila-janāny amṛitam vamanāni karṇēshu yasya vachanāni kavīś-
 varāṇām ||
 samanta-bhadrō'py a-Samantabhadraḥ śrī-pūjya-pādō'pi na Pūjyapādāḥ
 mayūra-piñchhō'py a-Mayūrapīñchhas chitraṁ viruddhō'py aviruddha
 ēshaḥ ||
 ēvaṁ Jinēndrōdita-dharmmam uchchaiḥ prabhāvayantam muni-vamśa-
 dipinam
 adṛiśya-vṛityā Kalinā prayuktō vadhāya rōgas tam avāpa dūtavat ||
 yathā khalāḥ prāpya mahānubhāvam tam ēva paśchāt kabali-karōti
 tathā śanais sō'yam anupraviśya vapur bbabādhē'pratibaddha-vīryyaḥ ||
 aṅgāny abhūvan sakṛiśāni yasya na cha vratāny adbhuta-vṛitta-bhājah
 prakampam āpad vapur iddha-rōgān na chittam āvasyakam aty-pūrvvam ||
 sa mōksha-mārggē ruchim ēsha dhīrō mudam cha dharmmē hṛdayē pra-
 śantiṁ
 samādadhē tad-viparttakāriṇy asmin prasarpṇaty adhi-dēham uchchaiḥ ||
 aṅgēshu tasmin pravijīmbhamāṇē niśchitya yōgi tad-asādhya-rūpatām
 tatas samāgatya nijāgrajasya prapamya pādāv avadat kṛitāñjaliḥ ||
 dēva Paṇḍitēndra yōgi-rāja dharmma-vatsala
 tvat-pada-prasādatas samastam Arjjitam mayā
 sad-yaśaḥ śrutam vratam tapas cha puṇyam akshayam
 kim mamātra varttita-kriyasya kalpa-kāṅkshināḥ ||
 dēhatō vinātra kashṭam asti kim jagat-trayē tasya rōga-pīditasya vāchyatā
 na śabdataḥ
 dēva ēva yōgatō vapur-vvisarjjana-kraṇas sādhu-varṅga-sarvva-kṛitya-
 vēdinām vidām-vara ||
 vijñāpya kāryyam munir ittham artthiyam muhur mmuhur vvarayatō
 gaṇiśāt
 svikṛitya sallēkhanam ātmanīnam samāhitō bhāvayati sma bhāvyaṁ ||
 udyad-vipat-timi-timiṅgila-nakra-chakra-prōttuṅga-mṛity-amṛiti-bhīma-
 taraṅga-bhāji
 tivrājavāñjava-payōnidhi-madhya-bhāgē klīśnaty ahar-nnīsam ayam pati-
 tas sa jantuh ||

idam khalu yad āṅgakaṃ gagana-vāsasaṃ kēvalaṃ
 na hēyam asukhāspadaṃ nikhila-dēhabhājāṃ api
 atō'sya munayaḥ paraṃ vigamanāya baddhāsaya
 yatanta iha santataṃ kāṭhina-kāya-tāpādibhiḥ ||
 ayam viśhaya-saṅchayō viśham asēsha-dōśhaśpadaṃ
 sprīṣaj janijushāṃ ahō bahu-bhavēshu sammōhakṛit
 ataḥ khalu vivēkinaś tam apabhāya sarvvam-sahā
 viśanti padam akshayaṃ vividha-karṇma-bhāny-utthitaṃ ||
 uddipta-duḥkha-(West face) śikhi-saṅgatim aṅga-yashtīm tivrājavanjaya-
 tapātapa-tāpa-taptāṃ
 srak-chandanādi-viśhayāmisha-taila-siktāṃ kō vāvalambya bhuvi saṅcha-
 rati prabuddhaḥ ||
 srashṭuḥ strīpāṃ ēnasāṃ sriṣṭitāḥ kim gātrasyādho-bhūmi-sriṣṭyā cha
 kim syāt
 putrādīnāṃ śatru-kāryyaṃ kim artthaṃ sriṣṭēr itthaṃ vyartthata Dhātur
 āst ||
 idam hi balyaṃ bahu-duḥkha-bījāṃ iyaṃ vayas-śrīr gghana-rāga-dāhā
 sa vridhabhāvō'marshastra-śālā dāsēyam aṅgasya vipat-phala hi ||
 labdhaṃ mayā prāktana-jaṇma-punyāt su-jaṇma sad-gātram apūrvva-
 buddhiḥ
 sad-āśrayaḥ śrī-Jina-dharma-sēvā tatō vinā mā cha paraḥ kṛitī kaḥ ||
 itthaṃ vibhāvya sakalaṃ bhuvana-svarūpaṃ yōgī vinaśvaram iti prāśa-
 maṃ dadhānaḥ
 arddhavanullita-drig askhalitāntaraṅgaḥ paśyan svarūpaṃ iti sō'vahitaś
 samādhan ||
 hridaya-kainala-madhyē saiddham ādhaya rūpaṃ
 prasarad-amṛita-kalpair mmūla-mantraīḥ prasiñchan
 muni-parishad-udīrṇa-stōtra-ghōśhais sahaiva
 Śrutamunir ayam aṅgaṃ svaṃ viḥaya prasāntaḥ ||
 agamad amṛita-kalpam kalpam alpikṛitainā
 vigalita-parimōhas tatra bhōgāṅgakēshu
 vinamad-amara-kāntānanda-bāshpāmbu-dhārā-
 patana-hṛita-rajō'ntar-ddhāma-sōpāna-ramyaṃ ||
 yatau yātē tasmin jagad ajani sūnyaṃ janibhṛitāṃ
 manō mōha-dhvāntaṃ gata-balam apūry apratihataṃ
 vyadīpy udyach-chohōkō nayana-jalam ushpaṃ virachayan
 viyōgaḥ kim kuryyād iha na mahatāṃ dussahataḥ ||
 padā yasya mahā-munēr api na kair bhūbhṛich-ohhīrōbhīr dhṛitā
 vṛittaṃ san na vidāpvarasya hṛidayam jagrāha kasyāmalam

só'yam śrī-muni-bhānumān vidhi-vaśād astam prayātō mahān
 yūyam tad-vidhim ēva hanta tapasā hantum yatādhvam budhah ||
 yatra prayānti para-lōkam anindya-vṛttas sthānasya tasya paripūjanau
 ēva tēsham
 ijjā bhavēd iti kṛitakṛita-punya-rāśēh sthēyād iyam Śrutamunēs suchiram
 nishadya ||
 ishū-śara-śikhi-vidhu-mita-Śaka-Paridhavi-śarad-dvityagashadhē
 sita-navami-Vidhudinōdaya-jushi sa-Visakhē pratishṭhitēyam iha ||
 vilna-sakala-kriyam vigata-rōdham aty-ūrijitam
 vilānghita-tamas tulā-virahitam vimuktāśayam
 avān-manasa-gōcharam vijita-lōka-śakty agrimam
 madhyā-hṛidayē'nisam vasatu dhāma divyam mahat ||
 prabandha-dhvani-sambandhāt sad-rāgōtpādana-kshama
 Maṅgarāja-kavēr vvaṇi Vāṇi-viṇāyatē tarām ||

259 (117).

On rock to the south of Kanchigubbi-doorway.

śrī Saūnya-samvatsaradolū vibhavada Āsvayaja-ba 7 miyolū tām śrī-Sōmanā-
 thapurav enisida Kōṅganāḍiṅg adaim anādiya grāmam || ā-grāmādalū śrīmat-Paṇḍita-
 dēvara śishyaru Kāśyapa-gōtrada dvija-kula-sampannaru sēnabōva Sāyannanavarū
 avara madavaḷige Mahadēvigalā priya-putra Hiriyannanū śrī-Guminaṭanātha-svāmi-
 galā dībya-śrī-padavanū daruśanavāgi parama-Jinēśvara-bhaktaru vara-guṇigalū
 mukti-pathavam paḍadarū || śrī

260.

*On rock to the right of the second doorway while ascending the hill
 from the doorway named Akhaṇḍabāgilū.*

(In Nāgari characters.)

Sakē 1655 Āsvīja-vadi 7 . . Khērāmāsa putra putra Makhisā śrī-
 saka Vāṇapōsa gayā saphalā śrī ||

261.

At the same place.

(In Nāgari characters.)

Sakē 1653 Āsvīja-vada 7 Khērāmāsa putra Hīrāsachhā paṇetunakhā jātrā
 saphalā

262.

At the same place.

(In Nāgari characters.)

Sakē 1663 Āvīja-vada 7 Khērāmāsā putra Dharamāsachhā pautra Jāgā . . .
jātrā saphaḷaḷa ḥ

263.

At the same place.

(In Nāgari characters.)

Sakē 1643 Pausa-vadi 12 Śukra-vārē Bhaṇḍevēḍa kirtti-sahita Ugharavaḷa-jāti
Hīrasāha suta Hāsasā suta Chāgēbā Sōnābāī Rājāī Gōmāī Radhāī Munṇāī-sahita
jātrā saphaḷakartī Kārajakara

264.

On the right veranda of Akhaṇḍabāgilu.

Veya-nāma-saṃvatsarada Kārttika-suddha aṣṭami yi Guru-vāra

265.

On the pedestal of Bhujabalīsvāmi to the right of the same doorway.

svasti śrī Mūlasaṅgha-Dēśiyagaṇa-Pustakagachchha-śrī-Gaṇḍavinukta- sai-
ddhānta-dēvara guḍḍa Bharatēśvara-daṇḍanāyaka māḍisida ḥ

266.

On the pedestal of Bharatēśvara to the west of the same doorway.

(Same as No. 265.)

267 (115).

On rock to the right of Akhaṇḍabāgilu.

svasti śrīman-mahā-pradhāna bhavya-jana-nidhānaṃ sōney-aṅkakāra raṇa-raṅga-
nīra śrīman-Mariyāne-daṇḍanāthānujaṃ dāna-Bhānujan enisida Bharatānāyaka-daṇ-
ḍanāyakan 1-Bharata-Bahubali-kēvaḷigaḷa pratimegaḷuman 1-basadigaḷum a-tirttha-
dvāra-paksha-śōbhārttham māḍisidan 1-raṅgada happaḷigeyuman 1-mahā-sōpāna-
paṇṭiyumaṃ rachisidaṃ śrī-Gommaṭa-dēvara suttalu raṅgama happaḷigeyam bigiyi-
sidan antum alladeyum 1-Gaṅgavāḍi-nāḍol allig-allig elli nōrppaḍam

ka ḥ

prakāṭa-yaśō-vibhāv enba-
ttu-kanne-vasadigaḷan osedu jīrṇnōddhāra-
prakaraman innūṇan alau-
kika-dhṛiti māḍisidan eseye Bharata-chamūpaṃ ḥ

Bharata-chamûpati-sute su-
sthire Śāntala-dēvi Būchi-rājāṅgane tad-
vara-taneyam Maṛi . . .
. n osadu barayisidan idam ||

268 (113).

At the same place.

śrīmat-parama-gaṁbhīra-syādvādamōgha-lāñchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
svasti samadhigata-pañcha-mahā-sabda mahā-maṇḍalāchāryyādi-prasastaya-virā-
jita-chihnālakṣitaruṇi visambōdhāvabōdhitaruṇi sakala-viṇaḷa-kēvaḷa-jūāna-nētra-
trayarūṇi ananta-jñāna-darśana-viryā-sukhātmakarūṇi viditātma-saddharmmō-
ddhārakarūṇi ēkatva-bhāvanā-bhāvitātmarūṇi ubha-naya-samartthi-sakharūṇi tri-
daṇḍa-rahitarūṇi tri-śalya-nirākṣitarūṇi chatu-kashā-vināśakarūṇi chatur-vvidhav-
upasargga-giri-kandarādi-daireya-samanvitarūṇi pañcha-dasa-pramāda-vināśa-kart-
tugaḷuṇi pañchāchāra-viryāchāra-pravīṇaruṇi saḍu-daruśanada bhēdabhēdigalūṇi
saṭu-karmma-sāraruṇi sapta-naya-niratarūṇi ashtāṅga-nimitta-kuśalarūṇi ashtā-
vidha-jñānāchāra-sampannarūṇi nava-vidha-brahmachariya-vinirmuktaruṇi dāśa-
dharmma-sārminā-śāntarūṇi ōkāśa-srāvākāchāra-vupadēśa-bratāchāra-chaṭṭitarūṇi
dvādaśa-tapa-niratarūṇi dvādaśāṅga-sruta-pravidhāna-sudhākararūṇi trayōdaśāchā-
ra-śīla-guṇa-dhairyyanām sampannarūṇi enbata-nāku-laksha-jīva-bhēda-mārgga-
ṇaruṇi sarvva-jīva-dayā-pararuṇi śrīmat-Koṇḍakundānvaya-gagana-mārttanḍaruṇi
viditōtanḍa-kushmamāṇḍaruṇi Dēśigaṇa-gajēndra-sindhūra-mada-dhārāvabhāsura-
rūṇi śrī-mahā-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvaya-śrīmat-tri-bhuvana-rā-
ja-guru-śrī-Bhānuchandra-siddhānta-chakravarttigalūṇi śrī-Sōmachandra-siddhānta-
chakravarttigalūṇi Chaturmmukha-bhaṭṭāraka-dēvarūṇi śrī-Simhanandi-bhaṭṭāchā-
ryyarūṇi śrī-Śānti-bhaṭṭārakachāryyarūṇi śrī-Śāntikīrtti- . . . ra . . bhaṭṭāraka-dēva-
rūṇi śrī-Kanakachandra-Maladhāri-dēvarūṇi śrī-Nēmichandra-Maladhāri-dēvarūṇi
chatu-saṅgha-śrī-sakala-gaṇa-sādharāṇa- ḍa-dēva-dhāmarūṇi Kaliyuga-gaṇa-
dhara-paṇchāsata-munīndrarūṇi avara śiṣhyaru Gaurāśrī-kantiyarūṇi Sōmaśrī-kanti-
yarūṇi . . naśrī-kantiyarūṇi Dēvaśrī-kantiyarūṇi Kanakaśrī-kantiyara śiṣhya . . yip-
pattu-eṇṭu-taṇḍa-śiṣhyaru verasu Hēbanandi-saṁvatsarada Phāḷguṇa-su 8 Bri śrī-
Gommaṭa-dēvara tīrttha-nanda . . pañcha-kalyāṇa

269 (114).

On a stone leaning against the same rock.

svasti śrī Mūlasaṅgha-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvaya-śrī-Traivi-
dya-dēvara śiṣhyaru Padmanāndi-dēvaru Nāḷa-saṁvatsarada-Chaitra-śu 1 Sōma-
vāradāndu Nāka-śrī-manas-sarōjini-rāja-marāḷar ādaru māṅgaḷa-mahā śrī ||

270.

On the big boulder to the north of the same rock.

âṛmatu Âsvaija-sudha 9 llu Bêgûra gâmeya Narasappa-saṭṭiyara maga Baiy-
anaru svâmi-darusanava mâḍi 1-kaṭṭe kaṭṭiy aravaṭige nilisidaru

271.

At the same place.

Sômasêna-dêvara guḍḍa Gôpaya Baichakka

272.

At the same place.

. . . . Bhuvanakirtti-dêvara śishya kirtti-dêvara nisidhi

273 (112).

At the same place.

śṛi-Śāntikirtti-dêvara śishyaru Hêmachandrakirtti-dêvara nisiddhi || maṅḡḷa-
mahâ śṛi

274 (111).

On the same boulder.

śṛimat-parama-gaṁbhîra-syâdvâdâmoḡha-lâṁchhanam
jtyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

śṛi-Mûlasaṅgha-payah-payôdhi-varddhana-sudhakarâḥ śṛi-Balâtkârâgana-ka-
mala-kalikâ-kalâpa-vikachana-divakarâḥ . . Vanavâ takirttidêvâḥ tat-śishy-
âḥ râya-bhuja-Sudâma âchâryya mahâ-vâdi-vâdisvara râya-vâdi-Pitâmahâ sa-
kala-vidvaj-jana-chakravartti Dêvendra-Viśâlakirtti-dêvâḥ tat-śishyâḥ bhaṭṭâraka-
śṛi-Śubhakirtti-dêvas tat-śishyâḥ Kalikâlâ sarvvajña-bhaṭṭâraka-Dharmmabhûsha-
na-dêvâḥ tat-śishyâś śṛi-Amarakirtti-âchâryyâḥ tat-śishyâḥ malirvâ . . ti-nṛipânam
prathamânalâ rasita . . nuta-pâ yam ullâsaka . .
. Dêmaka châryya-paṭṭa-vipulâyâchalâ karaṇa-mârttanḍa-
maṇḍalanâṁ bhaṭṭâraka-Dharmmabhûshana-dêvanâṁ tatvârttha-vârdhhi-
varddhana-himâpésunâ . . Varddhamâna-svâminâ kâritô'ham âchâryyâṇâṁ
svasti Śaka-varsha 1295 Paridhâvi-samvatsara-Vaiśâkha-suddha 3 Budha-vârê ||

275.

At the same place, in the first row on the top.

Vanavâsi-vasvâ rada . . râ

276.

At the same place, in the fourth row.

Sinhanandi-āchāryyaru ||

277 (119).

*On rock to the west of the flight of steps leading down from Akhaṇḍabāgilu.
(In Nāgari characters.)*

Samvat 1719 varshē Vaiśāsha-sudi 7 Sōmē śri-Kāshṭāsaṅghē Maṇḍitaṭagach-
chhē . . śri-Rājakīrtiḥ | tat-paṭṭē bha || śri-Lakshmisēnas tat-paṭṭē bha || śri-Indra-
bhūshanas tat-paṭṭē Śōsūva Ghēravāḷa-jāti Bōrakhaṇḍa-bāi-putra paṇi || bhā ||
Dhanāi tayō putra paṇi || Khāmphala Pūjanāi tayō putra paṇi || vana-jana || Paḍāi
sa-parivārē Gōmaṭa-śvāmichā jātrā saphala

278.

To the right of the above.

(In Nāgari characters.)

Pūtabāi . . . Jagadāi paṇasa jātrā saphala

279.

At the same place.

(In Nāgari characters.)

Pūjanāi-putra Paṇḍi . . . pū

280.

At the same place, below the foot-prints.

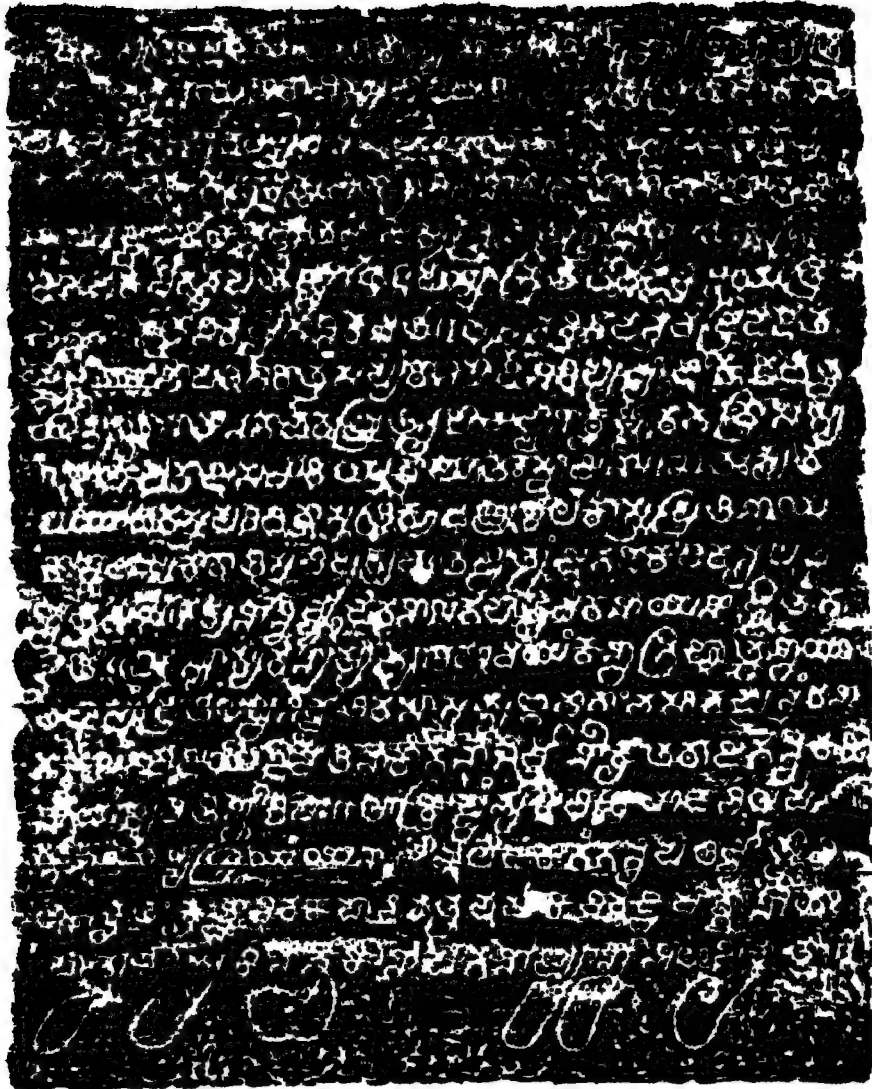
śrīmatu Āsvai-bahulaṇi 1 yalu Bhāragaveya Nāgappa-saṭhara inaga Jinnaṇanu
Beḷugulada Chārukīrtti-bhaṭara śri-pāḍava kethisidaru śri

281 (109).

On the Tyāgada Brahma-dēva pillar.

(North face.)

Brahmakshatra-kuḷodayaḥaḷa-śirō-bhūsha-maṇir bbhānumān
Brahmakshatra-kuḷābdhi-varddhana-yaśō-rōchis sudhā-dīdhitiḥ
Brahmakshatra-kuḷākaraḥaḷa-bhava-śri-hāra-vallī-maṇiḥ
Brahmakshatra-kuḷāgni-chaṇḍa-pavanas Chāvunḍa-Rājō'jani ||
kalpanta-kshubhitābdhi-bhishana-baḷaṇi Pātālanallānujaṇi
jētun Vajvīla-dēvam udyata-bhujasyēndra-kshitīndrajūyā
patyus śri-Jagadēkavira-nripatēr jaitra-dvipasyāgratō
dhāvad-dantini yatra bhagnam ahitānikam mṛigānikavat ||
asmin dantini danta-vajra-dalita-dviṭ-kumbhi-kumbhōpaḷe



Nº 281.

virōttamsa-purō-nishāḍini ripu-vyāḷaṅkuśē cha tvayi
 syāt kō nāma na gōcharaṅ prati-nripō mad-bāṇa-kṛishṇōraga-
 grāsasyēti Nolaṁba-Rāja-samarē yaḥ ślāghitaḥ svāmīnaḥ ||
 khātaḥ kshāra-payōdhir astu paridhiś chāstu Trikūṭaṅ puri
 Laṅkāstu prati-nāyakō'stu cha Surārātis tathāpi kshamē
 tam jētum Jagadēkavira-nripatē tvat-tējasēti kshapān
 nirvvyūḍhaṅ Raṇasiṅga-pārthhiva-ṛaṇē yēnōrjjitāṅ garjjitāṅ ||
 viraśyāśya ṛaṇēshu bhūriśhu vayaṁ kaṇṭha-grahōtkaṇṭhaya
 taptas samprati labdha-nirvvyūṛiti-rasās tvat-khalga-dhārambhasa
 kalpāntāṅ Raṇaraṅgasiṅga-vijayī jīvēti Nakāṅgaṇa-
 gtrvvaṇī-kṛita-rāja-gandhakariṇē yasmai vittrṇāśishah
 ākrashṭum bhuja-vikramād abhilasbaṅ Gaṅgādhirāja-śriyaṅ
 yēnāḍau Chaladaṅka-Gaṅga-nripatir vvyartthābhilāshī-kṛitaḥ
 kṛitvā vira-kapāḷa-ratna-chasbakē vira-dvishas sōṇitaṅ
 pātum kautukinas cha kōṇapa-gaṇāḥ pūrnābhilāshī-kṛitaḥ ||

282 (110).

On the same pillar.

(South face.)

śrī-Gommatā-Jinapāgrada chāgāḍa kambakke yakshanāṅ māḍisidaṅ
 dhi-gambhira-guṇāḍhyaṅ bhōga-Purandaraṅ enippa herggāḍe Kaṇṇaṅ ||

283.

On rock to the west of Odegal-basti.

(In Nāgari characters.)

Chitā manasa uvarā māṇakara ī-kara

284.

At the same place.

(In Nāgari characters.)

Sakē 1642 Vaisāsha-vadī 13 Bu Gaḍāsā Dharmāsā Koṭṭasā sō Manikasācha
 namaskāra || *(In Kannaḍa characters)* Māṇikasā

285.

At the same place.

(In Nāgari characters.)

..... sā pra kē 1642 . . . ka-vadī 13 Makhahitrā
 jātrā saphaḷa

140

286.

At the same place.

(In Nāgari characters.)

śri-Kaṣṭasaṅghē

287.

At the same place.

(In Nāgai characters.)

Śaka 1567 Parthiva-nāma-saṃvatsarē Vaiśāṣa-māsē śukla-pakṣe chaturdaśi-divasē śri-Kaṣṭasaṅghē va Ghēravāḷa-jātiya-Gōṇasā-gōtrē Savadi-Bāvusāryā Jayanāi tayō putrau dvau prathama-putra Saṇḍōjasāryā Yamāi tayō putrā yaru . . madhya-simā Saṅghavitryā . . Saṅghavitryārjunasīta-grāṇē sampraṇamati dvitīya-putra Saṅghavi-pada Jīyāryā Tanāi tayō putrau dvau Viṭṭhamāryā Kamalājā-putra Ēsōja Padāji Saṅghavi dvitīya-putra Gēsājīti sampraṇamati Hirāsā Dharamāsā Maḍagaḍi

288.

At the same place.

(In Nāgari characters.)

Sakē 1574 Chaitra-sudhi 5 Āḷghā ॥ Jagasā Vālvāntapusā tyāche bhāū Gōṇasā samasani dharma-vashṭāḷa

289.

At the same place.

(In Nāgari characters.)

Saka 1574 Chaitra-vada 10 paḷ Jīnāsā-suta Jīnadāsa

290.

At the same place.

(In Nāgari characters.)

Chaitra-vadi 6 paṃ ॥ Saka 1574 sā ॥ Aḷisā jātrā saphāḷa

291.

At the same place.

(In Nāgari characters.)

śri-Kaṣṭasaṅgha-Maḍavagaḍi 1577 Manamātha-nāma-saṃvadasarē Kārtika-vadi 15 Hirāsā-Ghumāḷchha putra Dharamāsā-Īrāi-putra Sānasā va Hirāsā Vash-tagadēsā tapa damā kaghe jātrā saphāḷa māṭāche jātrā

141

292.

At the same place.

(In Nāgari characters.)

Sakē 1577 Manamatha-nāma-samvatsarē Kāratika-vadi Pāḍiva 1 Taḷichī mār-
amā Kālāvā mārāmā Jivāmā Jivājī pāhi Ghānayajī vānadikā Jāmakhēḍakara sātā
Kātimā karakā jātrā

293.

At the same place.

(In Nāgari characters.)

Sakē 1674 Chai-vadi 6 Dhaghāṭisā Mānikasā jātrā saphaḷa

294.

At the same place.

(In Nāgari characters.)

1764 Surajana saphaḷa

295.

At the same place.

(In Nāgari characters.)

Sakē 1754 Chaitra-vadi 5 jātrā kari saphaḷa

296.

At the same place.

(In Nāgari characters.)

Supujṣā Nēmajī Sāmajī sarata Yōgōt

297.

At the same place.

(In Nāgari characters.)

Sakē 1640 Phālaguna-sudi 1 Gu Dēmāsā Mānikasā gavṭla .

(In Kannaḍa characters.)

Dēmāsā rajā

298.

At the same place.

(In Nāgari characters.)

Sakē 1584 Vaisāsha-sudi 7 śrī-Kaṣṭhāsaṅghē Pitalā-gōtrē Lashasā-pu ṽ Pīlāsā
Hīrāsā Rāmāsā jātrā saphaḷa

Ins.

142

299.

At the same place.

(In Nāgari characters.)

Brahmarāṅga-Sāgara-paṃ || Jasavanta

300.

At the same place.

(In Nāgari characters.)

pa || Gōvinda mātha Gaṅgā

301.

At the same place.

(In Nāgari characters.)

Samvat 1719 varshē Vaisasha-sudi 7 Chandré śrī-Kaṣṭhāsaṅghē paṇḍita

302.

At the same place.

(In Nāgari characters.)

Sakē 1568 sāvachharē Phālaguna-vadi 6 tadā sa putra Tri-
chhaka yāyasa avāra a Raghu chhā Tri-
chhaka

303.

At the same place.

(In Nāgari characters.)

Āmbbājikā Janmājikā tapa

304.

At the same place.

(In Nāgari characters.)

Magha-sudi 6 Peḍeka . . trā ghaḍē . . . jātrā saphala

305.

At the same place.

(In Nāgari characters.)

Samvat 1566 Pārthiva-nāma-samvatsarē Māgha-śudi pāḍiva Māchā
putra Dhāvāra jātrā saphala

148

306.

At the same place.

(In Nāgari characters.)

Sakē 1566 Parthi-nāma-samvatsarē Mēganēmāsā tasē māyī Jivāt Bhivajhā
Jēṭa-sudha 3

307.

At the same place.

(In Nāgari characters.)

135 Jivā-Saṅgavi 135 Aḍu-Saṅgavichā Gōgāsā

308.

At the same place.

(In Nāgari characters.)

bra || Śāpasāji bra || Ratnasāgara

309.

At the same place.

(In Nāgari characters.)

Guḍaghaṭi-pura . . Gōvinda Jivāpēṭṭi savaḍi saphaṭi

310.

At the same place.

1562 śrīmatu Pārtiva-samvatsarada Vaiśākha-suda pañchami Kamalaparada
Kamavovyenima Surapa Nagapana Valabha nama gōtra maga Jinapa Surapa igava-
rum Chikhaṇada seṭi . .

311.

At the same place.

Halejana Masaṇeya kaṭṭi biḍuvara gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boya-
seṭṭiya mada koḍa

312 (116).

At the same place.

śrīmatu Śaḷivāhana-Śaka-varusha 1602 Siddhartthi-samvatsarada Māgha-ba-
hula 10 yallu Munigundada stimeya dēśa-kulakaraṇiyara makalu Vāṅka-Honnappay-
yana anuja Venkappaiyyana putra Siddappaina anuja Nāgappaiyyana punya-
striyarāda Banadāmbikeyarū bandu daruśanavādaru bhadraṃ bhūyāt śrī | Śrutasā-
gara-varnigaḷa samēta yidē tithiyalli Maḍigūra Giḍagappa Nāgappana putra
Dānappa-seṭṭara punya-stri Nāgavvana maiduna Bhisṭappanu daruśanav Adaru ||

313 (118).

In the Chauvisa-tirthakara-basti.

(In Ndgari characters.)

Võṇṇa nama siddhēbhyah Gōmaṭa-svāmīh Ādīśvaraḥ Muḷḷanāṭkaḥ chōvisa-tīr-
thamkaraṇki paratīmāḥ Chārūkiratī-paṇḍitaḥ Dharamachandraḥ Baḷḷataḥkara-
upadaśaḥ Sakē 1570 Sarvadhāri-nāma-saṃvatsaraḥ Vaiśākha-vadi 2 Sukura-vāra
Dēharāṇki pati Syahat . . . Gēravāḷḷaḥ Yavarē-gōtraḥ Jināsāḥ Dhivāsakaḥ putraḥ
Sadāvanasāḥ Vajhābūsāḥ Valāmāsakaḥ putraḥ Takāśa Manāsāḥ Kamulapūrē Sātasā
Bhāsasā vada . . bhōpata rasē rāva

314.

Beneath the foot-prints on rock to the right of the doorway of the fort.

Jina-varmmana kaṇkhariya
dhvani kivi-vuge durjjanaṅge bhayaṇuṇṇu sujanaṅṇu
anurāgaṇuṇṇu udaṇṇuṇṇu
ghana-nāḍaḍiṇṇu entu haṇṇuṇṇu naviliṇṇuṇṇu

315.

Over the above.

Koḷipāke Māṇikya-dēvana guḍḍa Jina-varmmana-jōgi kaṇkari-jagadāḷa Moramū-
ra Ādinātha namō'stu

316.

On rock to the north-west of the same doorway.

śrīmat-rāvaṇi Bidigaḷ kaṇmaṭṭaḍa sūḷ ēṇḍa muṭṭidara meyi jāyile peṇagagin

317.

At the same place.

para-nāri-putraka naṇṭara toḷtu keḷeḷe kurppāta piṣuṇa-gaḍa-sarppa todaḷḍara
Biva bavana baṇṭa guṇḍa-chakra Jēḍḍugaṇṇu

318 (120).

On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.

Arakereya vīra Virapallava-rāyana makaṇṇu Kode-Saṇkhara-nāyakaṇṇu Bellu-
gōḷa gha . . yechcha beḷa-baḍigara beṭṭake ||

319.

*Beneath the foot-prints on rock to the south-west of the last Tōraṇa-gamba
over the same flight of steps.*

svasti śrī-Parābhava-saṃvatsarada Mārggaśira Ashtami Śukra-vāradandu Ko-
maracha-ṇāḷakana tamma Maleḷa-Appāḍi-nāyaka illidu Chikka-beṭṭakk echcha ||

[illegible]

320.

On rock to the east of the same Tóranagamba.

gaḍiba-gaddege ka 40

321 (121).

On rock behind the Brahmadēva temple at the foot of the same hill.

Sidārti-sa ! Kartika-suddha 2 ralu ! śrī-Brahma-dēvara maṭapavannu Hirisaḷi-
Giri-gaṇḍana tamma Raṅgaiyana sēve !

322.

At the same place.

Vijayadhavaḷa

323.

On rock to the west of the same temple.

Jayadhavaḷa

324.

At the same place.

(In Nāgari characters.)

Sakē 1575 māsvā-Pāṇḍava gōkēsvā-Saṣṇōjinvō saphaḷa jatrā

325.

On rock to the east of the same temple.

Māṇi-Vīrabhadraṇa paṇḍarada napā . . kana . . . Bairava Vīreva . . hiba . . .
na . . . tana . . .

326 (122).

On rock near Jigaṇekattē, behind Doḍḍa-bettā.

svasti. prasiddha-saiddhāntika-chakravartigaḷ trivishṭapāvēṣṭita-kīrttigal
Koṇḍakundaṇvaya-gagana-mārttaṇḍarum appa śrīman-Nayakīrtti-siddhānta-cha-
kravarttigala guḍḍa Baminadēva-heggaḍeya maga Nāgadēva-heggaḍe Nāgasamu-
dram endu keṇeyam kaṭṭisi tōṭavan ikkisidaḍ avara śishyaru Bhaṇukīrtti-siddhānta-
dēvaru Prabhāchandra-dēvaru Bhaṭṭāraka-dēvaru Nēnichandra-panḍita-dēvaru
Bāḷachandra-dēvara sannidhiyalu Nāgadēva-heggaḍege ā-tōṭa gadde Avarehāḷa
sarbba-bādhā-parihāravāgi varṣakke gadyāṇa 4 teṇuvantāgi makkaḷa makkaḷu par-
yyanta koṭṭa śāsanārthavāgi śrī-Gommaṭa-dēvara aṣṭa-vidhārchohanega biṭa
datti !

INSCRIPTIONS IN THE TOWN.

327 (124).

At Akkanabasti, on a stone near the doorway.

śrīmet-parama-gambhīra-syādvadāmōgha-lāñchhanam
 jīyat trailōkya-nāthasya śāsanāñ Jina-śāsanam ||
 bhādrām bhūyāj Jinēndrāṇām śāsanāyāgha-nāśinē
 ku-tīrttha-dhvānta-saṅghāta-prabhēda-ghana-bhānavē ||
 svasti Śrī-janma-gēhaṃ nibhṛita-nirupamaurvvaṇa|ōddāma-tējam
 vistārantah-kritōrvvita|am ama|a-yasāś-chandra-sambhūti-dhāmaṃ
 vastu-brātōdbhava-sthānakam atisāya-satvāvalambam gabhīraṃ
 prastutyam nityam ambhōnidhi-nibham esagurṃ Hoysa|ōrvvīśa-vamśam ||
 adaṛo|u Kaustubhad ond anargghya-guṇamaṃ dēvēbhā uddāma-sa-
 tvad agurbham himaraśmiy ujva|a-ka|ā-sampattiyam pari|ā-
 tad udāratvada pempan orbbane nitāntam tā|di tān alte pu-
 tṭidan udvējita-vīra-vairi Vinayādityāvanipā|akam ||

kam || vinayam budharām rañjise
 ghana-tējam vairi-balaman alaṛise nega|dam
 Vinayāditya-nripā|akan
 anugata-nāmārtthan ama|a-kīrtti-samārttham ||
 ā-Vinayādityana vadhu
 Bhāvōdbhava-mantra-dēvatā-sannibhe sad-
 bhāva-guṇa-bhavanam akhī|a-ka-
 |ā-vī|asite Keleyab-arasiy emba|u pesariṃ ||
 ā-dampatige tanūbhavan
 ādam Śachigam Surādhīpatigam munn ent
 ādam Jayantan ante vi-
 shāda-vidūrantaraṅgan Eṛeyaṅga-nripam ||
 ātam Chā|ukya-bhūpā|ana balada bhu|ā-danḍam uddanḍa-bhūpa-
 brāta-prōttuṅga-bhūbhṛid-vidā|ana-kulīsam vandi-sasyaughā-mēgham
 śvētambhōjāta-dēva-dviradana-śarad-abhrēndu-kundāvadāta-
 khyāta-prōdyad-yasāś-śrī-dhava|ita-bhuvanam dhīran ēkāṅga-vīram ||
 eṛeyan e|eg enisi nega|d irdd
 Eṛeyaṅga-nripā|a-tī|akan aṅgane chalviṅg-
 eṛevaṭṭu ā|a-guṇadiṃ
 negad E|chala-dēviy antu nōntarum o|arē ||
 ene nega|d avar ibbarggam

tanûbhavar negalðar alte Ballālam Vi-
 shnu-nripālakam Udayādi-
 tyan emba peserindam akhila-vasudhā-taladoḷ ||
 avaroḷ madhyaman Agiyam bhuvanadoḷu pūrvāparambhōdhiy ey-
 duvinam kūḍe nimircchuv ondu-nija-bāha-vikrama-kṛtḍey u-
 dbhavadind uttaman ādan uttama-guṇa-brātaika-dhāman dharā-
 dhava-chūḍamani Yadvābja-dinapam śrī-Vishnu-bhūpālakam ||
 eleg eseṇa Kōyatūr ttat-
 Talavanapuram ante Rāyarāyapuram ba-
 lvala baḷeda Vishnu-tājō-
 jvalanade bendavu baḷishṭha-ripu-durggaṅgaḷ ||
 initam durggaṇa-vairi-durgga-chayamanam koṇḍam nijakṣhepadind
 inibar bhūparan ājiyoḷ tavisidam tann-astra-saṅghātadind
 inibargg ānatarg ittan udgha-padamam kārunyadind endu tan
 anitam lekkade pēlvoḷ Abjabhavanam vibhāntan appam balam ||

kaṇ || Lakshmi-dēvi Khagādhipa-
 lakshmaṅ esedirḍa Vishṇuḡ ent ante valam
 Lakshmi-dēvi laṣan-mṛiga-
 lakshmanane Vishṇuḡ agra-satiyene negalḍaḷ ||
 avargge Manōjanante sudati-jana-chittaman iḷkoḷalke sālṽ-
 avayava-bōbheyind Atanuv emb abhidhāmanam ānad āṅganā-
 nivahaman echchu mūyvan aṇam ānade bīraran echchu yuddhadoḷ
 tavisuvon ādan Atinabhavan apratimam Narasiṃha-bhūbhujam ||
 paḍe-māt ēṇ bandu kaṇḍaṅ amṛita-jaladhi tam garbbadiṇ gaṇḍa-vātam
 nuḍiv ātaṅ ennan embai pralaya-samayadoḷ mēreyam mṛi barppā-
 kaḍalannam Kāḷanannam muḷida Kuḷikanannam yugāntāgniannam
 siḍilannam siṃhadannam Puraharan uri-gaṇṇannan i-Narasiṃham ||

tad-arddhāṅga-lakshmi ||

mṛidu-padey Ēchala-dēvi-
 sudatiye Narasiṃha-nripatig anupama-saukhyā-
 prade paṭṭa-mahā-dēvi-
 padavige sale yōgyey āgi dhareyoḷ negalḍaḷ ||

vṛitta || lalanā-lilege munnay entu Kusumāstram puṭṭidom Vishṇugam
 lalita-Śrī-vadhuvīṅgav ante Narasiṃha-kṣhōnipāḷaṅgav Ē-
 chala-dēvi-vadhugam parārttha-charitam puṇyādhikam puṭṭidom
 balavad-vairi-kuḷāntakam jaya-bhujam Ballāla-bhūpālakam ||
 ripu-bhūpāḷēbha-siṃham ripu-nripa-nalīnānīka-rākā-śaśāṅkam
 ripu-rājanyaugha-mēgha-prakara-nīrasanōddhūta-vāta-prapātam
 ripu-dhātṛiśātri-vajram ripu-nripati-tamas-stōma-vidhvaṃsanārkkam

svasti samadhigata-paūcha-mahā-śabda mahā-maṇḍalēśvaram Dvāravati-pura-
varādhīśvaram¹ Tuḷuva-baḷa-jalādhi-baḍavanalaṃ dāyada-dāvanalaṃ Paṇḍya-kuḷa-
kamaḷa-vēdaṇḍa gaṇḍa-bhēruṇḍa maṇḍalika-bēṇṭekāra Chōḷa-kāṭaka-sūrekāra²
saṅgrāma-Bhīma³ kali-kāḷa-Kāma⁴ sakāḷa-vandi-brinda-santarppaṇa-saṃagra-vita-
raṇa-vinōda⁵ Vāsantika-dēvt-labḍha-vara-prasāda⁶ Yādava-kuḷāmbara-dyumaṇi⁷
maṇḍalika-makuṭa-chūḍamaṇi kadana-prachanda Malaparoḷ-gaṇḍa Śanivāra-siddhi
giri-durgga-malla⁸ nāmādi-prasasti-sahitaṃ śrīmat-Tribhuvanamalla Talakāḍu-
Kongu-Naṅgali-Noḷambavāḍi-Banavase-Haṇuṅgal-gaṇḍa bhuja-baḷa Vira-Gaṅga-
pratāpa-Hoyśaḷa-Vira-Ballāḷa-Dēvar dākṣiṇa-maṇḍalamam dushṭa-nigraha-śiṣṭa-
pratipālana-pūrvvakam sukha-saṅkathā-vinōdadin⁹ rājyaṃ-geyyuttire tat-pāda-
padmōpajīvi¹⁰ ||

tad-arddhaṅga-lakshmi ||

ghana-bāha-bahāḥmī-bhāsīte mukha-vyākōṣa-paṅkja-maṇ-
ḍane dṛiṇ-mṭna-viṣe nābhi-vitatāvarttanke lāvanya-pā-

vana-vās-sambhṛite Chandramauḷi-vadhuv t-śrī-Āchīyakkam jagaj-
jana-samstutye kaḷaṅka-dūre nute Gaṅgā-dēvi tān allaḷe ||
svasty anavarata-vinamad-amara-mauḷi-māḷā-mīḷita-chaḷana-naḷina-yugaḷa-bhaga-
vad-Arhat-paramēśvara-snāta-gandhōdaka-pavitrikṛitōttamaṅgeyum chatur-vvidha-
nūna-dāna-samuttuṅgeyum appa śrīmatu hiriya-herggaḍitīy Āchala-dēviy anvayav
ent endode ||

vara-kīrtti-dhavalitāśa-
dviradaugham Māsavāḍi-nāḍa vinūtam
parama-śrāvakan amaḷam
dharaniyol t-Siveya-nāyakam vibhuv esedam ||
ātana satige sitāmbuja-
śītāṁsu-śarat-payōda-vīsada-yaśas-śrī-
dhautā-dharātaleg akhīḷa-vi-
ntege Chandavveg abaleyar ddorey untē ||

tat-putra ||

Jinapati-pada-sarastruha-
vinamad-bhṛiṅgam samasta-lalanānaṅgam
vinaya-nidhi viśva-dhātṛiyol
anupaman t-Bamma-dēva-heggaḍe negaḷdam ||

tat-sahōdaram ||

gata-duritan amaḷa-charitam
vitarāṇa-santarppitākhīḷārtthi-prakarāṇi
kshitiyol Bāveya-nāyakan
ati-dhīram kalpa-vṛikshamanam gele vandam ||

tat-sahōdari ||

sarasiruha-vadano ghana-kucho
harinākshi madōtka-kōkīḷa-svane madavat-
kari-pati-gamane tanūdari
dhareyol Kāḷavve rūpin āgarām āḍaḷ ||

tat-sahōdari ||

dhareyol rūḍhiya Māsavāḍiy-arasam Heminaḍi-dēvam guṇā-
karan ā-bhūpana chitta-vallabhe lasat-saubhāgye Gaṅgā-niśā-
kara-tārāchala-tāra-hāra-śarad-ambhōda-sphurat-kīrtti-bha-
surey app Āchala-dēvi viśva-bhuvana-prakhyātiyam tāḷdidaḷ ||

tat-sahōdaram ||

vara-vidvaj-jana-kalpa-bhūjan amaḷambhōrāśi-gambhīran u-
ddhura-darppa-pratināyaka-prakara-tivra-dhvānta-saṅghata-sam-
harāṇārkkam śarad-abhra-śubhra-vīḷasat-kīrtty-aṅgaṇa-vallabham
dhareyol Sōvaṇa-nāyakam negaḷdan udyad-dhairyya-śauryyākaram ||

kam | Girisutege Jahnukannege

Dharanisuteg Attimabbeg anupama-guṇadoḷ

dorey enal int i-sakaḷōr-

vvareyoḷ Bāchavve śīlavati sati negaḷdaḷ ||

tat-putram ||

para-sainyāhi-vihaṅgan ūrjjita-yaśas-saṅgam Jinēndrāṅghri-pa-

dma-rajō-bhṛiṅgan udāra-tuṅgan esedaṃ tann oppuv i-saḍ-guṇō-

tkaradiṃ dēsiya-daṇḍanāyakan iḷabhisṭṭarttha-saṇḍāyakam

dhareyoḷ Bammeya-nāyakam nikhiḷa-dīnānatha-santrāyakam ||

tad-vanite ||

śatapatrēkshaṇe Malli-seṭṭi-vibhugam niśśēsha-chāritra-bhā-

sitēg i-Māchave-Setṭikavvegav anūnātmiya-saundaryya-nir-

jjita-Chittōdbhava-kāntey udbhavisidaḷ Dōchavve sat-kānte tā-

ra-tushārāṃsū-lasad-yaśō-dhavaḷitāśā-chakrey i-dhātṛiyoḷ ||

Bammeya-nāyakan-anujam ||

Māram Madanākāram

hāra-kshitrābdhi-viśada-kṛttī-adhāram

dhtram dhareyoḷ negaḷdam

dūrikṛita-sakaḷa-durita-vimaḷāchāram ||

tad-anuje ||

hariṇī-lōchane paṅkajānana ghana-śrōṇi stanābhōga-bhā-

sure bimbādhare kōkiḷa-svane sugandha-śvāse chañchat-tanū-

dari bhṛiṅgāvaḷi-niḷa-kēse kaḷa-haṃsi-yāney i-kambu-kan-

dharey app Āchala-dēvi Kantu-satiyaṃ saundaryyadind ēḷipaḷ ||

tad-anuje ||

indu-mukhi mṛiga-vilōchane

Mandaragiri-dhairyye tuṅga-kucha-yuge bhṛiṅgi-

brinda-śiti-kēsa-viḷasite

Chendavve vinūtey ādaḷ akhiḷōrvvareyoḷ ||

tad-anujam ||

hāra-Hara-hāsa-himaruchi-

tāra-giri-sphaṭika-śaṅkha-śubhrāmburuha-

kshitra-Surasindhu-śārada-

nirada-bhāsura-yaśō'bhirāmaṃ Kāmam

Sirigam Vishṇugav entu munnav Asamāstram puṭṭidom Śambhugam

Girisañjātegav entu Shaḍvadanam ādom putran ant iḷaḷ i-

dharaṇī-viśruta-Chandramauḷi-vibhugam śṛīy-Āchīyakkaṅgav u-

ddhura-tējam guṇi Sōman udbhavisidaṃ niśtma-puṇyōdayam ||

vara-Lakshmi-priya-vallabham vijaya-kāntā-karṇapūram vibhā-

surā-Vāṇī-hṛdayādhipaṃ tuhina-tāra-kṣhira-vārāśī-pāṇ-
 ḍura-kīrttīśān udagra-durddhara-turaṅgarūḍha-Révantān u-
 ddhura-kāntā-kamanīya-Kāman esedaṃ śrī-Sōman ī-dhātṛiyo
 paramārādhyān ananta-saukhya-nīlayaṃ śrīmaḥ-Jinādhisvaraṃ
 guru saiddhāntika-chakravartī Naya-kīrtti-khyāta-yōgīśvaraṃ
 dharāṇī-vīśruta-Chandramaṇḍī-sachivaṃ hṛit-kāntān end andaḍ ā
 ddorey ty-Āchala-dēvig indu-vīśadōdyat-kīrttig ī-dhātṛiyoḥ ||
 bharadīp Beḷugoḷa-tīrtthadoḥ Jinapati-śrī-Pārśva-dēvōdgha-man-
 diramaṃ māḍisidaḥ vinūta-Naya-kīrtti-khyāta-yōgīndra-bhā-
 sura-śīshyōttama-Bāḷachandra-muni-pādāmbhōjini-bhakte su-
 sthīrey app Āchala-dēvi kīrtti-vīśadāśa-chakre sad-bhaktiyim ||

tad-guru-kuḷa śrī-Mūlasaṅgha-Dēśiyagaṇa-Pustaka-gachohha-Koṇḍakundānvaya-
 doḥ ||

kam || vidita-Guṇachandra-siddhān-

ta-dēva-sutan ātma-vēdi para-mata-bhūbhṛid-

bhidura-Naya-kīrtti-siddhān-

ta-dēvan esedaṃ munīndran apagata-tandraṃ ||

vara-saiddhānta-payōdhi-varddhana-sarat-tārādhipaṃ tāra-bā-
 ra-ruchi-bhṛājita-kīrtti-dhauta-nikhilōrvvī-maṇḍalaṃ durddhara-
 Smara-bāṇavālī-mēgha-jāḷa-pavanam bhavyāmbuja-vrāta-bhā-
 suran ī-śrī-Naya-kīrtti-dēva-munipaṃ vikhyātiyaṃ tāḷdidom ||

tach-ḥhishyar ||

vara-saiddhāntika-Bhānukīrtti-munipaḥ śrīmat-Prabhāchandra-dē-
 var aśēśha-stuta-Māghanandi-muni-rājar pPadmanandi-vratt-
 śvarar urvvī-nuta-Nēmichandra-muni-nāthar khyātar ādar nnira-
 ntarav ī-śrī-Naya-kīrtti-dēva-muni-pādāmbhōrubarādhakar ||

Smara-mātāṅga-mṛigēndran udgha-Naya-kīrtti-khyāta-yōgīndra-bhā-
 sura-pādāmburūhānaman-madhukaram chaśchat-tapō-lakshmig ī-
 śvaran ādom narapāḷa-maṇḍī-maṇi-ruṇ-māarchchitāṅghri-dvayaṃ
 sthīran Ādhyātmika-Bāḷachandra-munipaṃ chāritra-chakrēśvaraṃ ||
 Gauri tapaṅgaḷaṃ negaḷdu tāṃ neredaḥ gaḍa Chandramaṇḍīyoḥ
 nāriyarg inn ad ē-sobagu pēḷ palavum bhavadoḥ nirantarap
 sara-tapaṅgaḷaṃ paḍedu tāṃ neredaṃ gaḍa Chandramaṇḍī gaṇ-
 bhīrey enippa tannan enip Āchalevōḷ sobagiṅge nōntar ā ||

Śaka-varshada sāyirada nūṇa nālkeneya Plava-saṃvatsarada Paushya-bahula-tadige
 Sukra-vārad uttarāyaṇa-saṅkrāntiy andu ||

vṛi || śīḷadhi Chandramaṇḍī-vibhuv Āchala-dēvi nijōdgha-kāntey ā-
 lōḷa-mṛigākṣhi māḍisida Beḷgoḷa-tīrtthada Pārśva-dēvar a-
 rohchālīge bēḍe Bammeyanahallīyan ittan udāri Vira-Ba-

llāla-nṛipālakan dhareyūm adbhīyūm ullīnam eyde salvinam ||
 tad-avanīpan itta dattīyan
 adan Āchale Bālachandra-mūni-rāja-śrī-
 pada-yugamam pūjisi chatur-
 udadhivaram nīmire kīrtti Jinapatig itta ||

antu dhārā-pūrvvakam mādi koṭṭa tad-grāma-sime | mūḍa Kembareya haḷlam |
 allim teṅka Meṭṭare | allim teṅka hiriya-heddāri | allim teṅka ālada-mara | allim
 teṅka Meḷiyajjan-obbe | allim teṅka Aṅkada haḷ-obbe | allim teṅka Nāgarakaṭṭakke
 hōḍa heddāri | allim paḍuva Kentatṭiya haḷlam | allim paḍuva mara-nelliya-guṇḍu |
 allim paḍuva Meṭṭare | allim paḍuva piriy-aṛeya kallatti | allim paḍuval Kaḍavada
 koḷa | allim paḍuva kallatti | allim paḍuva baṇḍi-dāriy-obbe | allim baḍagal ōṇiya
 dāri | allim baḍaga Dēvaṇana-kereya tāy-valla | allim baḍaga huṇiseya guṇḍu |
 allim baḍagal ālada guṇḍu | allim mūḍal obbe | allim mūḍa naṭṭa-guṇḍu | allim mū-
 ḍal Atteyaḷiyānaguḍḍe | allim mūḍal ālada-mara | allim mūḍal Kembaraya haḷlam-
 am sine kūḍittu || sthala-vṛitti || Śrīkaraṇa Kēśīyaṇana tamma Bāchaṇana kaiyim
 māram koṇḍu Bekkana kīḷkoreya Chāmagatṭamam biṭṭar adara sine | mūḍa
 Sāgara | teṅka Sāgara | paḍuva Huḷḷagaṭṭa | baḍaga naṭṭa kal || hiriya Jakkiya-
 bbeya kereya tōṭa | Kētaṅgere | Gaṅgasamudrada kīḷēriya tōṭa | basadiya mundaṇa
 aṅgaḍi ippattu || nāṇa-dēsiyūm nāḍum nagaramum dēvar aṣṭa-vidharchchanega
 biṭṭ-āya davasada hēriṅge baḷla 1 aḍakeya hēriṅge hāga 1 melasina hēriṅge hāga 1
 arisinada hēriṅge hāga 1 hattiya maḷavege hāge 1 streya maḷavege hoṅge viṣa 1
 eleya hēriṅge aṇu-nūru ||

dānam vā pālanam vātra dānāch chhṛēvō'nupālanam
 dānāt Svarggam avāpnōti pālanād achyutam padam ||
 bahubhir vvasudhā dattā rājabbis Sagarādibhiḥ
 yasya yasya yadā bhūmis tasya tasya tadā phalam ||
 sva-dattām para-dattām vā yō harēti vasundharām
 shashṭir vvarsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ ||
 maṅgaḷa-mahā śrī śrī śrī ||

328 (125).

On the south wall facing the main entrance to the same basti.

Kshayāhvaya-ku-vatsarē dvitaya-yukta-Vaiśākhakē
 Mahitanaya-vārakē yuta-balarksha-pakshētarē |
 pratāpa-nidhi-Dēva-rāṭ pralayam āpa hantāsamō
 chaturdaśa-dinē katham Pitripatē nivāryā gatiḥ ||

329 (126).

At the east angle of the same wall.

Tārāṇa-saṃvatsarada Bhādrapada-bahula-daśamiyū Sōma-vāradalu Harihara-Rāya-
 nu svasthan ādanu ||

330 (127).

Below the above.

Kshayākhyā-Śaka-vatsarē dvitaya-yukta-Vaiśākhaḥ
Mahitana [ya] -vārakē yu

331.

At the same basti, on the Pārśvanātha image.

śrī-Mūlasaṅgha-Dēśīgana-Pustakagachchha-Koṇḍakundānvayakē
siddhānta-chakravartti Nayakīrtti-muniśvarō bhāti ||
tach-chhishyōttama-Bālachandra-munipa-śrī-pāda-padma-priyā
sarvvōrvvī-nuta-Chandramauli-sachivasyārdhāṅga-lakshmiṣṭī iyam
Āchāmbā rajatādri-hāra-Hara-hāsōdyad-yaśō-mañjari-
puñjibhūta-jagat-trayā Jina-griham bhaktyā mudākārayat ||

332.

*On the white marble image in Siddhānta-basti.**(Nāgari characters.)*

. . . . tatirāvasudīparā . . pamagha-dēva ||

333 (128).

At Nagara-Jinālaya, outside.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam |
jyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||
bhaya-lōbha-dvaya-dūranam Madana-ghōra-dhvānta-tībrāmsūvam
naya-nikshēpa-yuta-pramāṇa-parinirṇītārtha-sandōhanam
nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēśanam
Nayakīrtti-brati-rājanam nenedodam pāpōtkaram piṅguṇam ||
avara tachh-chhishya(ya)ru
śrī-Dāmanandi-traividya-dēvaru śrī-Bhānukīrtti-siddhānta-dēvaru Bālachandra-
dēvaru Prabhāchandra-dēvaru Māghaṇandi-bhaṭṭāraka-dēvaru mantravādi-Padma-
nandi-dēvaru Nēmichandra-panḍita-dēvaru int ivara śishyaru Nayakīrtti-dēvaru ||
dhareyol Khaṇḍali-Mūlabhadra-viṣaḍ-vapśōdbhavar ssatya-śau-
cha-ratar ssiipha-parākramānvitar anēkambhōdhi-vēlā-purān-
tara-nānā-vyavahāra-jāla-kuśalar vvikhyāta-ratna-trayā-
bharanar bBelgula-tīrttha-vāsi-nagaraṅgal rūḍhiyam tādīdaru ||
śrī-Gommatapurada samasta-nagaraṅgalge śrīmatu-pratāpa-chakravartti Vīra-Bal-
lāla-Dēvara kumāra Sōmēśvara-Dēvana pradhānam hiriya-māṇikyā-bhaṇḍāri Rāma-
dēva-nāyakara sannidhiyalu śrīman-Nayakīrtti-dēvaru koṭṭa śāsana-patthaleya kra-
Ins.

nav ent endade Gommatapurada mane-dēre Akshaya-sampvatsara modalāgi āchan-
drārka-tāraṃbaram saluvant āgi haṇav-ondara modalinge eṇṭu-haṇavam tettu
sukhav ipparu Tēligara gāṇav olaḡāgi aramaneya nyāyav-anyāya-maḷa-braya ēnu
bandaḡam ā-sthaḷaḡ āchāryyaru tāvē tettu nirṇayisuvaru okkala kārāṇa kathey
illa i-śāsana-maryyādeyam mīṇidavaru dharmma-sthaḷava keḡisidavaru i-tīrtthada
nakharaṅgaḷaḡe obbar-ibbaru grāminigal āgi āchāryyarige kauṭilya-buddhiyam
kalisi vondaḡ onda nenadu tolasātavam māḡi haḡa beḷeyan āḷiḷi bēdikolliḡy endu āch-
āryyarige manam-goṭṭaḡe avaru samaya-drōharu rāja-drōharu Baṇaṇḡiga-pageyaru
netta-gayaru kole-kavartteg oḡeyaru idan aṇidu nakharaṅgaḷu upēkshisidar āḡaḡe i-
dharmmava nakharaṅgaḷē keḡisidavar allade āchāryyarum durjjanarum keḡisida-
var āḷḷa nakharaṅgaḷa anumataḡ illade obbar-ibbaru grāminigalu āchāryyara
maneyan akke aramaneyan akke hokkaḡe samaya-drōharu mānya-mannaneya
pūrvva-maryyāde naḡasuvaru i-maryyādeyam kiḡisidavaru Gaṅge-taḡiya kavileyam
Brāhmaṇam konda pāpada hōharu ||

sva-dattam para-dattam vā yō harēti vasundharām
shashtir vvarsha-sahasraṇi viṣṭāyam jāyatē krimiḡ ||

334 (129).

Inside the same basti, to the south.

uktam śrī-Mūlasaṅghē'snin Balātkāra-ga
..... Śāstrasārākhyā-śāstrakṛit ||
śrīmat-parama-gambhīra-syādvādamōgha-lāṇchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
namah Kumudachandrāya vidyā-viśada-mūrttayē
yasya vak-chaṇḍrikā bhavya-kumudānanda-nandinē ||
namō namna-jaṇananda-syandinē Māghasandinē
jagat-prasiddha-siddhanta-vēdinē chit-pramōdinē ||
svasti Śrī-jaṇma-geham nibhṛita-nirupamaurvvaṇaḷōddama-tējāṇ
viśārāntaḡ-kṛitōrvvī-talam amala-yasas-chandra-sambhūti-dhāman
vastu-brātōdbha[va]-sthānakam atisaya-satvāvalambam gabhiram
prastutym nityam anubhōnidhi-mibham esegum Hoysaḷōrvvīśa-vaṇṣam ||
svasti śrī jayābhyudayam Saka-varṣam 1205 neya Chitrabhanu-sampvatsara Śrā-
vaṇa-su 10 Bri¹ danda svasti samasta-prasasti-sahitam śrīman-mahā-maṇḡalāchāry-
yarum āchāryya-varyyarum śrī-Mūlasaṅghada Inḡalēśvara-Dēśiyagaṇāgraganya-
rum rāja-gurugaḷum appa Nēmaichandra-paṇḡita-dēvara śiṣhyaru Balaḡachandra-dēvaru
śrīman-mahā-maṇḡalāchāryyarum āchāryya-varyyarum Hoysaḷa-Rāya-rāja-guru-
gaḷum appa śrī-Māghanandi-siddhanta-chakravarttigala priya-guḡḡugaḷum appa
śrī-Beḷugaḷa-tīrtthada Balātkāra-gaṇāgraganyarum aganya-puṇyarum appa sam-
asta-maṇḡikya-nagaraṅgaḷu Nakhara-Jinalayada Ādidēvara amṛita-paḡige Racheyana-

halliya hola-vereg olagada Edavallagereya kelage parvva-datti modal-eriya totainum
amrita-padiya gadde . . . arara bhumiya seruvege & Balachandra-devara kayyalu
samasta-mapiya-nagarangalu bidisikonada valaya-sasanada kramav ent endade
Racheyanahalliya Mallikarjuna-devara deva-danada gadde horagagi & gaddeyinu
mudalu natte kalu ! allin tenka hasare-gallu ! allin tenka Gidiganalada gunduga-
lin mudana kiru-kattada gadde ! ntr-ott olagada chatu-sime ! & kiru-kattada padu-
vane kodiyalu huttu-gundinali barada mukkođe hasube nette allin tenka hiriya-
bettada tappala hasare-gallu ! allin mudaya Devajangereya tenkana kodiya gun-
dinali barada mukkođe hasube nette & kere-ntr otile sime ! & kereya badagana-
kodiya gundinali barada mukkođe hasube nette int t-kereyumu kiru-kate volagada
chatu-simeya gadde !

335 (130).

At the same place, north side.

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanam
jyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||
svastī Śrī-janma-gēham nibhīta-nirupamaśūrvāna-loddāma-tējam
vistāraṇaḥ-kṛtōrvī-talam amalā-yasas-chandra-sambhūti-dhāmam
vastu-vrātōdbhava-sthānakam atisaya-satvāvalambam gabhīram
prastutyaṁ nityam ambhōnidhi-nibham esagum Hoyasālorvviśa-vamśam ||
adaṇḍa-kāustubhad oṇḍ amargghya-guṇamam devēbbad uddāma-sa-
tvad aguruvam himaraśmīy ujvala-kalā-sampattiyam pārijā-
tad udāratvada pampam orvane nīlāntam tāḍi tān alte pu-
tṭidam udevjita-vīra-vairi Vinayādityavāntpālakam ||

ka || Vinayāditya-nripālana
tanubhavan Ereyanga-bhūbhujam tat-tanayam
vinutam Viṣṇu-nripālam
jana-pati tad-apatyan esedan t-Narasimham ||

tat-putram ||

gata-kīlam Lalān Alambita-bahābhayōgra-jvaram Gūrjjaram san-
dhīta-sūlam Gauḷan uchchāḥ-kama-dhīta-vīlasat-pallavam Pallavam prō-
jjhita-chēlam Chōlan ādam kadana-vadanadoḥ bhēriyam poyse vīra-
hīta-bhūbhūj-jāla-kālanālan atula-balam Vīra-Ballāla-Dēvam ||
chira-kālam ripugaḥ asādhyam enisird Uchchāṅgiyam mutti dur-
ddhara-tējō-nidhi dhūligōṭeyane koṇḍ & Kāma-dēvāvanī-
śvaranam sand-Oḍeya-kṣitīśvaranam & bhaṇḍaramam strīyaram
turaga-vrātāmumam samantu piḍidam Ballāla-bhūpālakam ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvāravatī-pura-
varādhīśvara! Tuḷuva-bāḷa-jāḷadhi-baḍavāṇaḷa! dāyāda-dāvāṇaḷa! Paṇḍya-kuḷa-
kamaḷa-vēdaṇḍa! gaṇḍa-bhērūṇḍa! maṇḍalika-bēṭekāṇa! Chōḷa-kāṭaka-sūrekāṇa!
saṅgrāma-bhīma! Kalikāḷa-Kāma! sakāḷa-vandi-brinda-santarppaṇa-samagra-vita-
raṇa-vinōḍa! Vāsantika-dēvi-labdhā-vara-prasāda! Yādava-kuḷāmbara-dyumaṇi!
maṇḍalika-makuṭa-chūḍāmaṇi kadana-prachanḍa Malaparōḷ-gaṇḍa nāmādi-prasasti-
sahitaṁ śrīmat-Tribhuvana-malla Talakāḍu-Koṅgu-Naṅgali-Nonambavāḍi-Bana-
vase-Hānuṅgal-Lokiguṇḍi-Kummaṭa-Erambaragey-ōḷagāda samasta-dēsada nānā-
durggaṇḷaṁ līlā-mātradiṁ sādhyam-māḍikonḍa bhujabāḷa-Vira-Ganga pratāpa-
chakravartti Hoysaḷa-Vira-Ballāḷa-Dēvar samasta-mahī-maṇḍalaṁ duṣṭa-ni-
graha-śiṣṭa-pratipāḷana-pūrvvakam sukha-saṅkathā-vinōḍadiṁ rājyam-geyyutt ire
tadīya-kara-taḷa-kāḷita-karāḷa-karavāḷa-dhārā-daḷana-nissapatnikṛita-chatuṣ-payōd-
hi-parikhā-parīta-prithuḷa-prithvī-taḷantarvvarttiyūṁ śrīmad-dakṣiṇa-Kukkuṭēs-
vara-Jinādhinātha-pada-kusēśayaḷaṅkṛitamūṁ śrīmat-Kaṁaṭha-Pārśvadēvādi-
nānā-Jina-varāgāra-maṇḍitamūṁ appa śrīmad-Belgoḷa-tīrtthada śrīman-mahā-
maṇḍalāchāryyar ent appar endade ||

bhaya-lōbha-dvaya-dūranam Madana-ghōra-dhvānta-tībraṇṣuvam

naya-nikṣhēpa-yuta-pramāṇa-parinirṇātārtha-sandōhanam

nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēsanam

Nayakīrtti-bratī-rājanam nenedoḍam papōtkaram piṅgugam ||

tach-chhishyar || śrī-Dāmanandi-traividya-dēvarum | śrī-Bhānukīrtti-siddhānta-
dēvarum | śrī-Bāḷachandra-dēvarum | śrī-Prabhāchandra-dēvarum | śrī-Māghana-
ndi-bhaṭṭāraka-dēvarum | śrī-mantravāḍi-Padmanandi-dēvarum | śrī-Nēmichandra-
paṇḍita-dēvarum | śrī Mūlasaṅghada Dēsiyagaṇada Pustakagachchhada śrī-Koṇ-
ḍakundānvaya-bhūṣaṇar appa śrīman-mahā-maṇḍalāchāryyar śrīman-Nayakīrtti-
siddhānta-chakravarttigāḷa guḍḍam ||

kṣhiti-taḷadoḷ rājisidam

dhṛita-satyam negaḷda Nāga-dēvamātyam

pratipāḷita-Jina-chaityam

kṛita-kṛityam Bomma-dēva-sachivāpatyam ||

tad-vanite ||

mudadim paṭṭaṇa-sāmiy emba pesaram tāḷdirda lakṣmī-samā-

spadan app-i-guṇi Malli-seṭṭi-vibhugam lōkōttanāchāra-sam-

padeg 1-Mācheve-seṭṭikavvegam anūnōtsāhamam tāḷdi pu-

ṭṭida Chandavve ramāgra-gānye bhuvana-prakhyātiyam tāḷdidaḷ ||

tat-putra ||

paramānandadin entu Nakapatigam Paulōmigam puṭṭidom

vara-saundaryya-Jayantan ante tuhina-kṣhīrōda-kallōḷa-bhā-

sura-kīrtti-priya-Nāga-dēva-vibhugam Chandavvegam puṭṭidom

sthiraṇ i-paṭṭaṇa-sāmi viśva-vinutaṃ śrī-Malli-dēvaḥvayaṃ ||
 kaṣṭhiyoḷ viśruta-Bamma-dēva-vibhugaṃ Jōgavvegaṃ prōdbhavat-
 sutan i-paṭṭaṇa-sāmiḡ ārijita-yaśaṅg i-Malli-dēvaṅgaṃ ā-
 rjjiteḡ i-Kāmaḷa-dēvigam janakan ambhōjāsyeg urvviṭaḷa-
 stuteḡ i-Chandale-nāriḡ īśaṇ esedaṃ śrī-Nāga-dēvōttamaṃ ||
 kāritē Vira-Ballāḷa-pattana-svāmināmuna
 Nāgēna Pārśva-dēvaḡrē nṛitya-raṅgāśma-kutṭimē ||
 śrīman-Nayakīrtti-siddhānta-chakravarttigalḡe parōksha-vinayārtthavāgimudijamu-
 maṃ nishidhiyumaṃ śrīmat-Kamaṭha-Pārśva-dēvara basadiya mundaṇa kalu-kaṭ-
 tumam nṛitya-raṅgamumaṃ māḍisida tad-anantara ||
 śrī-Nagara-Jinālayamaṃ
 śrī-niḷayamaṇa amaḷa-guṇa-gaṇaṃ māḍisidaṃ
 śrī-Nāga-dēva-sachivaṃ
 śrī-Nayakīrtti-vratīśa-pada-yuga-bhaktaṃ ||
 taj-Jinālaya-pratipāḷaker appa nagaraṅgaḷ ||
 dhareyoḷ Khaṇḍaḷi-Mūḷabhadra-viḷasad-vaṃśōdbhavar sstyā-śau-
 cha-ratar ssimpha-parākramānvitar anēkāmbhōdhi-vēḷa-purān-
 tara-nānā-vyavahāra-jāḷa-kuśaḷar vikhyāta-ratna-trayā-
 bharanar bBelḡoḷa-tīrttha-vāsi-nagaraṅgaḷ rūḍhiyaṃ tāḷdidar ||
 Saka-varsha 1118 neya Rākshasa-saṃvatsarada Jēshṭha su 1 Brihavaradandu Na-
 gara-Jinālayakke Yaḍavalageṛeya modal-ēriya tōṭaṇuṃ yāru-salage-gaddeyuṃ Uḍu-
 kara-maneya mundaṇa keṛoya keḷagaṇa beddale koḷaga 10 Nagara-Jinālayada baḍa-
 gaṇa Kēti-soṭṭiya kēri ā-tenkaṇa eraḍu mane ā-aṅgaḍi seḍey-akki gāṇa eraḍu ma-
 nege haṇa aydu ūriṅge maḷabiya haṇa mōru ||

336 (131).

North of the inner door of the same basti.

svasti śrīmatu-Śaka-varshaṃ 1203 neya Pramāthi-saṃvatsarada Mārggaśira-su .
 Bri dandu śrī-Belugūḷa-tīrtthada samasta-nakharāṅgaḷige Nakhara-Jinālayada pūja-
 kārigaḷu oḍambaṭṭu barasida śāsanaḍa kramav ent endadeḷ Nakhara-Jinālayada
 Ādidēvara dēva-dānaḍa gadde beddalu elli uḷḷadanu belada-kāḷadalu dēva [ra] ashta-
 vidhārochchane amṛitapaḍi-sahita śrīkāryyavanu nakaraṅgaḷu niyāmisī koṭṭa paḍi-
 yanu kundade naḍasuvevu ā-dēva-dānaḍa gadde beddalanū ādhi kraya hāḷote gutage
 emma vaṃśav ādiyāgi makkaḷu makkaḷu dappade āru māḍidaḍam rāja-drōhi samaya-
 drōhigaḷ endu voḍambaṭṭu barasida śāsana int appudakke avara voppa śrī-Gommaṭa-
 nātha || śrī-Belugūḷa-tīrtthada Nakara-Jinālayada Ādidēvara nityābbhishēkake śrī-
 Huligereya Sōvaṇṇa aksha-baṇḍāravāgi koṭṭa gadyāṇam ayidu-honnaṅge hāḷu ba
 1 || Sarvvadhāri-saṃvatsarada dvitīya-Bhādrapada-su 5 Briḷ śrī-Belugūḷa-tīrtthada
 Jinanāthapurada samasta-māṇikya-nagaraṅgaḷu tammoḷ oḍambaṭṭu barasida

Ins.

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śāsanada kramav ent andode ! Nagara-Jinālayada śrī-Ādidēvara jirnnōddhārav upa-
karaṇa śrīkāryyakkeṇ dhārā-pūrvvakam mādi āchandrārkkā-tārambaram saluvant-
āgi āy-eradu-paṭṭaṇada samasta-nakharaṅgaḷu sva-dēśi-para-dēśiyindam bandantaha
davaṇa-gadyāṇa-nūṇakke gadyāṇam vondaṇōpādiya davaṇa Ādidēvarige saluvant-
āgi koṭṭa śāsana yidaṇḷe virahita-guptavan āru māḍidaḍam avana santāna nissan-
tāna ava dēva-drōhi rāja-drōhi samaya-drōhigaḷ endu voḍambaṭṭu barasida samasta-
nakaraṅgaḷ oppa śrī-Gommatā ||

337.

On the Śāntinātha image in Maṅgāyi-basti.

śrīmat-Paṇḍitāchāryya guḍḍi Dēvarāya-Mahārāyara rāṇi Bhīmā-dēvi māḍisida
Śāntinātha-svāmi śrī ||

338.

On the Vardhamāna image in the same basti.

śrī-Paṇḍita-dēvara guḍḍi Basatāyi māḍisida Vardhamāna-svāmi śrī ||

339.

On the second door-frame of the same basti.

svasti śrī Mūlasaṅgha-Dēśiyagana-Pustakagachchha-Koṇḍakundānvaya śrī-
mad-Abhinava-Chārukīrtti-paṇḍitāchāryyara śiṣhyo samyaktva-chūḍāmaṇi rāya-
pātra-chūḍāmaṇi Beḷugulada Maṅgāyi māḍisida Tribhuvanachūḍāmaṇiy emba
chaityālayakke maṅgaḷa-mahā śrī śrī śrī ||

340 (133).

Right of the entrance to the same basti.

śrīmatu-Paṇḍita-dēvarugaḷa guḍḍagaḷāda Beḷugulada nāda Chinna-goḍana maga
Nāga-goṇḍa Muttagula Honnōnahaḷḷiya Kala-goṇḍan oḷagāda gaudagaḷu Maṅgāyi
māḍisida bastige koṭṭa Doḍanakaṭṭe gadde beddalu yi-dharminakke alupidavaru
Vāraṇāsiyallu sahasra-kapileya konda pāpakke hōguvaru maṅgaḷa-mahā śrī śrī śrī ||

341 (132).

Left of the entrance to the same basti.

svasti śrī Mūlasaṅgha-Dēśiyagana-Pustakagachchha-Koṇḍakundānvayada śrīmad-
Abhinava-Chārukīrtti-paṇḍitāchāryyara śiṣhyaḷu samyaktvādy-anēka-guṇa-gaṇa-
bharana-bhūṣhite rāya-pātra-chūḍāmaṇi Beḷugulada Maṅgāyi māḍisida Tribhuva-
nachūḍāmaṇiy emba chaityālayakke maṅgaḷa-mahā śrī śrī śrī ||

[illegible]

342 (134).*On the south wall of the same basti.*

śrīmat-parama-gambhīra-syādvādamōgha-lāñchhanam
 jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||
 tārāsphārālakauṇḍhe sura-kṛita-sumanō-vrīṣṭi-puṣhpāsayālī-
 stōmāḥ kṛānanti dṛiḥa ja-dhara-pātālī-dambhatō yasya mūrdhni
 sō'yaṇi śrī-Guṇmatēśas tri-bhuvana-sarast-rajājanō rājahamso
 bhavya . . . ba-bhānur bBelugūla-nagarī śādhu jējīyatīram ||

Nandana-saṃvatsarada Puṣya-śu 3 lū Gerasoppeya Hiriya-Āyyagaḷa śiṣhyaru Guṇ-
 maṭaṇṇagaḷu Guṇmatānāthana saṇṇidhiyalli bandu chikka-beṭṭadalli chika-bastiya
 kalla kaṭisi jīrṇōddhāri baḍaga-vāḡila basti mūru Maṅḡayi-basti vondu hāge ayidu-
 basti-jīrṇōddhāra vondu taṇḍukke āhāra-dāna ||

343 (135).*Below the above.*

Vikāri-saṃvatsarada Śrāvana-śu 1 Gerasoppeya Śrīmati-avvegaḷu samastaru-gōsh-
 ṭiya koṭu ga 4 ||

344 (136).*At Bhaṇḍāri-basti, on the first stone on the east side.*

svasti samasta-prasasti-sahitam ||
 pāṣaṇḍa-sāgara-mahā-baḍavāmukhāgni-Śrīraṅga-rāja-charaṇāmbuja-
 mūla-dāsa
 śrī-Viṣṇu-lōka-maṇi-maṇṭapa-mārgga-dāyī Rāmānujō vijayatō yati-rāja-
 rāja ||

Śaka-varsha 1290 neya Kilaku-saṃvatsarada Bhādrapada-śu 10 Bṛi svasti śrīman-
 mahā-maṇḍaḷēśvaraṇi āri-rāya-vibhāḍa bhāshoge tappuva rāyara gaṇḍa śrī-Vīra-
 Bukka-Rāyaṇu prithivī-rājyaṇa māḍuva kāladalli Jainarigū bhaktarigū saṃvājav
 ādalli Āncyagondi Hosapaṭṭaṇa Penugunde Kallehāda-paṭṭaṇav oḷagāda samasta-
 nāḍa bhavya-janaṅgaḷu ā-Bukka-Rāyaṅge bhaktaru māḍuva anyāyaṅgaḷaṇū binna-
 ham-māḍal āḡi Kōvil-'Tirumale-Perumāḷ-kōvil-'Tirunārāyaṇapura-mukhyavāda sakaḷ-
 āchāryyarū sakaḷa-saṇayigaḷu sakaḷa-sātvikarū mōshṭikaru tirupaṇi-tiruviḍi-taṇṇi-
 ravaru nālvaṭṭe-eṇṭu-janaṅgaḷu sāvanta-bōvakkāḷu Tirikula-Jāmbuva-kulav-oḷagāda
 haḍineṇṭu-nāḍa Śrīvaishṇavara kaiyyalu Mahārāyaṇu Vaishṇava-darśanakkeḷ
 Jaina-darśanakkeḷ bhēḍav illav endu Rāyaṇu Vaishṇavara kaiyyalu Jainara kai-
 viḍidu koṭṭu yi-Jaina-darśanakke pūrvva-mariyāḍeyalu paṇḍa-mahā-vāḍyaṅgaḷū
 kaḷāśavu saluvudu Jaina-darśanakke bhaktara descyinda hāni-vṛiddhiy ādarū Vais-
 ṇava-hāni-vṛiddhiyāḡi pālisuvaru yi-mariyāḍeyalu yallā-rājayadolag ulḷantaha

bastigalige Śrivaishṇavarū śāsanava natṭu palisuvāru chandrārka-sthāyiy-āgi
 Vaishṇava-samayau Jaina-darśanava rakshisikonḍu baheu Vaishṇavarū Jainarū
 vondu bhēdāvāgi kṇal āgaḍu śrī-Tirumaleya Tātayyaṅgaḷu samasta-rājyada bha-
 vya-janaṅgaḷa anumataḍinda Beḷuḡaḷada-tirthadalli Vaishṇava-aṅga-rakshegōsuka
 samasta-rājyadolag uḷḷantaha Jainara bāgilu-gaṭṭaleyaḷi mano-manēge varshakke 1
 hapa koṭṭu āy-ettida honninge dēvara aṅga-rakshegey ippatt-āḷanū santaviṭṭu mik-
 ka honninge jīṛṇa-Jiṇālayaṅgaḷige sotheyan ikūdu yī-mariyāḍeyalu chandrārkkar
 uḷḷannaṁ tappaliyade varsha-varshakke koṭṭu kīrttiyanū punyavanū upārjīsikom-
 budu yī-māḍida kaṭṭaleyanu āvan obbanu mīṛidavanu rāja-drōhi saṅgha-samḍāyak-
 ke drōhi tapasviy āgali grāminiy āgali yī-dharmmava keḍsidar āḍaḍe Gaṅgeya taḍi-
 yalli kapileyanū Brāhmaṇananū konda pāpadalli hōharu ||

ślō || sva-dattaṁ para-dattaṁ vā yō harēti vasundharāṁ
 shashti-varsha-sahasraṇi viśṭāyāṁ jāyatē kṛimi ||

(Subsequently added above.)

Kallehada Harvvi-ṣeṭṭiya su-putra Busuvi-ṣeṭṭi Bukka-Rāyarige binnaham-
 māḍi Tirumaleya Tātayyaṅgaḷa bijayam-gaisi tarandu jīṛṇōddharava māḍisidaru
 ubhaya-samayavū kūḍi Busuvi-ṣeṭṭiyarige Saṅgha-nāyka-paṭṭava kaṭṭidarū ||

345 (137).

On the second stone, in the same place.

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanaṁ
 jīyāt traiḷōkya-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya

svasti śrī-janma-gēham nibhṛita-nirupamaurvvānālōddāma-tējam
 viśārantaḥ-kṛitōrvvī-taḷam annaḷa-yasāś-chandra-sambhūti-dhāmaṁ
 vastu-brātōdbhava-sthānakam atisaya-satvāvalambam gabhīram
 prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvvīśa-varśam ||
 adaroḷu kaustubhad ond-anargghya-guṇamaṁ dēvabhāḍ uddāma-sa-
 tvad agurvvaṁ hina-raśmiy ujaḷa-kāḷa-sampattiyam pārija-
 tad udāratvada pempan orvvane nitāntam tāḷdi tān alte pu-
 ṭṭidan udvējita-vīra-vairi Vinyāḍityāvant-pāḷakan ||

ka ||

vinayam budharam raṅjise
 ghana-tējam vairi-balaman alaḷise negaḷdam
 Vinayāḍitya-nripāḷakan
 anugata-nāmārtthan amaḷa-kīrtti-samartthan ||
 A-Vinayāḍityana vadhu
 bhāvōdbhava-mantra-dēvatā-sannibhe sad-
 bhāva-guṇa-bhavanam akhīḷa-ka-
 ḷa-vīḷasite Keḷayab-arasiy embale pesariṁ

- ā-dampatige tanūbhavan
 ādam Śachigaṃ Surādhipatigaṃ munni ent
 ādam Jayantan ante vi-
 shāda-vidūrāntaraṅgaṃ Eṇyaṅga-nripaṇi ॥
 ātam Chālukya-bhūpālana balada bhujā-daṇḍaṃ uddanda-bhūpa-
 brāta-prōttuṅga-bhūbhṛid-vidaḷana-kuḷisaṃ vandi-sasyaughā-mēghaṃ
 śvētāmbhōjāta-dēva-dviradana-śarad-abhrēndu-kundāvadāta-
 khyāta-prōdyad yaśas-śrī-dhavaḷita-bhuvanaṃ dhīraṃ ēkāṅga-vīraṃ ॥
 Eṇyan eḷeg enisi negaḷdird
 Eṇyaṅga-nripāḷa-tiḷakan aṅgane cheḷviṇ-
 g eṇvaṭṭu śila-guṇaḍiṇ
 nered Ēchala-dēviyantu nōutaruṇi olaṛō ॥
 ene negaḷd avar irvarggaṃ
 tanūbhavar nnegaḷdar alte Bālāḷaṃ Vi-
 shṇu-nripāḷakan Udayādi-
 tyan emba pesarindam akhila-vasudhā-taḷadoḷ ॥
 vri ॥ avaroḷ madhyamaṃ āgiyaṃ bhuvanaḍoḷ pūrvvāparāmbhōchīy e-
 yduvinaṃ kūḍe nimirchuv ondu nija-bāhā-vikrama-kṛtēy u-
 dbhavadind uttamaṃ ādan uttama-guṇa-vrātaika-dhāmaṃ dhārā-
 dhava-chōḍāmaṇi Yādavābja-dinapaṃ śrī-Viṣṇu-bhūpāḷakaṃ ॥
 ka ॥ eḷeg oseva Kōyatūr-ttat-
 Tāḷavanapuram ante Rāyarāyapuram ba-
 ḷvaḷa baḷeda Viṣṇu-tējō-
 jvaḷanade benduvu baḷishṭha-ripu-durggaṅgaḷ ॥
 vri ॥ initaṃ durggaṃ-vairi-durgga-chayamaṃ koṇḍaṃ nijākshōpadind
 inibar bbhūparan ājiyoḷ tavisidaṃ tam astra-saṅghātadind
 inibargg ānatargg ittan nḍgha-padaṃmaṃ kārūyadind endu tān
 anitaṃ lekkade pōlvoḷ Abjabhavanuṃ vibhāntan appaṃ balam ॥
 ka ॥ Lakshmi-dēvi Khagādhipa-
 lakshmaṅ esedirdda Viṣṇuṅ ent ante valaṃ
 Lakshmi-dēvi laṣaṇ-mṛiga-
 lakshmaṇane Viṣṇuṅ agra-satiy ene negaḷdaḷ ॥
 avargge maṇōjanante sudati-jana-chittamaṃ tḷkōḷalke sāly-
 avayava-śōbheyind Atanuṃ emb abhi bhānanaṃ ānād aṅgaṇā-
 nivahamaṃ echehu mūyvaṃ apam ānāde bhāraṇ echehu yuddhadoḷ
 tavisuvaṃ ādan ātma-bhavan apratimaṃ Narasiṃha-bhūbhujam ॥
 paḍe-māt ēp bandu kaṇḍaṅ aṃṛita-jaladhi tāp garbbadiṇ gaṇḍa-vātaṃ
 nuḍiv ātaṅ ennaṃ embai praḷaya-samayadoḷ mēreyaṃ mṛi barppā-
 kaḷalannaṃ Kāḷanaṃ muḷida-Kuḷikanannaṃ yugāntāgniyanṇaṃ

siḍilaṇṇaṃ siṃhadannaṃ Puraharaṇ uri-gaṇṇannaṇ 1-Nārasimhaṇ ||
 ripu-sarppa-darppa-dāvāṇaḷa-baḷaḷa-sikha-jāḷa-kāḷāmbuvāhaṇ
 ripu-bhūpōdyat-pradīpa-prakara-paṭutara-sphāra-jhaṇjha-samīraṇ
 ripu-nāgaṇika-tārksyaṇ ripu-nṛipa-naḷint-shaṇḍa-vēdaṇḍa-rūpaṇ
 ripu-bhūbhṛid-bhūri-vajraṇ ripu-nṛipa-mada-mātaṅga-siṃhaṇ Nṛisimhaṇ ||
 svasti saṇadhiḡata-paṇcha-mahā-śabḍa mahā-maṇḍalēśvara | Dvāravatīpura-varā-
 dhīśvara | Tuḷuva-baḷa-jaladhi-baḍavāṇaḷa | dāyāda-dāvāṇaḷa | Pāṇḍya-kuḷa-kamaḷa-
 vēdaṇḍa | gaṇḍabhērūṇḍa | maṇḍalika-bēṇṭekāra Chōḷa-katāka-sūrekāra | saṅgrāma-
 Bhīma | Kali-kāḷa-Kāma | sakaḷa-vandi-brinda-santarppaṇa-saṇagra-vitarāṇa-vinō-
 ḍa | Vāsantikā-dēvt-labḍha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi | maṇḍalika-
 makuṭa-chūḍāmaṇi kadana-prachaṇḍa | Malaparoḷ-gaṇḍa | nāmādi-prasasti-sahita
 śrīmat-Tribhuvana-malla Talakāḍu-Koṅgu-Naṅgali-Noḷambavāḍi-Banavase-Hānu-
 ṇaḡi-goṇḍa bhūja-baḷa-Vira-Gaṇḡa-pratāpa-Hoysaḷa-Nārasimha-Dēvar | dakṣiṇa-
 maḡi-maṇḍalaṇṇaṇi duṣṭa-nigraha-śiṣṭa-pratipālana-pūrvvakaṇi sukha-saṅkathā-
 vinōḍadiṇi rājyaṇ-geyyuttam ire tadīya-pitri-Viṣṇu-bhūpāḷa-pāda-padmōpajīvi ||

ā-negaḷḍa Nārasimha-dha-
 rānāthaṅ Amara-patige Vāhaspativōl
 tān esedan uchita-kāryya-vi-
 dhāna-dharaṇi mānya-mantri Huḷḷa-chaṇūpaṇi ||

vri || akalaṇkaṇi pitri Vāji-vapṇsa-tīlakam śrī-Yaksha-rājaṇi nijām-
 bike Lōkāmbike lōka-vandite suśīlāchāre daivan divi-
 śa-kadamba-stūta-pāda-padmaṇi Aruḷaṇi nāthaṇi Yādu-kṣhōṇipā-
 ḷaka-chūḍāmaṇi Nārasimhaṇ enal ē-pemp-uḷḷanō Huḷḷapaṇi ||
 dhareyaṇi geldirda tiṇp-uḷḷannaṇ udadhiyaṇ ēn-ēmba guṇp-uḷḷannaṇ Man-
 darannaṇi mārkkoḷva pemp-uḷḷannaṇ amara-mahījātamaṇi mikka lōkō-
 ttaraṇi app arpp-uḷḷannaṇ Puḷḷannaṇ eseva Jinēndrāṅghri-paṅkēja-pūjō-
 tkaṇḍoḷ talpoyd alamp-uḷḷannaṇ anukarisaḷ marttīyaṇ āvoṇi samarttīyaṇ ||
 suṇṇaṇas-santati-sēvitaṇi guru-vachō-nirddishṭa-nītikramaṇi
 saṇadārāti-baḷa-prabhēdāna-karaṇi śrī-Jaina-pūjā-saṇā-
 ja-mahōtsāha-paraṇi Purandarāṇa pempapaṇi tāḷḍi bhāṇḍāri-Hu-
 ḷḷama-ḍaṇḍādhipaṇi irddapaṇi mābiyoḷ udyad-vaibhava-bhṛājitaṇi ||
 satataṇi prāṇi-vadhaṇi vinōḍam aṇṇitāḷapaṇi vachah-prauḍhi san-
 tataṇi anyārtthamaṇi tīḍu koḷvude valaṇi tējaṇi para-strīyaḷoḷ
 rati saubhāgyaṇi aṇṇūna-kāṅkshe matiy āyt ellarggam āṇ ppōltapaṇ
 bhrata-ratna-prakarake śīḷa-bhaṭar oḷ-gāḷu-uḷḷannaṇ Huḷḷannaṇ ||
 sthira-Jina-śāsanōddharaṇaṇ ādiyoḷ āṇ ene Rāchamaḷḷa-bhū-
 vara-vara-mantri Rāyaṇe baḷikke budha-stūtan appa Viṣṇu-bhū-
 vara-vara-mantri Gaṇḡaṇaṇe matte baḷikke Nṛisimha-Dēva-bhū-
 vara-vara-mantri Huḷḷaṇe pēraṅḡ init uḷḷaḍe pēḷal āgaḍe ||

Jina-gaditāgamārttha-vidar asta-samasta-bahir-prapañchar aty-
anupama-śuddha-bhāva-niratar ggata-môhar enippa Kukkuṭa-
sana-Maladhari-dēvare jagad-gurugaḷ gurugaḷ nija-vratakk-
ene guṇa-gauravakke toṇey āro chamūpati-Huḷḷa-rājanā ||
Jina-gēhōddharanaṅgaḷim Jina-mahā-pūja-samājaṅgaḷim
Jina-yōgi-braja-dānadiṇ Jina-pada-stōtra-kriyā-nishṭheyim
Jina-sat-puṇya-purāṇa-saṃśravaṇadiṇ santōshamaṇ taldi bha-
vya-nutaṇi nichchalum inte poḷtu-gaḷevam śrī-Huḷḷa-daṇḍAdhipaṇ ||

ka || nippaṭame jirṇam adudan
Uppaṭṭāytana mahā-Jinēndrālayamaṇ
ni-pposatu māḍidaṇi karam
oppire Huḷḷaṇi manasvi Baṅkāpuradoḷ ||

mattam alliye ||

vri || kalitanamun viṭatvamuman uḷḷavan ādiyoḷ orvvan urvviyoḷ
Kaliviṭan emban ātana Jinālayamaṇ nere jirṇam adudaṇi
kali sale dānadoḷ parama-saukhya-rama-ratiyoḷ viṭaṇi vini-
śchalav enisirdda Huḷḷan adan ettisidaṇi Rajatādri-tuṅgamaṇ ||
priyadindaṇi Huḷḷa-sēnāpati Kopana-mahā-tīrtthadoḷ dhātriyum vā-
rddhiyum uḷḷannaṇi chatur-vvimpāṣati-Jina-muni-saṅghakke niśchintamāga-
kshaya-dānaṇi salva pāṇiṇi babu-kanakamaṇ ā-kshētrajargg ittu sad-vri-
ttiyan int t-lōkam ellam pogale biḍisidaṇi puṇya-puṇjaika-dhāmaṇ ||
ā-Kellaṅgerēy ādi-tīrttham adu munnāṇi Gaṅgarim nirmmitaṇ
lōka-prastutam āytu kāla-vaśadiṇi nānāvaśēshaṇi baḷikk
ā-kalpa-sthiraṇi āge māḍisidaṇi t-bhāsvaj-Jināgāramaṇ
śrī-kāntaṇi tāḷadindaṇi eyde kaḷasaṇi śrī-Huḷḷa-daṇḍAdhipaṇ ||

ka || pañcha-mahā-vasatigaḷaṇi
pañcha-su kalyāṇa-vāñchheyim Huḷḷa-chamū-
paṇi chaturam māḍisidaṇi
kāñchana-naga-dhairyaṇi eśeva Kellaṅgerēyoḷ ||

ka || Huḷḷa-chamūpana guṇa-guṇam
uḷḷ-anituman āro nereye pogalal nerevar
baḷḷadoḷ alēd udadhiya jaḷam
uḷḷ-anituman āro pavuṇisal nerevannar ||
saṃsita-sad-guṇaṇi sakala-bhavya-nutaṇi Jina-bhāshitārttha-nis-
saṃsaya-buddhi Huḷḷa-priṭāṇa-pati kairava-kunda-harpa-śu-
bhrāṇśu-yaśaṇi jagam-nutadoḷ t-vara-Belguḷa-tīrtthadoḷ chatur-
vvimpāṣati-tīrtthakrin-niḷayamaṇ nere māḍisidaṇi dal int idaṇi ||

ka || Gommaṭa-pura-bhūṣhaṇam idu
gommaṭam āyt ene samasta-parikara-sahitaṇi

sammādadip Hulla-chāmū-

param māḍisidam Jinōttamālayaman idam ||

vrī || parisûtraṃ nritya-gēhaṃ pravipulā-ṇīśat-pakṣha-dēśastha-śāiṇa-
sthira-Jaināśāsa-yugmaṃ vividha-suvīdha-patrōllasat-bhāva-rūpō-
tkara-rājadvāra-harīṃmyaṃ beras atulā-chaturvīṃśa-tīrtthēśa-gēhaṃ
paripūrṇaṃ puṇya-puñja-pratīṇaṃ eśadud īy-andadiṇ Hullaṇinaṃ ||

svasti śrī Mūlasaṅghada Dēsiyagaṇada Pustakagacchhada Koṇḍakundānvaya-
bhūṣaṇar appa śrī-Guṇachandra-siddhānta-dēvara śiṣhyar appa śrī-Nayakīrtti-
siddhānta-dēvar ent appur endode ||

vṛi || bhaya-môha-dvaya-dûranayî madana-ghôra-dhivânta-tivrâṇṣuvayî
 naya-nikshêpa-yuta-pramâṇa-pariniruntîrtha-sandôhanayî
 nayanânaudana-sânta-kânta-tanuvayî siddhânta-chakrêsanayî
 Nayakîrtti-bratî-râjanayî nenedodanî papôtkarayî piṅgugayî ||
 kṛita-dig-jâitray idhayî barutte Narasimha-kshôṇipayî kayḍu san-
 matiyî Gomuṭa-Pârsvanûtha-Jinarayî matt t-chaturvîṃśati-
 pratimâ-gêhaman int ivarkke vinatayî prôtsâhadîyî biṭṭan a-
 pratimallayî Savanêran ûran abhayayî kalpântarayî salvinayî ||

adarke Nayakirtti-siddhānta-chakravarttigalaṇa mahā-maṇḍalāchāryyaraṇa āchāry-
var mūṇādi ||

vri || tavad-anchityade Nārasiṃha-nṛipāṇiṃ tām pettudaṃ sad-guṇā-
rṇṇavan 1-Jaiṇa-grihaṅke māḍidan acaṇḍaṃ Hulla-daṇḍādhipaṃ
bhuvana-prastutaṃ opputirppa Savaṇēg eṃb ūraṇ ambhōdhiyūṃ
raviyūṃ candraṇūṃ urvārā-vaḷayamūṃ nilvaṇṇegaṃ salvinam ||

grāma-sīney ent endade mūdāna-deseyol Savanēra-Bekkan-edēya sīme karaḍiy-
are allim teṅka hiriy-obbeyin pōgalu Bimbi-seṭṭiya kereya kōḍiya kīl-bayalu allim
teṅka Barahāla kerey achchugaṭṭu mēreyāgi hiriy-obbeya basuriya teṅkaṇa kemb-
ureya huṇise teṅkaṇa deseyoln Bilattiya Savanēra edēya ereya dīneya huṇiseya
koḷa hiriy-āla allim haḍuvalu hiriy-obbeya seḷḷa-morāḍiya haḍuvaṇa Baḷḷeyakereya
teṅkaṇa-kōḍiya Baḷariya bana allind atta Tarihāḍiya Kaliyamanakaṭṭada tāy-valla
Jannavurada hiriya-kereya tāy-valla sīme¹ haḍuvaṇa deseyol Jannavurakkam
Savanēringam sīgara-maryyāde Jannavūra Savanēra kerey-ēriya naḍuvaṇa hiriya-
huṇise sīme baḍagaṇa-deseyol kakkina kōhu adara mūdāṇa Bīrajjana kere ā-kerey-
olage Savanēra Beḍuganahaḷḷiya naḍuve basuriya done allim mūdāḷ Ālajjana kum-
mari allim mūdā chilladare sīme² i-sthāḷadind āda dravyaman illiy-āchāryyar i-
sthānada basadigala khaṇḍa-sphuṭita-jṛṇnōddharakkam dēvatā-pūjegaṇa ranga-
bhōgakkam basadige besa-keyva prajegaṇa rishi-samudāyad āhāra-dānakkam salisu
vudu ||

idan āvaṁ nija-kāladol su-vidhiyīm pālippa lōkōttamān

viditam nirmala-punya-kirti-yugamān tām tādugmān mattam int-

idan āvaṃ kiḍip-ondū keṭṭa-bageyaṃ taṇḍ ātan āḷdum gabhi-
ra-durantō (*Stops here*)

346 (137).

On the right side of the same stone.

śrīmat-Supārśva-dēvaṃ
bhū-mahitaṃ mantri-Huḷḷa-Rājaṅgaṃ tad-
bhāmini-Padmāvatigaṃ
kshēmāyur-vvibhava-vṛiddhiyaṃ māl̥k abhavaṃ ||
kamaṇiyanana-hēma-tāmarasadiṃ nētrāsītāmbhōjadind
amaḷāṅga-dyuti-kāntiyaṃ kucha-rathāṅga-dvandvadiṃ Śrī-nivā-
sam enalu Padmala-dēvi rājisutam irppaḷu Huḷḷa-Rajāntaraṇ-
ga-marāḷaṃ ramiyippa padminiyaṃ volu nitya-prasādaṣpadam ||
chala-bhāvaṃ nayanakke kārśyaṃ udarakk atyanta-rāgaṃ padau-
shṭha-lasat-pāṇi-talakke karkkaṣate vakshōjakke kārshyaṃ kacha-
kk alasatvaṃ gatig allad illa hṛdayakk endandu Padmāvatī-
lalana-ratnada rūpa-śīla-guṇamaṃ pōlvannar ār kkānteyar ||
Uragēndra-kshira-nīrākara-Rajataḡiri-śrī-sita-chchhatra-Gaṅgā-
Hara-hās-Airāvatēbha-sphaṭika-vṛishabha-śubhrābhra-nīhāra-hārā-
mara-rāja-śvēta-paṅkēruha-Haḷadhara-Vāk-chhaṅkha-hamsēndu-kundō-
tkara-chañchat-kīrtti-kāntaṃ budha-jana-vinutaṃ Bhānukīrtti-vratīndr-
aṃ ||
śrī-Nayakīrtti-munīśvara-
sōnu-śrī-Bhānukīrtti-yatipatig ittaṃ
bhū-nutaṃ app ā-Huḷḷapa-
sēnāpati dhārey-ēredu Savaṇē-ūraṃ ||

347 (137).

On the left side of the same stone.

svasti śrī-jayābhyudayaś cha Saka-varuṣaṃ 1200 neya Bahudhānya-saṃvat-
sarada Chaitra-su 1 Su | Bhaṇḍāriyayyana basadiya śrī-Dēvaravallabha-dē[va]rige
nityābhishēkakke akshaya-bhaṇḍāravāgi śrīmanu-mahā-maṇḍaḷāchāriyaru Uda-
chandra-dēvara śishyaru Munichandra-dēvaru ga 2 pa 5 kkaṃ hāḷu māna 2
śrīmatu-Chandraprabha-dēvara śishyaru Padumaṇandi-dēvaru koṭṭa pa 9 ha 1
śrīman-mahā-maṇḍaḷāchāriyaru-Nēmichandra-dēvara tamma Sātannaṇavara maga
Padumaṇṇanavaru koṭṭa ga 1 pa 2 Munichandra-dēvara āliya Ādiyaṇṇa ga 1 pa 2½
Bammi-seṭiyara tamma Pārisa-dēva ga 1 pa 2½ Jannavurada sēnabōva Mādayya
ga 1 pa 2½ ātana tamma Pārisa-dēvayya Siṅgaṇṇa pa 6½ sēnabōva Padumaṇṇana
Ins.

inaga Chikkaṇṇa ga pa 1 Bhāratīyakkana Nemmaveyakka pa 1 Aggappage . .
 śrīman-mahā-maṇḍaḷachāriyarūṇ rāja-guṇḡaḷum appa śrī-Mūlasaṅghada samu-
 dāyaṅgaḷ Durimukhi-sampvatsarada Āśhāḍha-su 5 Ā || śrī-Gommaṭa-dēvar śrī-Kama-
 ṭha-Pāriśva-dēvaru Bhaṇḍāryyayana basadiya śrī-Dēvaravallabha-dēvaru mukhya-
 vāda basadigaḷa dēva-dānada gadde beddalu sahita khāṇa abhyāgati kaṭaka-sēse
 basadi-manakshata yivu muntāgi yēnuvanuṇ kolliiv endu biṭṭu śrī-Belugūḷa-tīrtth-
 ada samasta-māṇikya-nagaraṅgaḷu Kabbāhu-nātha-aṇṇavanada gaṇḍu-prajegaḷu mu-
 ntāgi śrī-Dēvaravallabha-dēvara Haḍuvarahaḷlige Sambhu-dēva anyāyavāgi maḷa-
 brayavāgi komba gadyāṇa aydanu ā-Dēvaravallabha-dēvara raṅga-bhōgakke salu-
 udu ā-haḷliya ashta-bhōga-tēja-sāmya kiṇṇukūḷa yēn ādodaṇ ā-Dēvaravallabha-
 dēvara raṅga-bhōgakke salu

348.

*On a stone leaning against the southern wall of the enclosure
 of the same basti.*

..... chhananṇ śāsanāṇ
 . . parōksha yya . . dbhu nuḍi lāntaraka . .
 llāya-dēvaru tat-sishya jya . . dātā tat-sishya . .
 Abheyanandi siddhānti-dēvaru dēva
 . . ddhanti-dēvaru vachandra Surakirtti-traivi
 chandra-bhaṭṭā Guṇachandra- bhaṭṭāraka
 bhaṭṭārakaru kaṭakā tra ta kamala
 praha dhyāṇa-kalpavriksha-Vāsupū . . ya sikshati . . ka śrī . .
 du yōgi-tiḷa daṇ śrīmā tayātma-
 ka tat-pa ve || śrī-kū yava tāya ?
 ramala m anvaśbhidhāna abhinava-svāra cha chatu chakra-
 vartti mā ra t-prame
 gu

 ppa kkaṇ paḍi

349 (138).

On the west side of the same basti.

śrīmat-parama-gambhīra-syādvādāmōgha-lāṇchhananṇ
 jlyāt trailōkya-nāthasya śāsanāṇ Jina-śāsanāṇ ||
 bhadrāṇ bhūyāj Jinēndrāṇāṇ śāsanāyāgha-nāśinē
 ku-tīrttha-dhvānta-saṅghāta-prabhēda-ghana-bhānavē ||

- svasti Hoysala-vamśāya Yādu-mūlāya yad-bhavaḥ
kṣhatra-mauktika-santānaḥ prithvi-nāyaka-maṇḍanam ॥
śrī-dharmābhya-dayābja-śaṇḍa-taraṇis samyaktva-chūḍamaṇiḥ
nnti-śrī-saraṇiḥ pratāpa-dharaṇiḥ dānārthi-chintāmaṇiḥ
vamśe Yādava-nāmnī mauktika-maṇiḥ jātō jagan-maṇḍanaḥ
kṣhīrābhdhāv iva kaustubhō'tra Vinayādityāvanipālakaḥ ॥
- api cha ॥ Śrī-kāntā-kamanīya-kēli-kamaḷōllāsāt su-nityōdayād
darppāndha-kṣhitipāndhakāra-haraṇād bhūyaḥ pratāpānvayāt
dik-chakrākramaṇād viśat-kuvalāya-pradhvaṇsanād bhūtaḷe
khyātō'nvarttha-nijākhyayaisha Vinayādityāvanipālakaḥ ॥
Dhātṛā tri-lōkōdara-sāra-bhūtair aṃsair mūdā svasya vinirmitēva
tasya priyā Kēliya-nāma-dēvī Manōja-rājya-prakṛitir bhabhūva ॥
tayōr abhūd bhū-nutā-bhūri-kīrtiḥ parākramākṛānta-dig-anta-bhūmiḥ
tanūbhavaḥ kṣhatra-kuḷa-pradīpaḥ pratāpa-tuṅgō'nv Eṇyaṅga-bhūpaḥ ॥
vitarāṇa-latā-vasantaḥ pramada-rati-vārdhhi-tārakā-kāntaḥ
sākṣhāt samara-Kṛitāntō jayati chiraṃ bhūpa-makūṭa-maṇiḥ Eṇyaṅgaḥ ॥
- api cha ॥ śarad-aṃṛita-dyuti-kīrtiḥ mManasija-mūrttir vvirōdhi-Kuru-Kapikētuh
Kali-kāla-jaladhi-sētur jayati chiraṃ kṣhatra-maūli-maṇiḥ Eṇyaṅgaḥ ॥
- api cha ॥ Jaya-lakṣmi-kṛita-saṅgaḥ kṛita-ripu-bhaṅgaḥ praṇūta-guṇa-tuṅgaḥ
bhūri-pratāpa-raṅgō jayati chiraṃ nṛipa-tīrtṭha-maṇiḥ Eṇyaṅgaḥ ॥
- api cha ॥ Lakṣmi-prēma-nidhir vvidagdha-janatā-chāturyya-charchchā-vidhir
vvira-śrī-nalīni-vikāsa-mihirō gāmbhīryya-ratnākaraḥ
kīrtti-śrī-latikā-vasanta-samayas saundaryya-lakṣmīmayas
sa śrīmān Eṇyaṅga-tuṅga-uripatiḥ kailā kair nna samvarṇnyatē ॥
- api cha ॥ kaś śaknōty Eṇyaṅga-maṇḍalapatēr dōr-vvikrama-kṛīḍanam
stōtun Mālava-maṇḍalēśvara-purīm Dhārām adhākṣhī kṣhaṇāt
dōḥ-kaṇḍūḷa-karāḷa-Chōḷa-kāṭakaṃ drāk kāndīśīkaṃ vyadhān
nirddhāmākṛita Chakragoṭṭam akarōd bhaṅgaṃ Kāṇḍiāśya cha ॥
kāntā tasya Latāntabāṇa-lalanā lāvānya-puṇyōdayais
saubhāgyasya cha viśva-vismayakṛitaḥ pātri dharitri-bhṛitaḥ
putrivaḍ vilasat-kalāsu sakaḷāsv Ambhōjayōnēr vvaḍhūr
āśīd Êchala-nāma-puṇya-vanitā rājñī yāsās-śrī-sakhi ॥
- api cha ॥ kuntaḷa-kadalī-kāntā prithu-kucha-kumbhā madālasā bhāti sadā
Smara-samara-sajja-vijaya-mataṅgōdbhava-charu-mūrttir Êchala-dēvī ॥
- api cha ॥ Sachīva Śakraṃ Janakātma-jēva Rāmam Gīrindrasya sūtēva Śambhūm
Padmēva Viśṇum madayaty ajasraṃ sānaṅga-lakṣmīr Eṇyaṅga-bhū-
paḥ ॥
Kausalyayā Daśarathō bhuvi Rāmachandram śrī-Dēvakti-vanitayā Vasu-
dēva-bhūpaḥ

Kṛiṣṇaṃ Sacchī-pramadayēva Jayantam Indrō Vishṇuṃ tayā sa nṛipatir
jjanayāmbabhūva ॥

udayati Vishṇau tasminn anēśad ari-chakra-kuḷam iḷadhīpa-chandrē
adhikatara-śriyam abhajat kuvalāya-kulam aśvad anaḷa- dharmmāmbhō-
dhiḥ ॥

api cha ॥ nirddalita-Kōyatūrō bhasmikṛita-Koṅga-Rāyarāyapuraḥ
ghaṭṭita-Ghaṭṭa-kavāṭaḥ kampita-Kāñchipuras sa Vishṇu-nṛipāḷaḥ ॥

api cha ॥ atula-nija-bala-padāhati-dhūḷikṛita-tad-Virāṭa-narapati-durggaḥ
vana-vāsita-Vanavāsō Vishṇu-nṛipas taraḷitōru-Vallūrah ॥

api cha ॥ nija-sēnā-pada-dhūḷi-karddamita-Malaprahāriṇi-vāriḥ
Kaḷapāḷa-sōṇitambu-niśatikṛita-nija-karāsir avanipa-Vishṇuḥ ॥

api cha ॥ Narasiṃha-varma-bhūbhūja-Sahasrabhūja-bhūja-Paraśurāmō'pi
chitraṃ Vishṇu-nṛipāḷaś śatakṛitvō'py āji-nihita-śatru-kshatraḥ ॥
Adiyama-prithu-śauryyāryyama-Rāhuś Chēngiri-girindra-hati-pavi-daṇḍ-
aḥ

Taḷavanapura-lakshmiṃ punar aharaj jayam iva ripōs sa Vishṇu-
nṛipah ॥

api cha ॥ chakri-prēshita-Mālavēśvara-Jagaddēvādi-sainyārṇavam
ghūrṇantam sahasāpibat karataḷēnāhatya mṛityu-prabhuh
prāk paśchād asināgrahid iha mahim tat-Kṛiṣṇavēṇṇavādhi
śri-Vishṇur bbhūja-daṇḍa-chūrṇita-nitāntōttuṅga-Tuṅgāchalaḥ ॥

api cha ॥ Iruṅōḷa-kshōṇipati-mṛiga-mṛigārātir atulaḥ
Kadamba-kshōṇīśa-kshitiruha-kuḷa-chchhēda-paraśuh
nija-vyāparaika-prakaṭita-lasach-chhauryya-mahimā
sa Vishṇuḥ prithvīśō na bhavati vachō-gōchāra-guṇaḥ ॥
śākshāḷ Lakshmiṃ vipad-apagamē viśva-lōkasya nāmnā
Lakshmi-dēvī viśada-yāsasā digdha-dik-chakra-bhittih
dripyad-vairi-kshitipa-Ditiya-vrāta-vidhvamsa-Vishṇōḥ
Vishṇōs tasya praṇaya-vasudhāst sudhā-nirmmitāṅgi ॥
brahmāṇḍa-bhāṇḍa-bharitānaḷa-kirtti-lakshmi-
kāntas tayōr ajani sūnur Ajātaśatruḥ
prithvīśa-Pāṇḍu-Prithayōr iva Purpachāpō
Daityadvishat-Kamalayōr iva Nārasimhaḥ ॥

api cha ॥ garbham Barbbara muñcha kāñchana-chayam Chōḷāśu rāśikuru
kshēmaṃ bhikshaya Chēra chivara-mukhō dūrēṇa vijñāpaya
svam Gauḍēti Nṛisimha-bhūri-nṛipatēr nmadhyē-sadas sarvvaḍa
durvvāras sarati dhvaniḥ parijanaḥ nirgghāta-nirgghōsha-jit ॥

api cha ॥ śauryyam naisha Harēḥ paratra taraṇēr anyatra tējasvitām
dānitvam karipaḥ paratra radhinām anyatra kirttiṃ radāt

rājyaṃ chandramasaḥ paratra vishamāstratvaṃ cha Purpāyudhad
anyatrānya-janē manāk cha sahatē śrī-Narasimhō nṛipaḥ ||

api cha || sa bhujabala-Vira-Gaṅga-pratāpa-Hoysalāpara-nāma ||
pālāyati chatus-samayaṃ maryaādām ambunidhir ivāti-prityā
Chāgala-dēvi-ramaṇō Yādava-kuḷa-kamaḷa-vimaḷa-mārttaṇḍa-śrīḥ ||
chhitvā dripta-virōdhi-varṣa-gahanaṃ dig-jaitra-yātrā-vidhāv
āruhyōdaya-bhūdharaṃ ravir ivādrim dīpa-vartti-śrīyā
natvā dakṣiṇa-Kukkuṭēśvara-Jina-śrī-pāda-yugmaṃ nidhiṃ
rājyasyābhyaudaya kalpitam idaṃ svasyātma-bhaṇḍārīṇa ||
sarvvādhikārīṇā kārya-vidhau Yōgandharāyaṇād
api dakṣheṇa nītijña-guruṇā cha Gurōr api ||
Lōkāmbikā-tanūjēna Jakki-rājasya sūnūnā
jyāyasa lōka-rakshaika-lakshmaṇāmarayōr api ||
Maladhāri-svāmi-pada-prathita-mudā Vāji-varṣa-gaganāmsumatā
hima-ruchinā Gaṅga-mahī-nikhila-Jināgara-dāna-tōyadhi-vibhavai ||
dūṛīkṛita-Kālī-syūta-nṛī-kaḷāṇkēna bhūyasa
charitra-payasa kīrtti-dhavalīkṛita-diśālīnā ||
tri-śakti-śakti-nirbhinna-madavad-bhūri-vairīṇā
Hullapēna jagan-nūta-mantri-māṇikyā-maulīnā ||
chatur-vimśati-Jinēndra-śrī-nīlayaṃ Maḷayāchalaṃ
sad-dharinma-chandanōdbbhūtau drishtvā nirmmaṇītam tataḥ ||
dvitīyaṃ yasya samyaktva-chūḍāmaṇi-guṇākhyayā
Bhavyachūḍāmaṇi nāma tasmai prityādādāt tataḥ ||
dānārttham Bhavyachūḍāmaṇi-Jina-vasatau vāsināṃ san-munīnāṃ
bhōgārttham chānu-jīrṇnōddharaṇam iha Jinair ashta-vidhy-archchanār-
ttham
śrī-Pārśva-svāminā cha tri-jagad-adhipatēḥ Kukkuṭēśasya patyuh
puṇya-śrī-kanyakāyā vivahana-vidhayē mudrikām arppayan vā ||

ēkaśīty-uttara-sahasra-Śaka-varshēshu gatēshu Pramādhi-samvatsarasya Pushya-
māsa-suddha-Śukravāra-chaturdāśyām uttarāyana-saṅkrāntau śrī-Mūlasaṅgha-
Dēśiyagaṇa-Pustakagachchha-sambandhinam vidhāya ||

Narasimha-Himādri-tad-udhrita-kaḷasa-hraḍa-ka-Huḷla-kara-jihvikeyā
nata-dhārā Gaṅgāmbuni sna chatur-vimśati-Jinēśa-pāda-sarasīmadhyē ||
Savaṇērum adād bhūpatir aganīta-Bali-Karṇa-nṛipati-Sibi-Khacharapatīḥ
pragunīta-Kubēra-vibhavas tri-guṇīkṛita-simha-vikramō Narasimhaḥ ||

ataḥ pa [raṃ] grāma-simābhīdhāsyatē tatra pūrvvasyaṃ diśi Savaṇēra Bekka-
na yaḍeya simē karaḍiy-aṇē¹ allip teṅka hiriy-obbeyim pōgalu Bimbiseṭṭiya-kere-

ya kôḍiya kibbayalu¹ allim teṅka Barahala-kereya achchugattu mēreyāgi hiri-
obbeya basuriya teṅkaṇa keṁbareya huṇise dakṣhiṇasyaṁ diṣi Bilattiya Savaṇēra
yaḍeya ereya diṇeya huṇiseya koḷa hiriya-āla¹ allim haḍuvalu hiri-obbeya sella moṛa-
ḍiya haḍuvana Balleyakereya teṅkaṇa-kôḍiya Balariya bana allind atta Taṛihaliya
Kaliyamanakattada tāy-valḷa Jannavurada hiriya kereya tāy-valḷa sime¹ paśchi-
mayāṇi diṣi Jannavurakkam Savaṇēringam sāgara-mariyāde Jannavūra Savaṇēra
kerey-ēriya naḍuvana hiriya-huṇise sime¹ uttarasyāṇi diṣi kakkina kōhu aḍaṇa mûḍa-
ṇa Bīrajjana-kerey A-kereyolage Savaṇēra Beḍuganahalliya naḍuve basuriya done¹
allim mûḍal Ālajjana kummari allim mûḍa chilladaṇe sime¹ ||

sāmānyō'yaṇ dharmma-sētur nripaṇaṇi kâlê kâlê pālantiyô bhavadbhil
sarvvân êtân bhāvinaṇ pârthivēndrân bhūyô bhūyô yāchatê Rāmachand-
rah ||

sva-dattāṇ para-dattāṇ vā yô harēta vasundharāṇ
śhaṣṭīm varsha-sahasrāṇi viśṭhāyāṇ jayatê krimih ||
na viṣhaṇi viṣham ity āhur dēva-svaṇi viṣham uchyatê¹
viṣham êkâkinam hanti dēva-svaṇi putra-pautrakam ||
śaraj-jyôtsnâ-Lakṣmī-vapushī bahalâś chandana-rasô
diśādhiśa-strīṇāṇ sphurad-uru-dukûlaika-vasanaṇi
triḷōka-prāsâda-prakāṭita-sudhâ-dhâma viśadaṇi
yâśô yasya śrīmân sa jayati chiraṇi Huḷḷapa-vibhul ||
astu svasti chirāya Huḷḷa bhavatê śrī-Jaina-chûḍāmaṇê
bhavya-vyûha-sarôja-śhaṇḍa-taruṇê gâmbhīryya-vârânnidhō
bhâsvad-viśva-kalâvidhê Jina-nuta-kṣhīrâbhi-vṛiddhindavê
svôdynt-kīrtti-sitâmbujôdara-lasâd-vârâsi-vâr-bbindavê ||

śrī-Gommuṭa-purada tippe-suṅkadalli aḍakeya hēringe 200 hasumbegē ayvattu
uppu hē ge bisige 1 hasumbe gôphala 5 mēlasu
hēringe baḷḷa 1 hasumbegē māna 1 maṇipannāyadalli eleya
..... rega hāga 1 mēl-ele 200 gāṇa-dere initumaṇi tamma suṅkad
adhikāradandu chatur-vvimpāṣati-tīrtthakara pū
... pradhāna sarvvādhikāri hiriya-bhaṇḍari Huḷḷayyaṅgaḷu heggade Lakkayyaṅ-
gaḷu heggade A Hoysaḷa-Nārasi-
mpha-Dēvana kayya bēḍikonḍu biṭṭaru || ippatta-nālvara mane-dere pa
..... tāṇi nuḍidudê sad-vāpi tanna pēḷd andadoḷ ā
ṇṇadadod ade mārggam endade naḍedu
.....

śaśiyind ambaram abjadin; tili-golaṇi nētraṅgaḷind ānanaṇi
posa-māvin banani Indraniṇi Tridivani aśē
..... kīrtti-dēva-muniyini saiddhānta-chakrēsanind

esegum śrī-Jina-dharmmam endade baḷikk ē-vannipam bannipam ||
 tau labyā chamū-nāyakah | śrī-Huḷlas Savaṇēru-
 m ēvam adadād ācha ta-śrī-Naya
 ktyā mudā dhārā-pūrvvakam urvvarā-stuti-bhṛi
 mma śrī
 śrī ||

bhavyāmbhōruha-bhāskaras Surasarin-nihāravu
 kṛi niḥ purārthhya-ratnākaraḥ |
 siddhāntāmbudhi-varddhanāmṛitakaraḥ Kandarppa-śailāsanis
 so'yaṃ viśruta-Bhānukirtti-muni taṃ bhūtaḥ ||

350.

At the same basti, on a pillar in the room to the right of the entrance.

Piṅgaḷa-sa dḍha 5 lu Sa gaṇa-Pusta ndānvayada
 rtti-paṇḍitāchā tarakalagu ra madavaḷige Ki űkipūra dana
 mi seṇṭiyara Beḷuguḷake ba

351 (139).

In the cow-shed to the north of the Maṭha.

śrīmat-parama-gambhīra-syādvādamōgha-lāñchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 svasti śrī-Varddhamānasya varddhamānasya śāsanē
 śrī-Koṇḍakunda-nāmābhūch chatur-aṅguḷa-chāraṇaḥ ||
 tasyānvayē'jani khyātē vikhyātē Dēśikē gaṇē
 guṇi Dēvēndra-siddhānta-dēvō Dēvēndra-vanditaḥ ||

avara santānadoḷ ||

vṛi || para-vādi-kshītibhrin-niśāta-kulīsam śrī-Mūlasaṅghābja-shaṭ-
 charaṇam Pustakagachchha-Dēśigagaṇa-prakhyāta-yōgīsvara-
 bharaṇam Manmatha-bhaṣjanam jagadoḷ ādam khyātan ādam Divā-
 karaṇandi-bratipam Jināgama-sudhāmbhōrāśi-tārādhipam ||
 ant enal int enalk aṛiyen eyde jagat-traya-vandiyar appa pem-
 pam taḷedirdar embudane balen ad allade saṇṇyamam chari-
 tram tapam emb iv attalaḡam intu Divākaranandi-dēva-si-
 ddhāntigargg endad ondu rasanōktiyoḷ ān ādan entu bannipem ||

tat-āishyar appa ||

neṇeye tanutram ikkidavol iṛda malan tine meyyan ormmeyum
 turisuvud illa nidde vare maggulan ikkuvud illa bāḡilaṃ

kiṛu terey embud ill uguḷvud illa malaṅguvud ill Ahindranuṃ
 neṛevane baṇṇisal guṇa-gaṇāvaliyam Maḷadhāri-dēvaram ||
 avara śiṣhyar ||

vṛi || Kantu-madāpahar ssakaḷa-jīva-dayāpara-Jaina-mārgga-rā-
 ddhānta-payōdhigaḷu viśhaya-vairigaḷ uddhata-karmma-bhañjanar
 ssantata-bhavya-padma-dinakṛit-prabharam Śubhachandra-dēva-si-
 ddhānta-muṇḍraram pogalvud ambudhi-vēṣṭita-bhūri-bhūtaḷam ||
 int ivara gurugaḷ appa śrīmad-Divākaraṇandi-siddhānta-dēvaru ||

vṛi || A-muni dīkṣheyaṃ kuḍe samagra-tapō-nidhiy āgi dāna-chin-
 tāmaṇiy āgi sad-guṇa-gaṇāgrāṇiy āgi dayā-dama-kṣhamā-
 śrī-mukha-lakṣmiy āgi vinayārṇava-chandrikey āgi santataṃ
 Śrīmati-gantiyar nneḷaḷdar urvviyoḷ urvvare kūrttu kīrttisalu ||
 Śrīmati-gantiyar jīta-kāṣṭhigaḷ ugra-tapaṅgaḷindam int
 ī-mahiyoḷ pogarttege negarttege nōntu samādhiyṃ jagat-
 svāmiy enippa pempina Jinēndraṇa pāda-payōja-yugmamam
 prēmāde chittadoḷ nilisi dēva-nivāsa-vibhūtig eydidaḷu ||

Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarāda Pāḷguṇa-śuddha-pañchami-
 Budhavāradandu saṇnyasana-vidiyṃ Śrīmati-gantiyar muṇḍipi dēva-lōkakke
 sandar ||

agaṇitam ene chāru-tapaṃ
 praṇṇite guṇa-gaṇa-vibhūṣhaṇāḷaṅkṛitey int
 agaṇita-nija-guruge nisi-
 dhigeyaṃ Māṅkabbe-gantiyar mmaḍisidar ||
 karuṇaṃ prāṇi-gaṇaṅgaḷoḷ chaturatā-sampatti siddhāntadoḷ
 paritōṣhaṃ guṇa-sēvya-bhavya-jaṇadoḷ nirmatsaratvaṃ muṇi-
 śvararoḷ dhīrate ghōra-vīra-tapadoḷ kaygaṇṇi poṇṇal Divā-
 karaṇandi-vrati pempan ēṃ tāḷedanō yōgindra-brindaṅgaḷoḷ ||

352 (140).

On a copper-plate in the same Maṭha.

[Ia] śrī svasti śrī Śālivāhana-saka-varuṣa 1556 neya Bhāva-saṃvatsarāda
 Āṣṭāḍa-sūdda 13 Stiravāra Brahma-yōgaḍallu śrīman-mahā-rājādhirāja rāja-pa-
 mēśvara ari-rāya-mastaka-śūla śaraṇāgata-vajra-paṇjara para-nāri-sahōdara satya-
 tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalasa-stāpanāchāry-
 ya śaḍ-darṇma-chakrēśvarar āda Maiyisūra-paṭṭapa-puravarādhīśvarar āda Chā-
 ma-Rāju-Voḍeraiyanavaru dēvara Beḷuguḷada Gumma[ṭa]-nātha-svāmiyavara
 archana-vṛittiya svāstiyaṇu stānadavaru tamma tamma anupa[Ib] tyadind A-vart-
 aka-gurastarige aḍahu-bōgyaviy āgi koṭṭu aḍahu-gāraru bahu-kālā anūbhaviṣi

baruttā yiralāgi Chāma-Rāja-Voḍeyar-aianavaru vichārisi āḍahu-bōgyāviya anu-
bhavisi baruttā yidante varttaka-gurustaranu kareyisi | stānadavarige nīvu koṭa-
ntha sālavanu tīrisi koḍisivu yendu hēlalāgi varttaka-gurastaru āḍida mātu tāvu
stānadavarige koṭantha sālavu tamma tande-tāyigālige puṇyav āgaliy endu dhāra-
dattavāgi dhāreyanu yerādu koṭṭevu yendu samastaru āḍalāgi | stānadavarige
varttaka-gurustara kaiyallu | Gummaṭa-nātha-svā [IIa] miya sannidhiyalli dēvaru-
guru-sākshiyāgi dhāreyanu yarisi a-chandrārkkā-stāyavāgi dēvata-sēveyanu mādi-
koṇḍu sukadalli yīharu endu biḍisi koṭṭa dharma-sāsana munde Beluḡuḷada stān-
adavaru svāstiyānu avānān obbanu āḍahu-hiḍidantavaru āḍava koṭantavaru dharu-
sāna-dharmakko horagu stāna-mānyake kāruṇav illa | yisṭakku mīri āḍava koṭa-
ntavaru āḍava hiḍidantavarānu t-rājyākke adhipatiy āgiddantha dhoregaḷu t-dēvara
dharmāvanu pūrva-mērege naḍasāl-uḷḷavaru || t-mērege naḍasāl ariyade upēkshēya
doregaḷige Vāraṇāsīyalli sahasra- [IIb] kapileyanu Brāhmaṇānu konda pāpakke
hōharu yendu baresi koṭṭa dharma-sāsana maṅgaḷa-mahā śrī śrī śrī

353.

Pūrnaiya's sanad in the possession of the same Maṭha.

Śukla-samvatsarada Phāḷguṇa ba 8 Budhavāradalu śrīmatu Pūrnaiya-
navaru Kikkēri Āmṭla Gavuḍaiyage barasi kaḷuhista kārya āḍagi sa .. da
keḷagaṇa Dharmastaladinda Komāra-heggaḍiyavaru Śravaṇabalaḡuḷakke dēvara
daruśanakke bandu yiddu hajūrige bandu yiddu arike-māḍikoṇḍadu pūrvakke
Krishna-Rāja-Vaḍayaravaru Śravaṇabalaḡuḷadalli yiruva Chikka-Dēvarāya-
kalyāṇi-samtpada dāna-syāli-dharmakke Kikkēri-Talūka Kabālu yamba grāma-
vānu naḍasikoṇḍu baruvante sannadu barasi koṭṭuddu hājaru yidhe yādu
tāndu tōrisidarinda kaṭṭe-māḍsi yidhittu yī-Kabālu-grāmada huṭṭuvali yīga gu
80 00 yambattu varahā yiruvadarinda Śravaṇabalaḡuḷadalli yiruva Chikka-
Dēvarāya-kalyāṇi-samtpadalli naḍava dāna-syāli-dharmakke Gōmatēśvara-
pūjige Śravaṇabalaḡuḷadalli yiruva maṭada sannayāsi Chārakīrti-paṇḍitāchāryara
maṭakke da vechchakke sahā grāmavānu Pramōḍūta-samvatsarada ārabayā
grāma yivara tābē-māḍsi nemmadi-gūḍi naḍasikoṇḍu baruvadu yī-grāmādalli
pāḷu-būmi sāguvali māḍsikoṇḍu kere kaṭṭe kaṭṭisikoṇḍu grāmakke rājapattu tāndu
yēnu jāsti huṭṭuvali yivaru māḍikoṇḍāgyū sadari barada maṭada vechchakke dēvara
pūjige dāna-syālige sahā upayōga-māḍikoḷuvadē horatu sarakārada taṇṭe māḍa-
kelasav illa sarāga-gūḍi naḍasikoṇḍu baruvadu tāriku 28 ne māhe Mārchi sālā 1810
ne yisavtyallu* sadri barada mērige naḍaisikoṇḍu barudu śrī* tājākalam yī-sanna-
du daptarakke barasi koṇḍu asala sannadunne hidakke koḍuvadu* ruju śrī* paiva-
staki Phāḷguṇa ba 10 Śukravāra stāḷa dākālu

* The portions between these marks are in big characters.

(*Persian seal.*)

svasti śrī vijayābhayadaya-Śālitvāha-śaka-varshagaḷa 1752 sanda vartamaṇa-Vikī-
ti-nāma-saṁvatsarada Śrāvaṇa ba 5 Sōmavāradallu Ātrēya-sagōtra Āśvalāyana-sūtra
Ruk-śākhaṇuvartigaḷa āda yimmaḍi-Kṛishṇa-Rāja-Vaḍayaravara pautrarāda Chāma-
Rāja-Vaḍayaravara putrarāda śrīmat-samasta-bhūmīṇḍala-maṇḍanāyamāna-nikhi-
lā-dēśavatamsa-Karṇāṭaka-janapada-sampad-adhishṭhānabhūta-śrīman-Mahīśūra-
mahā-saṁsthāna-madhya-dēdīpyamānāvīkala-Kālānidhi-kula-kramāgata-Rāja-kṣhi-
tipāla-pramukha-nikhila-rājādhirāja-mahārāja-chakravartī-maṇḍalanubhūta-divya-
ratna-siphāsanārūḍha śrīmad-rājādhirāja rāja-paramēśvara prauḍha-pratāpaprati-
ma-vīra-narapati birud-ent-embara-gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-
kālanidhi śāṅkha-chakrāṅkuśa-kūṭhāra-makara-matsya-śarabha-sāḷva-gaṇḍabhērū-
ḍa-Dharaṇṭavarāha-Hanūmad-Garūḍa-kaṇṭhīravādy-anēka-birudāṅkitar āda Mahīśū-
ra śrī-Kṛishṇa-Rāja-Vaḍayaravaru Śrāvaṇabelagūḷada Chārūkīrti-paṇḍitāchār-
maṭhakke Śrāvaṇabelagūḷada dēvasthānagāḷa paḍitara-dīpārādhane-bagge dagaḍōji-
kelasada bagge saha barasi koṭṭa grāma-dāna-śāsana-kramav-entendareḷ Kikkēri-
tāluku Śrāvaṇabelagūḷadall iruva dōḍḍa-dēvaru 1 all iruva chillare-dēvasthāna 7
Chikkabeṭṭada mēle yiruva dēvasthāna 16 grāmadall iruva dēvasthāna 8 saha
dēvasthāna 32 ke saha paḍitara-dīpārādhane-bagge naḍeyuva nagaḍu tastiku 120 °0
śivāyi Chārūkīrti-paṇḍitāchār- maṭhakke naḍayuva Kabbāḷu-grāma 1 yidaralli
paḍitara-dīpārādhanege sāluvaḍ illav Addarinda maṭhakke naḍeyuva Kabbāḷu-grā-

ma 1 yidaralli paḍitara-dīpārādhanege sāluvad illav āddarinda maṭhakke naḍeyuva
 Kabbālu-grāma mātra kāyam māḍisi naḍasutta nagadu tasadiku 120 °0 yiruvā-
 dānnu mōkhūpa māḍisi paḍitara-dīpārādhane naḍeyuva bagye Śravanabelagola-
 grāma 1 Uttainahalli grāma 1 Hosahalli grāma 1 yī-mūru-grāmavānnu, sarvvamā-
 nyavāgi appaṇe-kōḍisubēkendu aramane samukhada Lakshmi-paṇḍitaru hajūrall
 arike-māḍikonḍaddarinda saha nagadu tastiku mōkhōpa māḍisi biṭṭu yī-mūru-grāma-
 gaḷānnu saha sadari dēvasthānagaḷa paḍitara-dīpārādane muntāda bagye Chārukirtti-
 paṇḍitācharra maṭhada havālu-māḍikōṭṭu ī-grāmagaḷa bērtju pañchasālu huṭṭuvali-
 paṭṭi kaluhisuvante tāluku majakūra āmlage nirūpa appaṇe-kōṭṭidda mēre āmlana
 ruju mohara daptara dākhale ntsi arjiyalli malaphūpāgi banda paṭṭi parāmbārisi
 kaṭle-māḍisiruva vivara bērtju ೨೪೬ ೮ = kasabā Śravanabelagola grāma asali 1 dākha-
 le koppalu 2 kere 1 kaṭṭe 2 ke saha bērtju ೨೦೦||೩ = paiki vajā jāri yinānati

೨೮೦ talāvakhulige

೧೮೦ talāvāra 1

೧||೨೦ tōṭi 1

೪||೨೦

jātā ninta bērtju ೨೦೪೮೦|| =

೨೪೮೦|| hāla dākhālu chillare maṇe bābu bāje bāba dākhālu

೨೦||೨|| paṭṭaḍe sāyiru

೧೮೦ jāti-maṇiya

೮೪ gāṇiga

||೧ kumbāra

೮೦ hajāma

೧೮೦

೪||೧ śēndi sharāba

೪||೧ āle-sunṅa

೨೪೮೦||

೨೪೬೮೦||

vivara.

೪೪೨೮|| = Virōdhi-sam¹ kke sāguvali

೪೧೦೮|| ÷ ainu grāma

೨೮೦ hāla dākhāla bāje bāba

ಪೊಂ ಪಾಠಾಢೆ ಸಾಯಿರು
 ಪೊಂ ಯಿದಿಗಾ-ಗುಟ್ಟಿ
 ಪೊಂ ಅಲೆ-ಸುಂಕಾ
 ಪೊಂ ಜಾತಿ ಮಾಯಿ

ಪೊಂ

ಪೊಂ ಪೊಂ

ಪೊಂ ಪೊಂ ಲ್ಕು ಸಾನು

ಪೊಂ ಪೊಂ

vivara pañcha-sālā huṭṭuvaḷi Pārthiva-saṃ | laḡāyṭu Virōdhi-saṃ | varige.

ಪೊಂ ಪಾರ್ಥಿವ-ಸಾಂ | ಕ್ಕೆ ಬ್ರಹ್ಮ-ಸೆಟ್ಟಿ-ಗುಟ್ಟಿ

ಪೊಂ ಅನು ಗ್ರಾಮಾ

ಪೊಂ ಪೊಂ ಸುವರ್ಣಾದಾಯಾ

ಪೊಂ ಪೊಂ ವಾರಾ-ಹುಟ್ಟುವಾಳಿ

ಪೊಂ ಚಿಲ್ಲರೆ ಬಾಬು

ಪೊಂ ಹುಲ್ಲಿನಾ ಕಾರ್ತಿ

ಪೊಂ ಪಾಸಾವಾರು

ಪೊಂ

ಪೊಂ ಕಾಬ್ಬು ಗುಳಿ 36,000

ಪೊಂ ಪೊಂ ಕಾಪಾಳಿ

ಪೊಂ ಪೊಂ

ಪೊಂ ಪಾಠಾಢೆ ಸಾಯಿರು

ಪೊಂ

ಪೊಂ ವಯಾ-ಸಾಂ | ಸಾಬಕಾ ಮೇರೆ ಬ್ರಹ್ಮ-ಸೆಟ್ಟಿ-ಗುಟ್ಟಿ

ಪೊಂ ಪೊಂ ಸರ್ವಜಿತ-ಸಾಂ | ಕ್ಕೆ ಅಮಾನಿ

ಪೊಂ ಪೊಂ ಸುವರ್ಣಾದಾಯಾ

ಪೊಂ ಪೊಂ ವಾರಾ-ಹುಟ್ಟುವಾಳಿ

ಪೊಂ ಪೊಂ ಕಾಬ್ಬಿನಾ ಹುಟ್ಟುವಾಳಿ

ಪೊಂ ಪಾಸಾವಾರು ಚಿಲ್ಲರೆ

ಪೊಂ ಸಾಯಿರು ಪಾಠಾಢೆ

ಪೊಂ ಪೊಂ

ಸರ್ವಧಾರಿ-ಸಂಪ | ಕ್ಕೆ Brahma-setṭhi-guttige
 ಸುವರ್ನಾದಾಯಾ
 ವಾರಾ-ಹುಟ್ಟುವಾಳಿ
 ಕಬ್ಬು-ಗುಳಿ 2
 ಹುಲ್ಲಿನಾ ಕಾರಿದಿ
 ಸಾಯಿರು ಪಾಠಾಢೆ

ಸರ್ವಧಾರಿ-ಸಂಪ |

ವಿರೋಧಿ-ಸಂಪ | ಕ್ಕೆ Brahma-setṭhi-guttige
 ಸದಾರಾ ತಪಸ್ತಿ
 ಬಾಜೆ-ಬಾಬು ಹಾಲಾ-ದಾಕುಹಾಲಾ
 ಯಿದಿಗಾ-ಗುತ್ತಿಗೆ
 ಅಲೆ-ಸುಹಾ
 ಜಾತಿ-ಮಾಪಿಯಾ
 ಗಾಣಿಗಾ
 ಹಾಜುಮಾ
 ಕುಂಬಾರಾ

ಸರ್ವಧಾರಿ-ಸಂಪ |

ವಿರೋಧಿ-ಸಂಪ |

ಅಂದಾ ಸಾಗುವಾಳಿಯ ಅಗುತಾಕಾ ಸಾನು ಫಾಲ್ಗುಣಿ-ಸಂಪ |
 ಹೊಸಾಹಾಳಿ-ಗ್ರಾಮಾ ಅಸಾಲಿ 1 ಕೆ ಬೆರಗು ಹೊಸಾಹಾಳಿ
 ಪಾಕಿ ವಾಜಾ ಜಾರಿ ಯಿನಾಮತಿ ಕೊಠಿ
 ಜಾತಾ ಬೆರಗು
 ಸಾಯಿರು-ಪಾಠಾಢೆ
 ಬಾಜೆ-ಬಾಬು ಪಾಕಿ ಸಾಯಿರು-ಪಾಠಾಢೆ

ಪಾಠಾಢೆ-ಸಂಪ |

ಕೆ ಪಾಠಾಢೆ-ಸಂಪ | ಹುಟ್ಟುವಾಳಿ
 ಪಾರ್ಥಿವಾ-ಸಂಪ | ಕೆ ದೊಡ್ಡೆ-ಗಾಡಾನಾ ಗುತ್ತಿಗೆ
 ಸುವರ್ನಾದಾಯಾಕೆ
 ಬೆದ್ದಾಲ-ಕಾಂಡಾಯಾ
 ಬಾಜೆ-ಬಾಬು
 ಹೆಚ್ಚಿಗಿ

ಸ್ಯಾನಾಯಾ
 ಹೋಗಿ ಮೆನಾಸಿಗಿ
 ತಿರಿಗಿ
 ಹಾಲು
 ತೆಂಗು

ಮಾಡಿದಿ

ಚಿಲ್ಲಾ ಹುಲ್ಲು-ಕರಾ
 ಕಾವಿ
 ಸಾಯಿರು-ಪಾಡು

ವಯಾಸು
 ವಯಾಸು | ಕೆ ಸದಾರಾ ಮೆರೊ ದೊಡ್ಡ-ಗಾಡನಾ ಗುಟ್ಟಿ
 ಸರ್ವಜಿತ-ಸು | ಕೆ ದೊಡ್ಡ-ಗಾಡನಾ ಗುಟ್ಟಿ
 ಸುವರ್ನಾದಾಯಾ
 ಬೆಡ್ದಲು-ಕಾಡಾಯಾ
 ಬಾಜೆ-ಬಾಬಾ
 ಹೆಚ್ಚಿಗಿ
 ಸ್ಯಾನಾಯಾ
 ತಿರಿಗಿ
 ಹೋಗಿ ಮೆನಾಸಿಗಿ
 ಹಾಲು
 ತೆಂಗು

ಮಾಡಿದಿ

ವರಾ
 ವರಾ ಹುಟ್ಟುವಾ
 ಕಾವಿ
 ಸಾಯಿರು

ಮಾಡಿದಿ

ಸರ್ವಾಧಾರಿ-ಸು | ಕೆ ದೊಡ್ಡ-ಗಾಡನಾ ಗುಟ್ಟಿ
 ಸುವರ್ನಾದಾಯಾ
 ವರಾ-ಹುಟ್ಟುವಾ

ಕೆ|| chillare hullu hoṭṭu

ಕೆ||= kaivaḷi

||= sāyiru

||=

|| Virōdhi-saṇṇi kke Doḍḍe-gauḍana guttige

||= suvarnādāya sākka mēre

|| vārada huṭṭuvali

|| chillare bāje-bāba hullu hoṭṭu kharṭḍi

||= kaivaḷi

||= sāyiru

||=

aindā sāguvaḷi āgataḱka luksānu ||=

|| Uttainahaḷḷi-grāma asali 1 kaṭe 1 ke saha

bērtju ||

ke sāguvaḷi pañcha-sālu

|| Parthiva-saṇṇi kke savāra kachēri risāladāra Kēsarasiṅṅage jahagtru

huṭṭuvali kāṇav illa

||= Vyaya-saṇṇi kke amāni huṭṭuvali

||= suvarnādāya

|| beddalu-kandāya

||= bāje-bāba

||= hechchige

||= śyānāya

||= terige

||= hoge menāṣige

||= halasu

||= teṅgu

||= jāti-kūṭa

||= kāla bādige

||= huṇāṣe-mara

||= sārāyi

||=

||= bāgāytu kandāya

೪೯||೩||=

೨೪೦೩||= vāraḍa huṭṭuvali

೦೦೨ chillare hullu hoṭṭina kharṭi vagaire

೯೩||೩||÷

೩೩||೩||= Sarvajit-saṃ¹ kke amāni

೩೩||೩||= suvarṇādāya

೦೩೩||= vāraḍa huṭṭuvali

||೦||= chillare bābu

೩೩||೩||=

೪೯||೩||÷ Sarvadhāri-saṃ¹ kke huṭṭuvali amāni

೩೪೦೩||= suvarṇādāya

೦೦೦೦||= vāraḍa huṭṭuvali

೩||೦||= chillare bābu

೦||೦||= hulasu huṇṇase

||೩||= sāyiru

೩||೦||=

೪೯||೩||÷

೪೯||೩||÷ Virōdhi-saṃ¹ kke Brahmaige yijāre sākka mēre

aindā sāguvali āgataḥka luksānu

೩೦೦||=

೯೩೩೦೦||=

೩೪೪||೩||= sāguvali

೦೦೩೦೦||= luksānu

yī-mēre yiruva grāmagaḷu yidara dākhale-grāma kere kaṭṭe muntāgi sadari Belaguḷ-
adall iruva doḍḍa-dēvaru muntāgi 32 dēvasthāna Malayūru-bettāda mēle yiruva dēva-
sthāna 1 sahā mūvatta-mūru-dēvasthānada paḍitara dipārādhane rathōtsava munt-

ada bagye yi-dévasthānagaḷige varshamprati dāgadōji āgatakkaddu māḍisatakka bagye saha Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ ada yimmaḍi-Kṛishṇa-Rāja-Vaḍayaravara pautrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-sa-masta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṁsa-Karnāṭaka-janapada-sampad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-saṁsthāna-madhya-dēdīpyamānavikala-kalānidhi-kula-kramagata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-mahārāja-chakravarti-maṇḍalanubhūta-divya-ratna-simpāsana-rūḍha śrīmad-rājādhirāja-rāja-rāja-paramēśvara prauḍha-pratāpApratima-vīra-narapati birud-ent-embara gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kalānidhi śaṅkha-chakrāṅkuṣa-kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabheruṇḍa-Dharaṇīvarāha-Hanūmad-Garuḍa-kaṇṭhīravādy-anēka-birudāṅkītarāda Mahīśūra śrī-Kṛishṇa-Rāja-Vaḍayaravaru sarva-mānyavāgi appaṇe-koḍisidhēvey ada-kāraṇa yi-grāmagaḷannū yi-Vikṛiti-saṁvat-saradārabhya maṭhāda havālu-māḍikoṭṭu nirupādhika-sarvamānyavāgi naḍasikoṇḍu baruvante tālukū majakūra āmlage sannadu appaṇe-koḍisidhītagi sadari sannadina mēre yi-mūru-grāmagaḷa yalle chatus-sīmā-valagana gadde beddalu mane-haṇa kempu-nūlu uppina mōle yichalu-pairu puravarga yēru-kāṇike nāma-kāṇike guru-kāṇike kāṇike bēḍike kabbināda pōmmu āle-pōmmu hatti-pōmmu mārga-karagapaḍi suṅka pōmmu jāti-kūṭa saṁyāchāra hullu-haṇa charādāya horādāya stige maḍḍi patāṅga poppaḷi giḍa-gāvalu brāhmaṇa-nivēsana śūdra-nivēsana soppina tōṭa tippē-haḷḷa śrīgandha horatāda maravaḷi phala-vṛiksha maddika muntāda ā-sakala-svāmyavannu rūḥisikolluttā Śravaṇabēḷaguḷa-grāmadalli nereyuva sante-suṅkada huṭṭuvaliyannu tegadukolluttā yi-aivajinalli dēvara sēvege upayōga-māḍikolluttā baruvadu yi-grāmagaḷalli hoṣadāgi kere kaṭṭe kāḷve aṇe muntāgi kaṭṭisi bāje-bābu muntāgi yāva bābinalli yēnu hechchu-huṭṭuvali māḍikoṇḍāgyū sadari dēvara sēve muntāddakke upayōga-māḍikolluvadu yambadāgi Śravaṇabēḷaguḷada Chārukīrtti-paṇḍitāchārra maṭhakke Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ ada yimmaḍi-Kṛishṇa-Rāja-Vaḍayaravara pautrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-saṁasta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṁsa-Karnāṭaka-janapada-sampad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-saṁsthāna-madhya-dēdīpyamānavikala-kalānidhi-kula-kramagata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-mahārāja-chakravarti-maṇḍalanubhūta-divya-ratna-simpāsana-rūḍha śrīmad-rājādhirāja-rāja-rāja-paramēśvara prauḍha-pratāpApratima-vīra-narapati birud-ent-embara gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kalānidhi śaṅkha-chakrāṅkuṣa-kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabheruṇḍa-Dharaṇīvarāha-Hanūmad-Garuḍa-kaṇṭhīravādy-anēka-birudāṅkītarāda Mahīśūra śrī-Kṛishṇa-Rāja-Vaḍayaravaru Bāḷaguḷada dēvasthānagaḷa paḍitara dīpārādhane rathōtsava varshamprati āgatakka dāgadōji-kelasada bagye saha baresi koṭṭa sarvamānya-grāma-sādhana sahi ||

āditya-chandrāv anilō'nalaś cha dyaur bhūmir āpō hṛdayam Yamaś cha |
 ahaś cha rātriś cha nbhē cha sandhyē dharmaś cha jānāti narasya
 vṛittam ||
 sva-dattād dviguṇam puṇyam para-dattānupālanam |
 para-dattāpahārēṇa sva-dattam nishphalam bhavēt ||
 sva-dattā putrikā dhātri pitri-dattā sahōdarī |
 anya-dattā tu mātā syād dattānubhūmim parityajēt ||
 sva-dattān para-dattān vā yō harēta vasundharām |
 shashṭim varsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ
 mad-vaiṣṣajāḥ para-mahipati-vaiṣṣajā vā yō bhūmipās satatam ujvala-
 dharmā-chittāḥ |
 mad-dharmam ēva satatam paripālayanti tat-pāda-padma-yugaḷam śīrasā
 namāmi ||

ba tārikha 9 né māhe Āgishṭa san 1830 ne yisavi khatta aramane Subarāya
 munashi bajūru puranūru * sadari apane-kodisiruva mērige asali-grāma mūru
 dākhalī-grāma yaraḍu kere vandu kaṭe mūrakke saha jāri yināmati sivāyi sāliyā-
 nā Kaṇṭhirāyi vambhainūru-aruvat-āru varahālu byāḷe bēriju uḷḷa yī-grāma-
 galannu nimma havālu-māḍikonḍu dēvasthānagaḷa dīpārādhane paḍitara utsava
 muntāgi nirupādhika-sarvamānyavāgi naḍasikonḍu baruvadu ruju Śrī-Kṛishṇa *

(Seal here).

355.

On the back of the prabhāraḷi of Anantanāthasrāmi in the same Maṭha.

(Grantha and Tamil characters.)

śrīmad-Anantanāthāya namaḥ

aṣṭā-saptaty-adhikāt sapta-śatōttara-sahasrakād guṇitē |
 Śāltvāhana-śaka-nṛipa-saṃvatsarakē samāyātē || 1 ||
 ēkāṇṇa-vimśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē |
 śrī-Varddhamaṇa-Jinapati-mōksha-gatābdē cha sañjātē || 2 ||
 ēka-nyūna-śatārddhāt Prabhavādi-gatābdakē saṃguṇitē |
 ēvam pravartamānē Nāḷa-nūnābdē samāyātē || 3 ||
 Minē māsi sitē pakshē pūrṇimāyān tithau punaḥ
 Avāk-Kāṣṭhi vikhyāta-Belguḷō nagarē varē || 4 ||
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha |
 ājavanjāva-nāśāya sva-svarūpōpalabdhayē || 5 ||
 śrī-Chārūkirtti-guru-rāḍ-antēvāsītvaṃ tyushām |
 manōratha-samriddhyai Sanmatīsāgara-varṇinām || 6 ||

* The portions between these marks may be His Highness' own hand-writing.

Dharaṇēndra-sāstriṇā śumbhat-Kumbhakōṇaṃ upēyushā |
Anantanātha-bimbō'yaṃ sthāpitas san pratishṭhitāḥ || 7 ||
śrī-pañcha-gurubhyō namaḥ

356.

At the same place, on the back of the prabhāvali of Gommatēśvara.

(Grantha and Tamil characters.)

śrī śrī-Gōmatēśāya namaḥ aṣṭy-adhika-sapta-satōttara-sahasra-saṅguṇita-Śālī-
vāhana-śaka-varshē ēka-viṃśaty-adhika-pañcha-satōttara-dvi-sahasra-pramita-śrī-
mahati Mahāvira-Varddhamāna-tīrtthaṅkara-mōksha-gatābdō ēka-pañchāśad-
guṇita-Prabhavādi-samvatsarē sati pravartamāna-Kālayukti-nāma-saṃvatsarē dak-
ṣhiṇāyanē grīshma-kālē Āśhādha-śukla-pūrṇimāyaṃ śubha-titau śrī-Dakṣhiṇa-Kāśī-
nirviśēsha-śrīmad-Belguḷa-Bhaṇḍāra-śrī-Jina-chaityālayō nitya-pūjā-śrī-vihāra-
mahōtsavārtthaṃ śrīmach-Chārṇakīrtti-paṇḍitāchāryya-varyyāgrāntēvāsi-śrī-San-
matisāgara-varṇināṃ abhishṭa-saṃsiddhyartthaṃ śrīmad-Gōmatēśvara-svāmi-prati-
kritir iyaṃ śrī-Taṇjaparīṇ adhivasadbhyaṃ Gōpāla-Ādinātha-śrāvakaḥhyāṃ prati-
shṭhā-pūvakāṃ sthāpita || bhadrāṃ bhūyāt ||

357.

At the same place, on the back of the Navadēvatā image.

(Grantha and Tamil characters.)

śrī-Śālīvāhana-śakābdāḥ 1780 Prabhavādi-gatābdāḥ 51 | śellāniṇṇa Kālayukti-
nāma-saṃvatsara Āśhādha-suddha-pūrṇimā-tithiyil śrīmad-Belguḷamaṭhattil śrī-
man-nitya-pūjā-nimittāṃ śrīmat-Pañcha-Paramēśṭhi-pratibimbaṃ Anadu Taṇja-
nagaraṃ Perumāḷ-śrāvakarāl śeyvitta ubhayaṃ || varddhatāṃ nitya-maṅgalaṃ

358.

At the same place, on the back of the Gaṇadhara image.

(Grantha and Tamil characters.)

Vṛishabhasēna-gaṇadharan Bharatēśvara-chakravartti Gautama-gaṇadharan
Srēṇika-mahā-maṇḍalēśvaran *(In Kannada characters)* Kaḷasadall iruva Paduma-
yana dharminna

359.

At the same place, on the back of the Pañcha-Paramēśṭhi image.

(Grantha and Tamil characters.)

Belguḷa-maṭattukku Mannārkōvil Śinnu-mudaliyār peṇṣādi Padmāvatiyammāḷ
ubhayaṃ śubhaṃ

360.

At the same place, on the back of the Chaturvīṃśati-tīrthakara image.

(Grantha and Tamil characters.)

svasti śrī Belguḷa-maṭhasya Tachchūṛū-Ajjika-dharmah

361.

At the same place, on the back of the prabhāvaḷi of Ananta-tīrthakara.

(Grantha and Tamil characters.)

śrī-Śalivāhana-śakābdāḥ 1780 śrīmat-pāścīma-tīrtthaṅkara-mōksha-gatāb-
dāḥ 2521 Prabhavādi-gatābdāḥ 51 | śellānina Kālayukti-nāma-saṁvatsara-Āshā-
ḍa-śuddha-pūrṇimā-tithiyil śrīmat-Belguḷa-nagara-Bhaṇḍāra-Jinālayattil Ananta-
vritōdyāpanā-nimittam śrī-Vṛishabhādy-Ananta-tīrtthakara-paryyanta-chaturdaśa-
Jina-pratibimbam ānadu Taijanagaraṁ Śattiram Appāvu-śrāvakarāl śeyvitta
ubhayam varddhatam nitya-maṅgalam ||

362 (142).

To north of samādhi-maṇḍapa on the rock north of Tāvarekere.

śrī-Saka-varuṣa 1565 neya

śrīmāch-Chārusukīrtti-paṇḍita-yatiḥ Sōbhānu-saṁvatsarē
māsē Pushya-chaturdaśī-tithi-varē kṛishnē su-pakshē mahān
madhyāhnē vara-Mūla-bhē cha karaṇē Bhārgavya-vāre Dhṛivē |
yōgē Svargga-puraṁ jagāma matinān traividya-chakrēsvarah ||

śrī

363.

On rock in front of Chandrayya's field north of Bōlare.

śrī-Chāmunda-Rāyana bastiya sme

364.

On rock in front of the Halasinabāvi entrance.

śrī-Nagara-Jinālayada kege.

365.

*On the top portion of the 3rd pillar in the lower row in the maṇḍapa
north of Kalyāṇi.*

śrī-Chikka-Dēva-Rājendra-mahā-svāmiyavara kalyāṇi

366.

On rock in Sayyad Sab's back-yard behind the Hindustani School.

svasti śrīman-mahā-maṇḍalēsvaram tṛibhuvana-malla Talakāḍu-goṇḍa bhuja-
bāḷa-Vīra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dēvara vijaya-rājyam uttarōttarābhi-
vṛiddhi-pravarddhamānam ā-chandrārka

(Stops here.)

367.

Below a Jina figure on a boulder south of Jakki-katṭe.

śrīmat-parama-gambhīra-syādvādamōgha-lāñchhanam
jīyat trailōkya-nāthasya śāsanam Jina-śāsanam ||
śrī-Mūlasaṅgha Dēsiyagaṇaḍa Pustakagachchhaḍa Śubhachandra-siddhānta-
dēvara guḍḍi daṇḍanāyaka-Gaṅga-Rājan attige daṇḍanāyaka-Boppa-dēvana tāyi
Jakkamavve Mōkshatilakamam nōntu nōmbare Nayaṇaḍa-dēvara māḍisi pratish-
ṭheya māḍisidaru maṅgaḷa-mahā śrī śrī

368.

On another boulder at the same place.

svasti śrīmat-Subhachandra-siddhānti-dēvara guḍḍam śrīmanu-mahā-pracha-
ṇḍa-daṇḍanāyaka Gaṅgapayyagaḷ attige Śubhachandra-dēvara guḍḍi Jakkimavve
kereya kaṭṭisi Nayaṇaḍa-dēvara māḍisidaru maṅgaḷa-mahā śrī śrī

369.

On rock west of Javaranakatṭe.

Putṭasāmi-Chennaṇana koḷada mārga

370.

On another rock at the same place.

Chennaṇana koḷada mārga

371.

On rock east of Channaṇṇa's pond.

Putṭasāmi-saṭṭara maga Chennaṇana hālu-goḷa

372.

At the same place.

Chennaṇana amṛita-koḷa

373.

At the same place.

Chennanāṇa Gaṅga-Bāvanī koḷa

374.

At the same place.

śrī-Puṭṭasāmi-saṭṭara makalu Chikanāṇa tamma Chennanāṇa adi-tartada
koḷa jaya jaya

375 (123).

On rock in Channanāṇa's grove.

Puṭṭasāmi-saṭṭara śrī-Dēvīraṇṇaṇa māga Chennanāṇa maṇṭṭapa ādi-tīrttada
koḷav idu hālu-golanōv idu amurta-golanōv idu Gaṅge-nadiyōl Tuṅgabadriyōv idu
Maṅgalā-Ganureyōv idu Rundavanavōv idu sraṅgāra-tōṭavōl ayi ayiyā ayi ayiyē vaḷe
tīrtta vaḷe tīrtta jayā jayā jayā jaya

376.

*On a boulder (kōḷugallu) in Chikka-Ijjaya's field, south of the village.**(The top portion is worn out.)*

śrī-Gommatā-dēvar aṣṭa-vidhārcchanege . . . hiriya . . . yikōla da .
. . . lajana Kayi-kantiya ja biṭṭa dattiya śrīman-mahā . . . chāryyaru
Hiriya-Nayakīrtti-dēvaru Chikka-Nayakīrtti-dēvaru ā-chandrārka-tāraṇbararū
salisutt iharu maṅgaḷa-mahā śrī śrī śrī Kshaya-saṃvatsarada Chaita-sudhā 7
Ā ! śrīman-mahā-maṇḍalāchāryyaruṇ Hiriya-Nayakīrtti-dēvara śishyaru Cha-
ndra-dēvara sut-Alayada chaturvīṃśa-tīrtha-karige riya kayyalu
sāsanada sārige

(rest effaced).

377 (143).

In Bāṇḍava-Basavayya's field, east of the village.

svasti śrīmat-Talakāḍu-gonḍa-bhujabala-Vira-Gaṅga-Poysala-Dēvaruṇ hiriya-
daṇḍa-nāyakaruṇ rājye uttarōttarav āge śrī-Gōmatṭēsvara-dēvara balada daseya haḷ-
ḷava kaṇḍu challadiṇ chalaḍaṅka-Rāva Heḍe-jtya Gavare-seṭṭiya magam Beṭṭi-
seṭṭiya Rāvabeya magam Machi-seṭṭi Jakki-seṭṭi-makkaḷu Madi-seṭṭi Machi-
seṭṭi maḍalāda yivaru tale-hore uḍakita vatsarada Chaitra . . .
. daṇḍ . .

ADJACENT VILLAGES.

378.

At Jinanāthapura, on the jambs of the outer entrance to Śāntivara-basti.

(Left side, south face.)

svasti śrī Jagannā . . baḷiya Punakālara magaiṇ Jūnikavana tammaiṇ Chōḷa-
Perunadiyara maṇulārada gaṇḍa . . Sāvitara-dēva . . sa muga ri . .
. la laran aḍi raṇ kādi kondu
jāḷa . . ndra Gaṅgara biḍina uraiṇ kacheyare bhu . . senara surigela kaḷagam enitu
ri yisi jasakke

(Left side, west face.)

kabandada ni . . tanna mommaḱkaḷu . . gasu siḍil ta . . maḷ tuḷida . . g
ēkānta goḷ mari satta leṅkara anda pakincemba si giṅge
. ra sa ra pari guḷ tabba . . ka lallade

(Right side, north face.)

Gaṅgara pa Jina-tirthhada bā . . ḷaḷ agra-gaṇyanu . . űga Chōḷa-sa . . paḍav
avarigeḥ . . sandan āga nilega juna ḷdata . . ḷu yavan alpa Chanda-
ma gu . . ḍāgi yadiṇ Jina-pūjoyan eyde māḍidamḥ ḷaga chitra . .
. . tanaga bida . . ḷa sa na . . di maha-sanyasanaiṇ gayy anippa . .
tanna . . dina baran craya . . ta sanu

(Right side, west face.)

. śramar ida Bema Kāma salo ṛada sanyāsanadi . . dirana ma . .
pa neṭṭ andavad i . . saṅga ni . . jar ville Balcha . . gāvigaḷ ātma yentaḷ chitta
. . kuḍ edeyan iri moda tide . .

379.

In the same basti, on the south-west pillar of the raṅga-maṇṭapa.

(North face.)

śrī śubham astu !

svasti saddbhudaya-Śālivāhana-saka-varusa 1553 Prajōtpatya-saṇvatsarada
Paḷguṇa-sudha 3 ḷu Kammamenya-Lōhita-gōtrada Narla-Mali-seṭṭi maga Paḷeda
Padumaṇṇanu yi-basti pratishṭe jīrṇōdāra māḍidaru maṅgaḷa-mahā śrī śrī śrī

380.

On the pedestal of Śāntiśvara in the same basti.

svasti śrī Mūlasaṅgha-Dēsiyagaṇa-Postakagachchada Koṇḍakundānvaya
Kollāpurada Sāvantaṇa bāsadiya pratibaddhada śrī-Māghanandi-siddhānta-dēvara
śiṣhyaru Śubhachandra-traividya-dēvara śiṣhyar appa Sāgarāṇandi-siddhānta-
dēvarige Vasudhaika-bāndhava śrīkaraṇada Rēchimayya-daṇḍanāyakaru Śānti-
nātha-dēvara pratishṭheyam māḍi dhārā-pūrvvakam koṭṭaru ||

381.

On two mukkoḍe-stones at the sides of the entrance to the same basti.

Saṅgama-dēvana koḍagiya mane

382.

At the same village, on rock in Śivanaṅje-gauḍa's back-yard.

śrīmatu Trikaḷa-yōgigaḷu maṭha moḍalol irddaru śrī-Mūlasaṅghada Abhaya-
dēvaru nāma . . de tam mukshi-padava . . ra idda ||

383.

At the same village, on the legs of the image inside Aregallu-basti.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣa 1812 neya Virōdhi-nāma-
saṃvatsarada Vaiśākha-bahuḷa-paṇchamiyallu śrīmad-Belguḷa-nivāsiy āgidda Mēru-
giri-gōtrajar āda śrī-Bujabalaḷiyyanavarige niśrēya-sukhābhyudaya-prāptyarthav-
āgi pratishṭheyam māḍisidaṇ

384 (144).

To the right of the doorway of the same basti.

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavā
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭtyasē ||

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahā-rājādhirāja paramō-
śvara parama-bhaṭṭarakam Satyaśraya-kula-tīlakam Chāḷukyābharaṇam śrīmat-Tri-
bhuvanamalla-Dēvara rājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-chandr-
ārka-tārambaram saluttam ire ||

Vinayāditya-nripāḷam
jana-vinutam Poysaḷāmbarānvaya-dinapam
Manu-mārggan enisi negaḷdam !
vana-nidhi-parivṛita-samasta-dhātri-taḷado ! ||

tat-putra ||

Eṛeyaṅga-Poysalaṁ ta-
 lt aṛeyaṭṭi virōdhi-bhūparam dhuraḍ-eḍeyol
 taṛisandu geldu vīrakk
 erevaṭṭ āgīrdu sukhade rājyaṁ-geydaṁ ||
 ā-negaḷd-Eṛaga-nṛipāḷana
 sūnu brihad-vairi-marddanam sakaḷa-dhari-
 tri-nāthan artthi-janata-
 Kāṇinam dharege negaḷda Ballāḷa-nṛipam ||

ātana tamma ||

Koṅg-ēḷum Maley-ēḷuma-
 n aṅgayg aḷavaḍisi Lokkiguṇḍivaram dē-
 sāṅgaḷan ilkuḷi-goṇḍa nṛi-
 siṅgam śrī-Vishṇuvarddhanōrvvipāḷam ||

svasti samadhiḡata-pañcha-mahā-śabda mahā-maṇḍalésvaram Dvārāvati-pura-
 varādhīśvaram Yādava-kuḷāmbara-dyumaṇi saṁyaktā-chūḷamaṇi Malaparol-gaṇḍa
 rāja-mārttaṇḍa Talakāḍu Koṅgu Naṅgali Koyatūr tTercyūr Uchchaṅgi Taleyūr
 pPombuchcham end ivu-modalāge palavu-durggagaḷam koṇḍu Gaṅgavāḍi-tombatt-
 aṛuśasiramam pratipāḷisi sukhadiṁ rājyaṁ-geyyutt ire tat-pāda-padmaṇḍapajivigaḷ ||
 vṛi ||

Jina-dharmmaḡraṇi Nāgavarimmana sutam śrī-Māraṁayyaṁ jaga-
 d-vinutaṁ tat-sutaṁ Īchi-Rājan amaḷam Kauṇḍinya-saḍ-gōtran ā-
 tana chittōtsave Pōchikabbe avargg att-utsāhadiṁ puṭṭidar
 [. . .] bBamma-chamūpan emban adhaṭam śrī-Gaṅga-daṇḍādhipam ||

antu ||

adaṭ ārpp unnati satyam aṁmu chalam āyum saucham audāryyam a-
 ṁmu diṭam tannale ninduv emba guṇa-saṁghātaṅgaḷam tāḷdi lō-
 kada vandi-prakaraṅgaḷam taṇipi kaḷi kōṇartthiy end ittu chā-
 gada pempindame Gaṅga-Rājan esodaṁ viśvambhara-bhagadoḷ ||
 Talakāḍam seḷad ante Koṅgan olaḱoṇḍ ā-Baṁ . . yaṁ tūḷdi dōr-
 bbaḷadiṁ Cheṅgiriyaṁ kaḷalchi Narasiṅgaṅg antakāvāsamaṁ
 niḷayaṁ-māḍi nimirchchi Vishṇu-nṛipam ānyāmaṛggadiṁ Gaṅga-maṇ-
 ḍalaṁam koṇḍan arāti-yūtha-mṛiga-siṅgam Gaṅga-daṇḍādhipam ||

ātana piriyaṁna ||

vyāpita-dig-vaḷaya-yaśa-
 śrī-pati vitarāṇa-vinōda-pati dhana-pati vi-
 dyā-patiy enippa Bamma-cha-
 mūpati Jina-pati-padābja-bhriṅgan anindyaṁ ||

Ins.

âtana sati ||

parama-śrī-Jinan aptam
gurugaḷu śrī-Bhānukīrtti-dēvar lakshmi-
karan enippa Bamma-dēvane
purushan enalu Bāgaṇabbe paḍedaḷe jasamaṇ ||

kaṇ ||

ā-satige puṇyavatige vi-
lāsada kaṇi sakalā-bhavya-sēvyam garbbhā-
vāsadin udayisidaṇ sasi-
bhāsuratara-kīrttiy Êcha-daṇḍādhiṣaṇ ||

vṛi ||

māḍisidaṇ Jinēndra-bhavanaṅgaḷan ā-Kopaṇādi-tīrtthadalu
rūḍhiyin ḷge-vett eseva Beḷgoḷadalu bahu-chitra-bhittiyiṇ
nōḍidaraiṇ manaṅgolipuv embinaṇ Êcha-chamūpan artthi kai-
gūḍe dharitri koṇḍu konedaḷe jasaṇ nalidaḷe lileyiṇ ||

antu dāna-vinōdanuṇ Jina-dharmuṇAbhyudaya-pramōdanuṇ āgi pala-kāla
sukhadal iṇḍu baḷika sanyāsana-vidhiyiṇ śarīramaṇi biṭṭu Sura-lōka-nivāsiy
ādan itta ||

vṛi ||

malav aty-uddhata-dēśa-kaṇṭakaran āṇand otti beṇkoṇḍu dō-
r-bbaladiṇ Koṅgaran otti vairi-nīparaiṇ beunaṭṭi tūḷḍ (ōvisutt) anya-mam-
ḍalaṇaiṇ tat-patigeyo māḍi jagadoḷu birakke tān int ugun-¹
daley ādaṇi kali Gaṅgan agra-tanayaṇ śrī-Boppa-daṇḍādhipaṇ ||

svasti samādhigata-paṇḍita-mahā-śabda mahā-sāmantādhipati mahā-prachā-
ṇḍa-daṇḍanāyaka vairi-bhaya-dāyaka drōha-gharaṭṭa saṅgrāma-jattalaṭṭa¹ haya-
Vatsarājaiṇ¹ kāntā-manōja¹ gōtra-pavitra¹ budha-jana-mitraṇ¹ śrīmatu-Boppa-
dēva-daṇḍanāyakaṇ¹ taṇm aṇṇan appa Êchi-Rāja-daṇḍanāyakaṅge parōksha-
vinayaṇ nisidhigeyaṇ nilisi ātana māḍisida basadige¹ khaṇḍa-sphuṭitakkav āhāra-
dānakkaiṇ¹ Gaṅgasamudradalu 10 khaṇḍuga gadeyuṇ hūvina-tōṭamuṇ basadiya
mūḍaṇa kiṇu-gereyuṇ¹ Bekkana-keṇeya berddaleyuṇ tamma gurugaḷ appa śrī-Mūla-
saṅghada Dēsigagaṇada Pustakagachchhada śrīmatu-Subhachandra-siddhānta-
dēvara śishyar appa Mādha[va]chandra-dēvargge dhārā-pūrvakaṇ māḍi koṭṭa
datti ||

ślō ||

sva-dattaiṇ para-dattaiṇ vā yō harēta vasundharaiṇ¹
shashṭir vvarsha-sahasraṇi viṣṭāyaiṇ jāyatē krimiḥ¹
Sita-kāntige Rukmiṇi-

g ātata-yeśan Êvi-Rājan arddhaṅganey ē-
 māto dore sari samam tope
 bhūtaḷadoḷag Êchikabbe ka rūpiṃ ||
 dānadoḷ abhimānadoḷ i-
 māninig eṇey illa satiya
 kēnārtthiy endu kuḍuvaḷe
 dānaman Êchabbey Attimabbarasiyavol ||

intu parama- rāja-daṇḍanāyana daṇḍanāyakiti śrīmatu-Śubhachandra-
 siddhānta-dēvara guḍḍi Êchikabbeyuṃ tamam atte Baḡaṇabbeyuṃ śāsanamam
 nilisi mahā-pūjeyam māḍi mahā-dānam geydu teṅgina-tōṇṭavam biṭṭar maṅḡaḷa
 śrī ||

385.

At the same village, on a rock near the tank.

Sādhāraṇa-saṃvatsarada Śrāvaṇa su 1 | Ā | śrīman-mahā-maṇḍalāchāryyarum
 rāja-gurugaḷum appa Hiriya-Nayakīrtti-dēvara siṣyaru Nayakīrtti-dēvaru tamma
 gurugaḷu Bekkanalu māḍisida basadiya Chenna-Pārisvadēvara aṣṭa-vidhārchanege
 Hiriya-Jakkiyaṃveya-keṇeya hindaṇa nandana-banadoḷage gade salage kha 2 . .
 rrvakam māḍi koṭṭaru maṅḡaḷa-mahā śrī śrī śrī

386.

At the same village, on a rock near Kālē-gauḍa's wet land.

. si śrī bhana
 gire māḍi
 dra-bratiya muni-rājarinda viḷu
 bharadinda samādhi muṇi nāḍum prabhu-brātamum
 nered int ellarum irddu koṭṭar aṇaḷambhō-rāsiyūṃ Mēru-bhū-
 dharamum chandranum arkanum vasudheym nilvannegaṃ salvinaṃ ||
 int i-dharmamam kiḍisidavaru Gaṅgeya taḍiyal ekkōṭi-muntndraram kavilcyum
 Brāhmaṇarumam konda brahmattiyalu hōharu |

387.

At the same village, on a stony mound in Kālē-gauḍa's land.

śrīmatu-Siṅgyapa-nāyakara komarana nirūpadinda Bakkana Guruvapa Sōvapan
 oḷagāda prabhugaḷu Chāmuṇḍa-Rāyana bastige samarpisida śhine śrī

*At the same village, on a rock below a waved-leaved fig-tree
to the south-west.*

Śrī-Vishṇuvardhana-Dēvara hiriya-daṇḍanāyaka Gaṅgapayya Svāmidrōha-gha-
raṭṭa śrī-Beḷugulada tirttadalu Jinanāthapurava māḍi ya . . stayasa radalu
. ha-gharaṭṭan emba koḷaga jagalav-aḍida
. Vishṇuvardhana-Dēvara ko parihāra || Drōhagharatṭan
echcha kōlu

*At the same village, on a samādhi-maṇṭapa in a field to the
north-west of Śāntinātha-basti.*

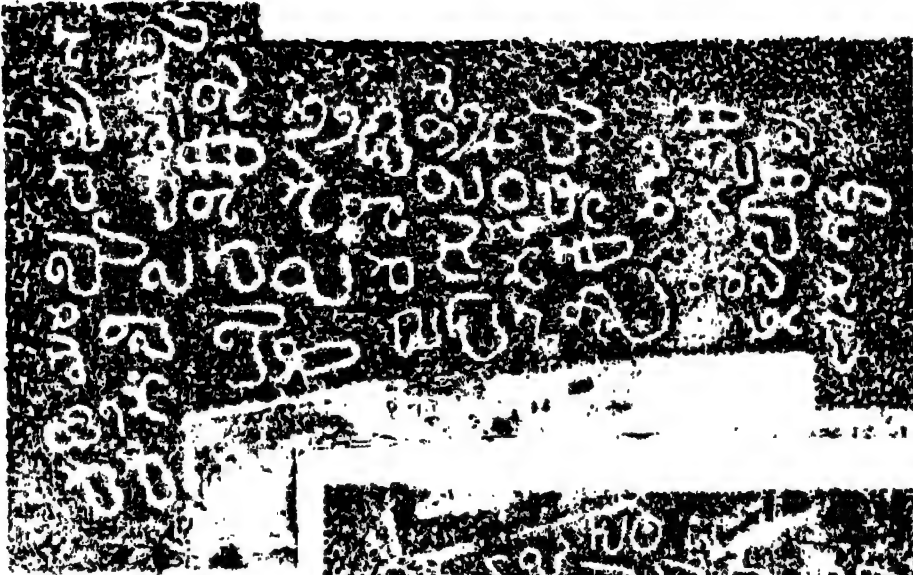
Ōṃ namaḥ siddhēbhyah¹ svasti śrīman-mahā-maṇḍalāchāryyarum rāja-gurugaḷ
enipa Beḷikumbada śrī-Nēmichandra-paṇḍita-dēvar ent appar eno ||
vri² ||

parama-Jinēśvarāgama-vichāra-viśāraḍan ātma-sadgunō-
tkara-paripūrṇan unnata-sukhārtthi vinēya-janōtpāla-priyam
nirupama-nitya-kīrtti-dhavalīkṛita n endu lōkam ā-
daripudu sūri nidhi-chandramanaṃ muni-Nēmichandranu ||

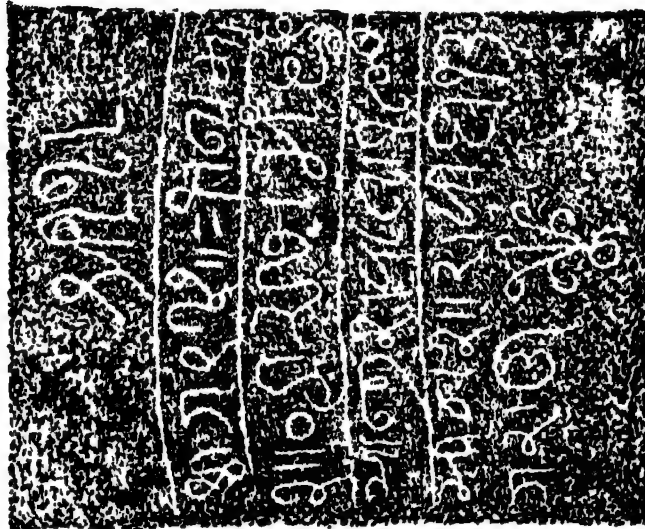
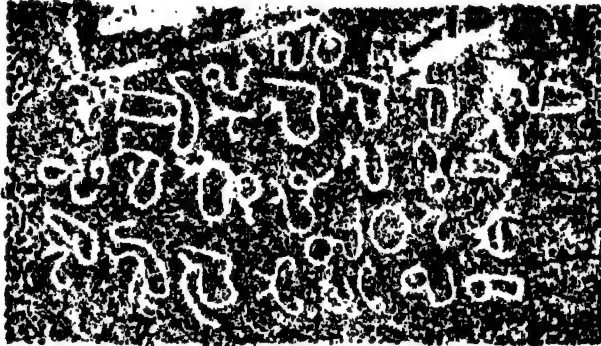
avara priya-śishyar appa śrīmad-Bālachandra-dēvara tanayana svarūpa-nirūpa
. nantanṇana vāgvilāsav ārppaṃ tanṇana
sachcharitra gadoḷu || jana-Jina-maṇi . . nihā . . kaṃ niyave . . na rū-
pa-yauvana-guṇa-sampattiyind ātaṃ vattigu bhuvana-bhūṣaṇa-Bāla-
chandra rubaka . . la . . dya bahaḷa-chadu . . gaja-rāja tibra-jvarō . .
. karkkaṣaḥ pratikā ṛiya Saka-varshada 1136 nēya Śrīmukha-saṃ-
vatsarada Kārttika-śudha 5 Sō³ prabhāta-saṃayadoḷ sanyasana-saṃanvitaṃ ||
kaṃ ||

pañcha-namaskāra mana
sañchalisaḍ ent oppudu sakāḷa
. badu g Aruha
. ra Divija-vadhuge vallabhan ādaṃ ||

. yamma sādāraka
. ya yallarum || antu dēvara dhi yara dahana-stānadoḷ parōksha nimi-
ttav āgi Bairōjanin māḍisida Bālachandra-dēvara maga na śilā-kūṭaṃ ||
māta śīla-brata guṇa da vibhava bhūṭaḷa-
doḷ Kālabbeye Sītege Rugminige Ratige sari dore sama v enisid ā-mahā-
sati kshayi stānaman aride Bhāva-saṃvatsarada Jēṣṭha-ba⁴
dvi⁵ niśāntadoḷ sallēkhana-vidhiyini samādhiya paḍedu Svargga-prāptey ādaḷu ||
śrī Śāntināthaya ||



N^o 394.



N^o 206

390.

At Jinnénahalli (same hobli), on a stone in Yañnappa's hay-yard.

śrī Śaka-varsha 1596 Pramādiṭha-samvatsarada Vaiśākha-bahula 11 yalli
Samudrādīśvara-svāmiyavara nitya-samārādhane nityōtsaha kōla-tōṭa-maṇṭapada
sēvege Puṭasāni-seṭṭiyara maga Chennanānu biṭṭa Jinneyanahalliya-grāma
maṅgala-mahā śrī śrī śrī

391.

At the same village, on a rock on the bund to the west of Ālatti-katte.

śrī-Chāmuṇḍa-Rāyana bastiya sime || śrī

392.

*At Hālumattigaṭṭa (same hobli), on a stone to the right of the entrance
to Mallésvara temple.*

(Top portion effaced.)

rusa vika varu . . Saṅkaṇṇage koḍagi-tōṭa dā sila-
sasana ka-raṇa-vi . . kana Saṅkaṇṇagavū Chikka-Saṅkaṇṇa
. pra na barakoṭa koḍaga la-sasana maṅgala-mahā śrī
śrī

393.

On a pillar in front of the same temple.

De ya-nāyakana maga Mādeya-nāyaka māḍisida Nandi

394.

At Kabbālu (same hobli), on a stone in Choṭṭitimma's field west of Amma temple.

svasti Satyavākya-Permmnadigala paṭṭhaṇṇigaṭṭ-ida padinaydu-variśadandu
Maṭṭiyara-Būvayyana magaiṇ Bidiyāta turuyan ikkisi kādi sattu divan ēṇid ā-
seṭṭhittiya magala gaṇḍa kkaḷgavu vaḷag and ikkaḷga pa pokka bāḷ
segevu

395.

At Kaṇṭhirdyapura (same hobli), on a rock to the north of Bairappa's field.

śrīmatu-Paṇḍita-dēvarugaḷa guḍḍugaḷu Beḷugulaḍa-nāḍa Chennāṇa-gauḍana
maga Naga-gonḍa Muttagada-Honna . . ḷiya Kalla-gonḍa Bairā-gonḍan olaḡāda
gauḍugaḷu Maṅḡayi māḍisida bastige koṭṭa Voḍḍara-katteya gadde beddalu yi-dhar-
mmakke tapidavaru Vāraṇāsiyalu . . hasra-kapileya konda pāpake hōha
ḷa-mahā śrī śrī śrī

Ins.

396.

At the same village, on a stone under a chujjalu (Helicteres isora) tree in Bommanṇa's field and also on a rock to the west of Holagere-Javara's field.
śrī-Chāmunḍa-Rayana basti sine

397.

At Sāṇenahalli (same hobli), on a stone in Karivóbe-gauḍa's field to the north-west of the village.

śrīmat-parama-gaumbhīra-syādvādamōgha-lāñchhanam
jīyāt-traiḷōkyā-nāthasya śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya sampadyatām prati-vidhāna-bētavē
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||
namaḥ siddhēbhyah || namō Vitarāgāya || namō Aruhantānam ||
svasti śrī-Koṇḍakundākhyē vikhyātē Dēśikē gaṇē
Siphaṇandi-munīndrasya Gaṅga-rājya-vinirmmitam ||
svasti samadhigata-pāñcha-mahā-śabda mahā-maṇḍalēśvaram Dvāravati-pura-
varādhīśvaram Yādava-kuḷāmbara-dyumani samyaktva-chūḍāmani Malaparoḷ-
gaṇḍady-anēka-nāmāvalī-samāḷaṅkṛitar appa śrīman-mahā . . . lēśvara Tribhuvana-
malla Talakāḍu-goṇḍa bhuja-bāḷa-Vira-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dēvara
vijaya . . . m uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram salu-
tam ire tat-pāda-padmōpajīvi ||
vṛtta . .

janatādhāran udāran anyā-vanītā-dūram Vachas-sundari-
ghana vṛtta-stana-hāran ugra-raṇa-dhīram Māra pai
janakam tān ene Mākaṇabbe vibudha-prakhyāte dharma-prayu-
kte nikamāṭṭa-charitre tāy enal i mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-
mitram dvija-kuḷa-pavitram Ēcham jagadoḷu
pā kuḷa-kanda-gha-
nitram Kaunḍinya-gōtran amāḷa-charitram ||
Manu-charitan Ēchigāṅkana
maneyoḷu mu na samūhamum budha-janamum
Jina-pōjane Jina-vandane
Jina-mahimegaḷ āva kalamum sō gum :

kam ||

uttama-guṇa-tati vanītā-
vṛttiyan oḷakonḍud endu jagam ellam kaiy-

ettuvinaṁ amalā-guṇa-saṁ-
 pattige jagadoḷage Pôchikabbeye nôntaḷu ī
 ant inisiḍ Êchi-Râjana Pôchikabbeya putran akhiḷa-tīrthakara-parama-
 dēva-parama-charitākarnnanôḍīrṇa-vipuḷa-puḷaka-parikaḷita-vārabāṇanuv asana-
 samara-rasa-rasika-ripu-nṛipa kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv ahārābhaya-bha-
 ishajya-śāstra-dāna-vinôḍanuv sakaḷa-lōka-śōkāpanôḍanuv ||

vṛitta ||

vajraṁ Vajrabhṛitô haḷaṁ Haḷabhṛitās chakraṁ tathā Chakṛiṇās
 śaktiś Śaktidharasya Gaṇḍiva-dhanur Gaṇḍivakôḍaṇḍinaḥ
 yas tadvad vitanôti Vishṇu-nṛipatēśh kāryyaṁ kathaṁ māḍṛisair
 Gaṅgô Gaṅga-taraṅga-raṅjita-yaśô-râsis sa varṇnyô bhavêt ||

int enipa śrīman-mahā-pradhānaṁ daṇḍanāyakaṁ Drôha-gharaṭṭaṁ Gaṅga-
 Râjaṁ Chôḷana sāmantan Adiyamaṁ ghaṭṭadiṁ mēlāda Gaṅgavaḍi-nāḍa gaḍiya
 Talakāḍa hīḍinolu paḍiy-ippant irḍḍu Chôḷaṁ koṭṭa nāḍaṁ kuḍade kāḍi koḷḷim ene
 vijigīshu-vṛittiyindam etti baḷam eraḍuṁ sārchehidalli ||

vṛitta ||

ittapa bhūmi-bhāgaḍol ad anyar ad ēke bhavat-pratāpa-saṁ-
 pattiya varṇana-vidhige Gaṅga-chamūpa jigīshu-vṛittiyind
 ettida ninna kayya niśitāsiya tau-mone benna bāran e-
 ttutt ire pōgi Kaṇchi gurīy appinam ôḍida Daman eydanē ||
 kadanadol andu ninna taravāriya bārige meyyan oḍḍal A-
 ṛade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
 bida sudati-kadambad eḷde pauvane pōgire pulle-vechchu-ve-
 chchidapan aharnniśaṁ Tiguḷa-Daman aranya-saranya-vṛittiyin ||
 enitānup bavaraṅgaḷolu palabaram beṅkoṇḍa gaṇḍindam ô-
 v-enisuttam Talakāḍol innevaram iḷḍ iḷḷaḷu karaṁ Gaṅga-RA-
 jana khaḷgāhatig alki yuddha-vidhiyol benn-ittu nāy unṇad ô-
 ḍinal unḍ iṛḍapan atta Śayva-sāmiyol sāmanta-Dānôdaraṁ ||

embinam onde meyyol avayavadin eydi mûḍalisi dhṛiti-giḍisi beṅkoṇḍu mattaṁ
 Narasiṅga-varṇma modal-āge ghaṭṭadiṁ mēlāda Chôḷana sāmantar ellaraṁ beṅko-
 ṇḍu nāḍ āḍud ellaman ēka-chechhatraḍ unḍige sādhyam-māḍi kuḍe kritajña-Vishṇu-
 nṛipati mechchi mechchideṁ beḍikoḷḷim ene ||

kanda ||

avanipan enag ittapan en-
 ḍ avar-ivara-vol uḷida-vastuvaṁ bēḍade bhū-
 bhuvanaṁ baṇṇise Gōvin-
 da-vāḍiyaṁ bēḍida Jinārchehana-lubdha ||
 gommaṭam ene muni-samudā-

yaṇ manadoḷ mechchi mechchi biḥchaḷisuttuṇ
 Gommaṭa-dēvara pūjeg a-
 daṇ mudadiṇ biṭṭaṇ alte dhirodattaṇ ḥ
 adiy āgirppud Ārhata-samayakke Mūlasaṅghaṇ Koṇḍakundānvayaṇ
 bādu vēḍ adaṇ baḷayipud alliye Dēsigagaṇada Pustakagachchada
 bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara sisshyar enipa pempin-
 g ādam esad irppa Śubhachandra-siddhānta-dēvara guḍḍaṇ Gaṅga-chamū-
 pati ḥ

Gaṅgavāḍiya basadigaḷ enit olaṇ anitumaṇ tān eyde posayisidaṇ
 Gaṅgavāḍiya Gommaṭa-dēvargge suttālayamaṇ eyde māḍisidaṇ
 Gaṅgavāḍiya Tigulaṇa beṇkoṇḍu Vira-Gaṅgaṅge nimirchchi koṭṭaṇ
 Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṇ nūmumaḍi dhanyaṇ altē ḥ

antu bēḍikoṇḍu śrī-Pārśva-dēvara pūjegaṇ Kukkuṭēśvara-dēvarggaṇ biṭṭaṇ
 Saka-varshaṇ 1041 neya Viḷambi-saṇvatsarada Phāḷguṇa-śuddha dasami Bri-
 havāradandu Śubhachandra-siddhānti-dēvara kālaṇ karchchi biṭṭa dattiya Gōvinda-
 vādige mūḍaṇa-sime iśājūa-diśeya ereya ko . . Tōṇṭigereya niruha kKellahanahalliga
 hōda baṭṭeya dibbeya sārāṇa hulumaḍiya gaḍi teṇkalu Arhanahalliyindā . . madipura-
 kkaṇ Hiriya-dēvara beṭṭakkaṇ hōda hebbatṭeye gaḍi haḍuvalu Hiriya . . . haḷḷa Na-
 jugere Bekkan anipa . . . baḍakalu Gaṅgasamudrakke Chalyada haḍuvaṇa diṇneyiṇ
 paḍuvalu gaḍi yint i-chatus-simeyaṇ pūrvvi . . . Bekkana . . nuṇ pratyadhi-
 vāsada . . paḍu Gommaṭapurada paṭṭaṇa-śvāmi Malli-seṭṭiyaru . . . seṭṭi
 Gaṇḍanārāyaṇa-seṭṭiyuṇ mukhyav āda nakara-saṇūhamuṇ irḍḍu māḍida mary-
 yāde yint i-dharmuṇaṇaṇ pratipālisuvargge mahā-puṇyaṇ akkuṇ ḥ
 vrittaṇ ḥ

priyadind int idan eyde kāva purushargg āyuṇ mahā-śrīyūṇ a-
 kkey idan kāyade kāyva pāpige Kurukshētrōrvviyoḷu Vāraṇa-
 śiyoḷ ekkōṭi-muntindraraṇ kavileyaṇ vēdāḍhyaraṇ kondud on-
 d ayasaṇ sārgguṇu enutte sāridapud i-saḷāksharaṇ santataṇ ḥ
 biruda-rōvāri-mukha-tiḷakaṇ Gaṅgachāri khaṇḍarisidaṇ ḥ

398.

At the same village, on a rock in Puṭṭē-gauḍa's wet field.

. . risi-dēvage biṭṭa dattiya gaddeya nnaḍetti Kavi-seṭṭiyuṇ ma-
 ḍaṇa biṭa gade salage ondu koḷaga

399.

At the same village, on the pedestal of the broken image in the ruined basti.

śrī-Vṛishabha-śvāmi

400.

At the same basti, on the pedestal of an image built into the eastern basement.

śrī-Mūlasaṅgada Dēśigaṇada Postakagachchhada śrī-Subhachandra-siddh-
ān[ta]-dēvara guḍḍi Jakkiyavve-daṇḍanāyakiti Sahaḷi ta dēvargge
pratishtēyam māḍi Jakkiyave ḍara maga Payamagada sa
. chunaṇeya dāvāḍiya yalu salage beddale koḷagaṇ 5
Gōvindaṇḍiya koḷaga 1 bedale kaṇḍuga

401.

At Rāgībōmmanahallī (same hobli), on a stone near the village entrance.

śubham astu

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē

trailōkya-nagarārambha-nūla-stambhā

śrī-vijayābhyudaya . . . Śālivāhana-śaka-varsha 1595 ne Parridhāvi-saṃvat-
sarada Kārtika-su 10 lu Maisūra da Dēva-Rāj-ayanavaru . . . rājye
. ga channa . . praje . . . Brāhmarrige anna-satrakke biṭa grāma Rāgibōm-
manahallīya svānyava biṭa darinma

402.

At Bōmmēnahallī (same hobli), on a stone in front of a ruined temple in the tank-bed.

(One side of the stone is broken.)

. chāmara-chāravē

trailō ya Śambhavē ||

svasti śrīma bhuvana-malla Talakāḍu-Koṇ
. . . ḍi-Banavāse-goṇḍa bhuja-baḷa-Vira-Gaṇ ḷa-Dēvara vijaya-rājyaṇ
uttarōttarā nam ā-chandrārka-tārambarāṇ salutta
. . na Bimmayanahallīyalu Halagereya vuṇḍa Hoysaḷa-setṭiya
magāṇ Rābiganaha kāra-seṭṭi Mādi-gavudana magāṇ Malla-gavu-
ṇḍa gavuṇḍanuṇḷ avara basavagaṇ Binnāchāriya ma
riyaṇ Kiriya-Basavāchāri saṃsāra-bhittan ā . . . ya keṇeyāṇ kaṭṭisi dēvayavaṇ mā-
ḍisi tanna . . . tāne tapaśviy āgi dharinmamāṇ pratipāḷisi . . . ātana tamnaṇ
Chauḍāchāri Atana magāṇ Hoysa . . chāri Kunnāchāri Adaḷāchāri Bibbāchāri |
Māḍāchāri || Saka-varsha 1062 neya Kālayukta-saṃvatsarada Āsvaija-śuddha pāḍiva
Sōma-vāradandu ā-dēvara snāna-nivēdyakkāṇ Malla-gavuṇḍanuṇḷ avara māva Bi-
cha-gavuṇḍanuṇḷ muntāgi biṭṭar ā-keṇeya keḷagaṇa gadde nāl-gaṇḍuga-bittu beddale

Ins.

khaṇḍuga ondu int i-dharinmamam naḍaisidavargge Kurukshêtra-Vāraṇāsiyalu sāsi-
ra-kavileyayū vēda-pāragargge dānam-gottā phalam akku ||
sva-dattam para-dattam vā yō harēti vaśundharā
shashṭir vvarsha-sahasrāṇi viśṭāyāṇ jayatē krimi ||
Maulāchāriyūṇi ātan uliya Katāchāriyūṇi i-dēvaram maḍidarū

403.

At Hindalahalli (same hōbli), on a rock in Nanjē-gauḍa's field.
yi-hola-gaḍege tapidare tannma tāya Varāṇasil āke . . śrī

404.

At Hirēbēlī (same hōbli), on a stone to the right of the Īśvara temple.
śrī svasti śrīmatu-Sarvvajitu Kārttiga . . ddha 1 lu marada . .
ji . . vara raṇa baru samaraṅgadoḷu sa ida baleva . . .
tu . . tanna makkaḷu Makamale-dēvake Pemanaṇṇa . . ya . . .
. ya i-turuva m kû ma hu nanû Sargastaru
māḍi parōksha-vinceyārttav āḡisida bīragalu maṅgaḷa-mahā śrī śrī śrī śrī

405.

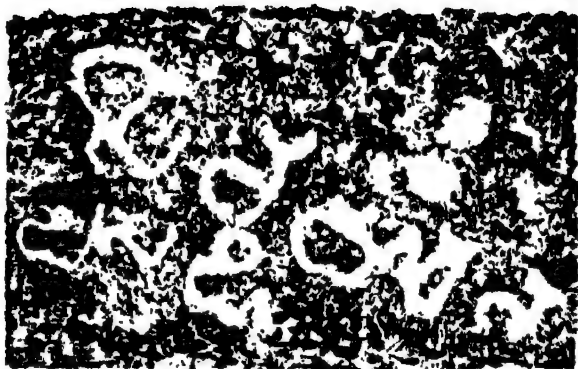
At Vaḍḍarahaḷḷi (same hōbli), on a viragal in front of the Īśvara temple.
Āṅtra-saṇvatsarada Phālugaṇa-su 1 Ā svasti samasta-prasasti-sahitam Voḍa-
rahaḷiya Chēcha-gavudana maga Kēta-gavudanu Turakara huyluyilali kādi
Svargastan ādan āḡi ātana makkaḷu Ālappa Bayireyaṅgaḷu etisida bīragalu

406.

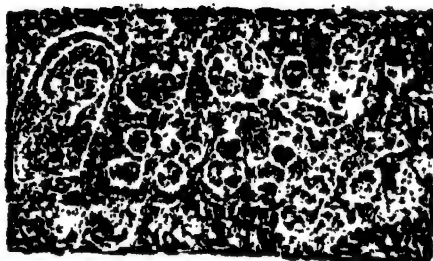
At the same village, on a stone lying to the right of the Mīramma temple.
Sārvari-saṇvatsarada Śrāvaṇa-sū 1 lū śrīmanu-Nuguhaliya Dāsapa-Nāyakara
komāra Tirumalarāja-Nāyakarū¹ Dāsapa-Nāyakari . . puṇyav āḡali . . ḍu Kikēriya
siha ḍa Gaṅga-pa-dēva tannu ayana suyina . . v āḡi koṭa Dāsapura Hiri-Tirūm-
alarājaya yidake tapidōnu Kāṣili tanna tande tāyi konda pātakake hōharū ||

407.

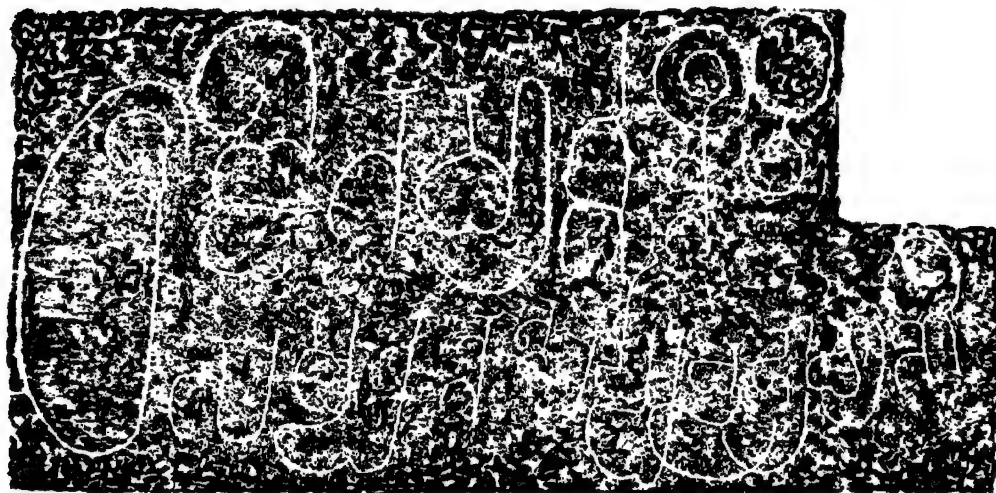
At Sunḍahallī (same hōbli), on a stone in Lingē-gauḍa's back-yard.
. saṇvatsarada Mārggaśira-sū 10 Briha-vāra n-mahā-
maṇḍalāchāryyaru Nēmichandra-paṇḍita-dēvaru paṭṭaṇa-śvāmi Nāga-
dēva-heggaḍevuṇi Keṇcha-gauḍanuṇi na maga Māra-gauḍa kereyam
kaṭṭidan aley endu āta hārisuvud illa tā teruva aydu haṇavina do . . .
. beddale haḍuvaṇa Mutteri-sime ātana ma payyanta saluvan-
t āḡi koṭa pataḷe alīhidava kavileya konda ||



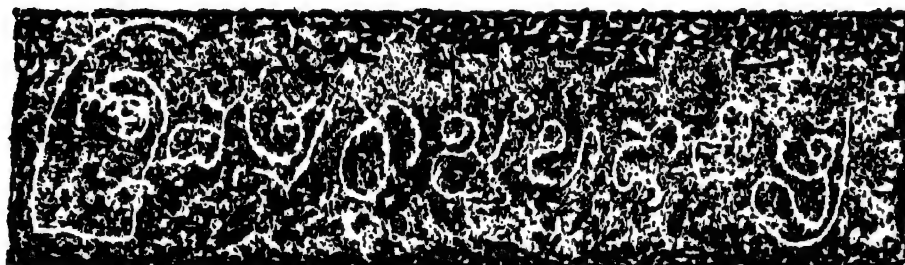
№ 415.



№ 441.



№ 445.



№ 457.

CHIKKA BETTA.

408.

On rock to the south of Pārśvanātha-basti, to the south of No. 3.

Namō'stu

409.

At the same place, to the east of No. 6.

Śrīratta

410.

At the same place, to the west of No. 16.

Sindayya

411.

At the same place, to the west of No. 52.

..... giṅgha kunda Gaṅgara-baṇṭa ṅgada naṇṭa

412.

On rock at the back of Kattale-basti.

Chandayya

413.

On rock in front of Chandrandtha-basti, to the east of the Bali-piṭha.

..... Chāmunḍayya

414.

At the same place, to the north-west of No. 413.

Setṭapaiya

415.

On rock to the north-west of the same basti, at a distance of about 5 feet.

Sivamārana-basadi

416.

Above the foot-prints to the west of the same basti.

Basaha

417.

On rock in front of Supārśvanātha-basti.

śrī-Vaijaya

418.

At the same place.

śrī-Jakkaya

419.

At the same place.

śrī-Kaḍuga

420.

At the same place.

..... chanama

421.

On rock to the right of Chāmundaṛāya-basti, below No. 92.

mahā-maṇḍa . . śva . .

422.

At the same place, to the north of No. 93.

śrī-Basa

423.

At the same place, to the east of No. 422.

Basavayya

424.

At the same place, to the east of No. 111.

śrī-Mara

425.*At the same place, below No. 424.*

Naraṇayya

426.*At the same place, to the north of No. 113.*

. . . . rasapa Vama ya nishidhige

427.*On rock to the east of Eraḍukatte-basti, to the south of No. 126.*

Kagūttara

428.*On rock near the steps of Gandhavdraṇa-basti, to the north-west of No. 133.*

śrīmatu-Ravichandra-dēvara pāda

429.*On rock in front of Tērina-basti, to the north of No. 134.*

. . . . svareda Badra . . nar ageda kola

430.*On rock behind Śāntiśvara-basti, to the north-east of No. 144.*

śrīmat-kauṃara-Chanda-achāriga

431.*On rock in front of Iruve-Brahmaḍēva shrine.*

Vabōjanū

432.*At the same place, below No. 154.*

Meḷapayya

433.*At the same place, to the east of No. 153.*

śrī-Prithuva

434.

At the same place, to the north of No. 431, above the Jina figure.

Chandraditam

435.

At the same place, by the side of No. 434.

Nāgavarmanam baredam

436.

At the same place, to the north-east of No. 435.

. . nigarajeyana tamśavatra-gaṇḍa

437.

At the same place, to the north-east of No. 432.

Puliyanna

438.

At the same place, below No. 437.

Saulayya

439.

At the same place, to the north-east of No. 438.

Kṣavayya

440.

At the same place, to the north of No. 439.

namō'stu

441.

At the same place, below No. 440.

śrī-Ēchayyam virōdhi-nishṭhuraṁ

442.

At the same place, to the east of No. 441.

Bāsa

444.

445.

446.

447.

448.

449.

450.

451.

At the same place, below No. 450.
 Sri-Chanapausa

452.

At the same place, to the north of No. 451.

śri-Nāgati-āḍana daṇḍe

453.

At the same place, below No. 454.

śri-Bāsan aṇṇana daṇḍe

454.

At the same place, to the north of No. 453.

śri-Rājana chaṭṭa

455.

At the same place, to the south-east of No. 452.

śri-baḍavara-baṇṭaṇṇi

456.

At the same place, to the north of No. 455.

śri-Nāgavarimma

457.

At the same place, below No. 456.

śri-Vatsarājāṇi Bāḍadityaṇṇi

458.

At the same place, to the north-west of No. 449.

śrīmat-Malegollāda Aritṭanēmi-paṇḍitar para-samaya-dhvaṃsaka

459.

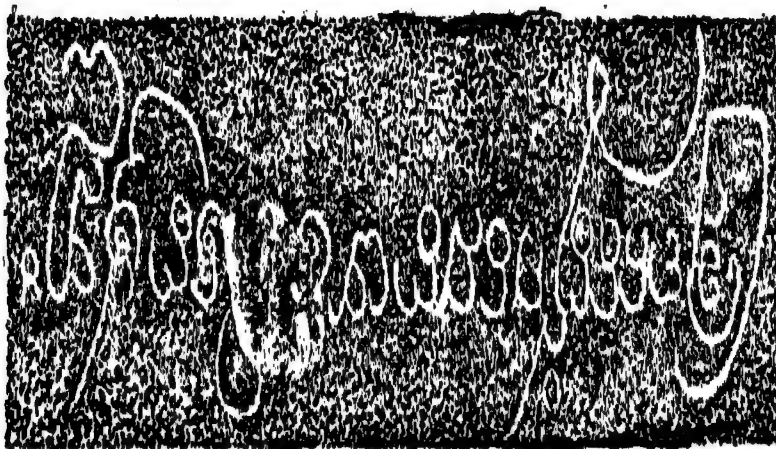
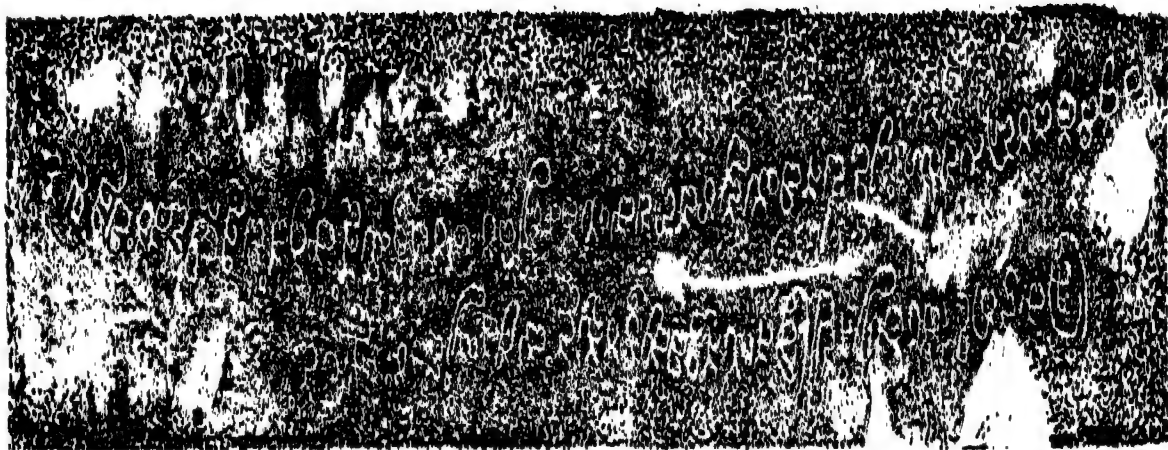
At the same place, below No. 458.

śri-baḍavara-baṇṭaṇṇi

460.

At the same place, to the south-east of No. 459.

śri-Nāgayyaṇṇi



205

461.

At the same place, to the north of No. 460.

śrī-Dēchayya

462.

At the same place, to the north of No. 461.

śrī-Sindayya

463.

At the same place, to the south-east of No. 462.

śrī-Gōvanayya byīla-Chaturmmukam

464.

At the same place, to the north of No. 463.

śrī- . . givarmmam bāvasi maḷā ti-mārttaṇḍam

465.

At the same place, to the west of No. 464.

śrī-Maḷadhari-dēvar-ayyan appa śrī-Nayanandi-vimuktara guḍḍam Madhuvay-
yam dēvaram bandisidaṁ ||

vidhu-Vidhudhara-hāsa-payōm-
budhi-phōna-viyachcharāchaḷōpama-yaśan abhy-
adhikata-bhaktiyindaṁ
Madhuvam band illi dēvaram bandisidaṁ ||

466.

At the same place, below No. 465.

Kaṇṇabbarasiya tamina Chāvayyanuṁ Dammaḍayyanuṁ Nāgavarmanuṁ
band illi dēvaram bandisidar ||

467.

At the same place, to the north-west of No. 466.

śrī sanda Belgoḷadale nindu . . dane viṭṭu Andamārayya manadal Aggaḷa-dēvar
embaram kāṇba baḡeyindaṁ | śrī-perggeḍe-Rētayyana vēde Saṅkayya

468.

At the same place, below No. 467.

śrīmat-Eṇeyapa-gāmuṇḍanu Maddayyanu band illi vrata-kōṇḍar

Ins.

469.*At the same place.*

śrī-Pulikkalayya

470.*At the same place, to the north of No. 469.*

śrī-Kaṇṇhayya

471.*At the same place, to the north of No. 470.*

śrīman Enagaṇi kriyada dēva basada

472.*At the same place, to the north of No. 471.*

śrī-Mārasingayya

473.*At the same place, below No. 470.*

Kattayya

474.*At the same place, to the east of No. 472.*

Pulichōrayyaṃ maha-dhvajaḍ ṣja . . maṇi-vitānaḍ ṣja-tējaṇ

475.*At the same place, below No. 445.*

śrī-Kopana-tīrtthada

DODDA BETTA.

476.

On a bell to the left of the door in front of Gômatêśvara.

Ôṃ namô sidyêbya || śrī-Gômatêśa prasana Dharanappā-sûja || Hubballi sma-
ranârtha chira ! Mâtappā arpaṇa Hubballi

477.

On the left side of the image of Gulakâyajji on the same hill.

śrī-Malli-setṭiya magalâda Ra . . yigala nisidhi

478.

*On rock near the mantapa to the west of the dōṇe
on the same hill.*

kâla . . kara . . ha . . la neruvâda . . . | anara . . vage . . chale . . kasa . . ya
gaḍe-gauḍagaṇ nanṭara paṇi . . na bâna rida yugala na
chanda . . ppaṇi Keṇcha-gauḍa garu yaṅka dhâra-ya
. da

479.

*Above the carving of Chakrabhīmanakōṭe to the right of the first
Tōraṇa-gamba on the same hill.*

Paṇḍitayya .

THE VILLAGE.

480.

*On the back of the prabhāvali of the image of Vardhamāna-svāmi
in the Maṭha at Śravaṇa-Belgoḷa.*

(Grantha and Tamil characters.)

śrī-Vardhamānāya namaḥ || Śālivāhana-śakābdaḥ 1780 śrīmat-pāścima
tīrthanā-kara-mōksha-gatābdaḥ 2521 Prabhavādi-gatābdaḥ 51 | śellāninṇa Kālayukti-
nāma-saṃvatsara-Āśāḍha-suddha-pūṇimā-tithiyi | śrīmad-Belgu-maṭhattil nitya-
pūjā-nimittamāga śrī-Sanmatisāgara-varṇigaludaiya abhiśṭha-siddhyarttham
śrī-Vīra-Vardhamāna-svāmi-pratibimbam Kañchi-dēśam Seṇṇiyambākkam Appā-
sāmiyaḥ seyvitta ubhayam ēdhata nitya-maṅgalam

481.

On the prabhāvali of the image of Chandranātha-svāmi in the same Maṭha.

(Grantha characters.)

śrī-Chandranāthāya namaḥ ||

asṭha-saptaty-adhikāt sapta-śatōttara-sahasrakād guṇitē |
Śālivāhana-śaka-nṛipa-saṃvatsarakē samāyātē ||1||
ēkāṇṇa-viṃśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē |
śrī-Vardhamāna-Jina-pati-mōksha-gatābdē cha sañjātē ||2||
ēka-nyūna-śatārdhāt Prabhavādi-gatābdakē cha saṅguṇitē |
ēvaṃ pravarttamānē Nalā-nāmābdē samāyātē ||3||
Minē māsi sitē pakshē pūṇimāyān tithau punaḥ |
Avāk-Kāṣṭhi vikhyāta-Belgoḷē nagarē maṭhē ||4||
śrī-Chārukīrtti-gururād-antēvāsitvam tyusham |
manōratha-saṃriddhyai Sanmatisāgara-varṇinam ||5||
Kumbhakōṇa-purasthā śrī-Nekkā śrāvaki śubhā |
sthāpayāmāsa sad-bimbam Chandranātha-Jinēśinam ||6||
pratishṭhā-pūrvakan nitya-pūjāyai svōpalabdhyā |
pañcha-saṃsāra-kāntāra-dahanāya śivāya cha ||7||

bhadram bhūyāt

482.

*On the back of the prabhavali of the image of Neminātha-svāmi in the same Maṭha.
(Grantha characters.)*

śrī-Nēmināthāya namaḥ

asṭā-saptaty-adhikat sapta-śatōttara-sahasrakād gunitē!
 Śālivāhana-śaka-nripa-samvatsarakē samāyātē!
 ēkāṇṇa-vimśati-yutāt pañcha-śata-sahasra-yugmakād gunitē ||
 śrī-Varddhamāna-Jina-pati-mōksha-gatābdē cha sanjātē ||2||
 ēka-nyūna-śatārdhāt Prabhavādi-gatābdakē cha saṅgunitē!
 ēvaṃ pravarttamānē Nāla-nāmābdē samāyātē ||3||
 Minē māsi sitē pakṣē paurṇamāsyān tithau punaḥ!
 Avak-Kāṣṭhi vikhyāta-Belguḷe nagarē varē ||4||
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha!
 ananta-bhava-dāvāgni-samanāya śivāya cha ||5||
 śrī-Chārūkirtti-guru-rāḍ-antēvāsitvaṃ tyushāṃ!
 manōratha-samṛiddhyai Sanmatisāgara-varṇināṃ ||6||
 Śāttanna-śrēṣṭhina śumbhat-Kumbhakōpam upēyushā!
 śrī-Nēminātha-bimbō'yaṃ sthāpitā sa pratishṭhitā ||7||

483.

*At the same village, on the back of the Śītalānātha image in
Pandit Dōrbali-śāstri's house.
(In Nāgari characters.)*

sam | 1576 va | śā | 1441 pra | kara pra | ku | sahita Pau | māse | śrī-usa | Jñā
 Sōnīsthā-bhārya Dharma-māi-nāmnā putra sō | Singhārīya śrēyōha || vi . . māse | su |
 pa | 6 | Sōmē | śrī-Śītalānātha-bimbaṃ | kārītaṃ | pra | śrī | vī | ta pāpa | śrī-Vīla-
 sāmuskṛiribhiḥ

484.

*At the same village, on the pedestal of a Jina image in
Garagaṭṭe Vijayarājayya's house.*

śrīmad-Dēvapandi-bhaṭṭarakara guḍḍi Maḷabbe Kāḍasatavādiya Tīrtthada-
 basadige koṭṭaḥ

485.

*At the same village, on the pedestal of a Jina image
in Garagaṭṭe Chandraṅga's house.*

śrīmat-Kaṇnabe-kantiyaru Kāḍasatavādiya Tīrtthada-basadige koṭṭar

210

486.

At the same village, on rock to the east of Jakkikatṭe.

Mallishāṇa

487.

At the same place, to the east of No. 486.

Virāṇṇa

488.

At the same village, on rock to the east of Channanṇa's pond.

Chikanāṇa taṇṇa Chennanāṇa koḷa

489.

At the same place.

Putasāmi-Chennanāṇa maṇṭapa koḷa tōṭa

490.

At the same place.

Chikanāṇa ta . . . Chennanāṇa koḷa

491.

At the same village on rock to the left of the steps leading to the small hill.

Śrī-Rapadhira

492.

On the same hill, on a rock below the big rock to the east of Lakkidone.

sāsira-gadyāṇa

493.

On a rock above Jalada-guṇḍi on the way to Jinanāthapura.

Hal-ogṇti

494.

On a rock to the north of the same Jalada-guṇḍi.

śrī-Jinnāthapurada sine

495.

On the large hill, on a stone slab to the north-west outside the inner enclosure.

Virôdhikrutu-samvatsarada Jêshtha-sudha 10 śrī-mūlasaṅgha-dēsigāṇa-pustaka-gachehha-Koṇḍakundānvayada śrīmada Abhinava-Paṇḍitachāryyara śishya samm-yakta-chûḍāmaṇi enisida ā-bhavyôttamanu Talehada Nāgisetṭhiya suputra Pāiseṭi śrī-Gummaṭanātha-svāmiya pūjege sampageya marana balisamarpsida paladinda Jinēśvarana charaṇa-smaraṇāntaḥkaraṇanu sukha-samādhiyinda sugati prāptan Adudakke maṅgala-mahā śrī śrī śrī

496.

At the same place, on a rock to the south of No. 495

svasti śrīmatu Jinasini-bhaṭāraka-paṭṭachāryyarū Kollāpuradavarū (davarū) saṅga saḥavāgi Raudri-samvatsarada Vaisākha-sudda 10 sakravāra-dina daruśanava maḍḍidarū || si . . . da koṭṭa

497.

At the bottom of the eastern pillar in front of the maṅṭapa to the right of Gōmaṭēśvara.

(North face).

. . śrī-Vyaya-samvatsarada Māgha-sudda 13 neya trayōḍasīyalu ōja-kuḷa . . lasetṭi Padmāvati-vajra-kachā. ka . . . mappā nāū aḡu-mandi ke . . tha dake da

498.

At the base of the middle pillar in front of the same maṅṭapa.

(North face).

śrī-Vyaya-samvatsarada Māgha-sudha 13 neya trayōḍasīyalu Kiriya-kāḷaṇa-siṭiyara aliyindiru seṭṭi Nēmaṇa-seṭṭiyara maga seṭṭi Bramṇaya-seṭṭi Gommaṭa-nāthana pādada munde tassa yan āgi kambaya didanu ||

499.

In the same maṅṭapa, on the west pillar.

(East face).

subham astu | Vikrama-nāma-samvā rājya

(North face).

saka na nami ra ñi chalu lu . . .

500.

On the car at the Têrina-mañapa to the right of the Matha.

Śalivāhana-śaka 1802 ne Vikrama-nāma-samvatsarada Māgha-śuddha 5 llu
Virajēndrapyāṭeyall iruva Rāyaṇa-śeṭra attige Jinnamana sévartta ||

TRANSLATIONS.

INSCRIPTIONS ON CHANDRAGIRI OR CHIKKABETTA.

1.

Date about A. D. 600.

Success! Be it well. Victory has been achieved by the venerable Vardhamāna, the establisher of the glorious holy faith and the embodiment of the nectar of happiness resulting from the perfection attained; who has acquired supreme honor in the world by his inconceivable greatness and has attained the great position of an *Arhat* by the abundance of his religious merit which procured for him the name *Tirthakrit* (or 'Tirthankara'); and the singular power of whose range of knowledge pervades things movable or immovable, having their support in both the universe and the non-universe.¹ And after him², victorious today in holy Viśālā³ is his doctrine, beneficial to the world, guileless and refuting hostile creeds.

Now indeed, after the sun Mahāvira—who had risen to elevate the whole world and who had shone with a thousand brilliant rays, his virtues, which caused the blooming of the lotuses, the blessed people⁴, nourished in the lake of the supreme Jaina doctrine which was an abode of pre-eminent virtues—had completely set, Bhadrabāhu-svāmi,—of a lineage rendered illustrious by a succession of great men who came in regular descent from the venerable supreme *rishi* Gautama-gaṇadhara, his immediate disciple Lohārya, Jambu, Vishṇudēva, Aparājita, Gōvardhana, Bhadrabāhu, Viśākha, Prōsthila, Kṛittikārya, Jayanāma, Siddhārtha, Dhṛitishēṇa, Buddhila, and other teachers,—who was acquainted with the true nature of the eight-fold great omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayani a calamity lasting for a period of twelve years, the entire *saṅgha* (or community) set out from the North to the South and reached by degrees a country counting many hundreds of villages and filled with happy people, wealth, gold, grain, and herds of cows, buffaloes, goats and sheep.

¹*Ākāśa* or space has two divisions: (1) the universe (*loka*) and (2) the non-universe or the beyond (*aloka*). *Outlines of Jainism*, p. 22.

²*Tat* in *tadānu* refers to Vardhamāna.

³Probably Vaiśālī.

⁴*Bhavya-jana*, a term used by the Jainas to denote their own sect.

Then, separating himself from the *saṅgha*¹, an *āchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi*², the goal of penance associated with right conduct³, on this high-peaked mountain—which forms an ornament to the earth and bears the name Kaṭavapra⁴, with rocks dark as a mass of great water-laden clouds and variegated with the embellishment of masses of the flowers and fruits of various choice trees, and with extensive lowlands, valleys, ravines, great caverns and inaccessible places filled with herds of boars, panthers, tigers, bears, hyenas, snakes and deer—bade farewell to, and dismissed, the *saṅgha* in its entirety, and, in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samādhi*)⁵.

And in course of time seven hundred *rishis* or saints (similarly) accomplished (*samādhi*)⁶.

Victorious be the doctrine of Jina!

2 (15)⁷.

Date about A. D. 650.

Having, by means of groves surpassing Nandana⁸, caused the outer hill to render the directions yellow by its rice plants interspersed with red water-lilies swarming with buzzing bees; teaching the knowledge of Bhagavat, an ocean yielding the wealth of mercy to all creatures; the chief of the virtuous, born to the virtuous Kanakasēna, having accomplished⁹ (*samādhi*) on the summit of the hill¹⁰—Alas! the illustrious Balādēva-muni, having forsaken the outer hill and betaken himself to the accomplishment of *samādhi*, again departed to the world of *Siddhas* (or perfected beings).

¹ *Ata h-tasmāt* = *saṅghāt*. The ablative is here used in the sense of separation, *saṅghād viśliṣhya* according to the grammatical dictum *lyab-lōpā pañchanā*.

² This word is not used in the sense of mere concentration of the mind; it conveys the additional sense of a religious vow known as *sallēkhanā*, according to which the Jains starved themselves to death. This is clearly indicated by the expression *samādhi-maraṇa prayatitavyam*. Cp. also Ravishēṣāchārya's *Padmācharita*, II. 187—16 *samādhim samārādya kṛtvā dēha-visarjanam*.

³ *Sucharita* = *saṃyaka-chāritra*, one of the three jewels.

⁴ This appears as Kalvappu or Kalbappu in the Kannada inscriptions.

⁵ *Ārādhitavān* does not convey any idea of worship here; it is used in the same sense as *ārādhayitum* in the expression *samādhim ārādhayitum* occurring above, only the object of the verb is left out as it can be easily supplied.

⁶ *Ārādhitam* is here used in an active sense and stands for *ārādhitavat*, the object *samādhim* being understood as in the previous sentence. This sentence makes it clear that the inscription is not a synchronous record. It was put on the stone long after Prabhāchandra's death.

⁷ The figures in brackets represent the numbers of the inscriptions in the old edition.

⁸ Indra's grove.

⁹ See note 5 above.

¹⁰ The stanza has no finite verb.

3

3.

Date about A. D. 950.

Śrīdēva's feet. Vamani

4.

Date about A. D. 900.

Mallisēna-bhaṭāra's lay disciple Chaxēṅgayya bowed to the holy place.

5 (12).

Date about A. D. 700.

'Tīrthada-goravadiga¹' (or the guru of the *tīrtha* or holy place), having observed the vow, [ended his life].

6 (11).

Date about A. D. 700.

Uḷḷikkal-goravadiga¹ (or the guru of Uḷḷikkal), having observed the vow, ended his life.

7 (10).

Date about A. D. 700.

?Dhaṇṇekuttārē-vi-guravi², [female] disciple of Perumāḷu-goravadiga¹, . . .
. . . ended her life.

8 (9).

Date about A. D. 700.

Gūṇasēna-guravar of Kottarāṭ, disciple of Mōṇi-guravar of Agalī, having observed the vow, ended his life³.

9 (6).

Date about A. D. 700.

Pāṇapa-bhaṭāra of Neḍubore, having observed the vow, ended his life.

10.

Date about A. D. 800.

Śrīdhara (name of a visitor).

¹Gorava or gurava is a *ladbhava* form of the Sanskrit word *guru*; and *adī*, meaning 'foot', is used in an honorific sense like the word *pāda* in Sanskrit.

²Guravi is the feminine of *gurava*.

³Mudippidār. *Mudipu* or *mudippu* is the causative form of *mudī*, to end.

11.

Date about A. D. 650.

..... A great *icchārya*, accompanied by many disciples, [came] to the South. Queen? Kampitā¹, by the virtues of pre-eminent movable and immovable objects, made with lamps, incense and sandal. Even king Diṇḍika was present there as a witness. Having left the whole group (*gaṇa*) consisting of the four castes and having given up food, etc., and even the body, the *icchārya* Arishtaṇemi, mounting, on the Kaṭavapra hill here, the lofty elephant of pure meditation² on the self, attained perfection, honored by Siddhas and Vidyādhara.

12 (3).

Date about A. D. 700.

Having uprooted the tree of sin, having smote the mountain of ignorance, having cut asunder the silly but firm king of false doctrine, and having trampled on the five scent elephants (the five senses), the lord of heavenly learning named Charitaśrī, having, on (the hill named) Kālbappu praised by the gods and sages, observed the vows of a *muni*, attained happiness.

13.

Date about A. D. 700.

Free from the dark stain of desire and hatred, a pure-souled warrior, a *rishi* or sage of supreme glory of Vēgūr, Sarvajña-bhaṭṭāraka, on the summit of strewn with pure flowers, ascended the high heaven.

14.

Date about A. D. 800.

Arishtaṇemi-dēva, having attained the period of liberation, [ended his life] at the holy place Kālbappu.

15.

Date about A. D. 800.

Be it well. The epitaph of Mahāvīra Āḍura-tanmaḍiga! who by *sanyasana*³.

¹Kampitā is also capable of being taken as an attribute of *dēvi* in the sense of trembling; but it is more likely that it is a proper name here.

²According to the Jains meditation is of four kinds, namely, *ārta-dhyāna*, *raudra-dhyāna*, *dharma-dhyāna* and *śukla-dhyāna*. The last, which leads to liberation, is the one mentioned here. *Ārta-raudra-dharma-śuklāni. Parā mōksha-hēta*. (Tatvārtha-sūtra, IX, 28-29.)

³*Sanyasana* here does not mean mere renunciation of the world; it conveys the sense of abstinence from food, fasting as a form of suicide, and is more or less synonymous with *sallekhanā* and *samādhi*. See page 2, footnote 2.

16.*Date about A. D. 950.*

(Fragment.)

. the tree with undiminished

17 (4).*Date about A. D. 700.*

. , having observed the vow, ended his life.

18 (5).*Date about A. D. 700.*

Be it well. Jambū-nāygir, having observed the vow at the holy place, ended her life.

19.*Date about A. D. 700.*

Be it well. The epitaph of Kittēre . . ya, disciple of the *bhaṭṭāraka*, the *tammaḍi* or guru of? Thittagapāna.

20 (2).*Date about A. D. 700.*

Nāgamati-gantiyar¹, female disciple of Mōni-guravaḍigaḷ of Chittār in Adeyare-nāḍu², having observed the vow for three months, ended her life.

21.*Date about A. D. 700.*

Having come from Madhurā of the southern region and been bitten by a snake, owing to a curse, Akshayakīrti, while those? acquainted with the symptoms were in doubt as to how he will fare, emerged from the ocean of? suffering (*tuntaka*), and, having observed the vow with devotion on this great mountain, became a participator in the happiness of the world of gods delightful to the eye and the mind.

Written by Pallavāchāri.

22.*Date about A. D. 700.*

O maiden, hear of him of Kaḷantār who, having ascended the holy mountain

¹*Kantī*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun.

²Probably identical with Adeyara-rāṣṭra named in a grant of the Pallava king Nandivarman (*Ind. Ant.*, VIII, 168).

Kaṭavapra, engaged himself for one hundred and eight years in the practice of severe penance which was as difficult as walking on the sharp edge of a sword or on fire, or passing over the great fangs of a cobra. The great guru accomplished *samādhi*, and, having observed the vow, attained perfection.

23.

Date about A. D. 700.

Obeisance. Be it well. Obeisance to the *śrī*¹ named Guṇadēva by whom versed in the sciences and who, having on the famous mountain Kaṭvāp practised the twelve kinds of penance² and completely accomplished (*samādhi*), attained the abode of gods.

24 (7).

Date about A. D. 700.

Baladēva-guravaḍigaḷ, disciple of Dharmasēna-guravaḍigaḷ of Veḷmāda of Kittūr, having observed the vow of *sanyāsana*³, ended his life.

25 (8).

Date about A. D. 700.

Ugrasēna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanūr, having observed the vow of *sanyāsana* for one month, ended his life.

26 (20).

Date about A. D. 700.

. occupied the seat of honor while the sons honored him. Thus did? Pēgurama attain the splendour of the world of gods.

27.

Date about A. D. 700.

Māsēna, a *rishi* or sage of supreme glory, having, on the mountain Kaṭvappu, correctly observed the vow in consonance with the rules of the Siddhas enunciated

¹Sage. A title of respect applied to Jaina teachers.

²According to the Jainas penance is primarily of two kinds—external (*bāhya*) and internal (*anta-ranga*), each being again subdivided into six kinds. Their names, as given in *Tatvārthasūtra* IX, 19-20, are *anāsana* (not taking food), *avanūdārya* (eating less than what one desires), *vṛitti-parisankhyāna* (a pledge when going to receive food), *rasa-parityōga* (giving up tasteful things), *vivikta-sanyāsana* (sitting and sleeping alone), *kāya-kṛēs'a* (mortification of the body); *prāyāścitta* (expiation), *vinaya* (reverence), *vaiyāpritya* (service to the old, infirm, etc.), *svādhyāya* (study of the scripture), *vyutsarga* (non-attachment to the body), and *dhyāna* (meditation).

³See page 4, note 3.

by the *saighas*, ascended the high heaven, full of palaces and shining with the splendour of variegated gold, being conveyed with high honors by the thousand (? gods).

28 (23).

Date about A. D. 700.

Be it well. Mellagavāsa-guravar of Inuṅgūr expired on the Kalbappu mountain.

29 (21).

Date about A. D. 700.

(The meaning of this inscription is not quite clear.)

Be it well. The epitaph (Guṇabhūṣita (or adorned with good qualities). Descended from virtuous gurus, a follower of the? Sandviga-gaṇa, on the top of the mountain the space being quite insufficient on the ground below an? abode¹ of self-respect and virtue

30 (16).

Date about A. D. 700.

. mmaḍigaḷ, having observed the vow, expired.

31 (17-18).

Date about A. D. 650.

When the faith (the Jaina religion), which had greatly prospered at the time when the pair of the great sages Bhadravāhu and Chandragupta shed lustre on it, became afterwards a little weak, the coral-lipped Śāntisēna-muni renovated² it; and, on the mountain at Velgoḷa, having given up food and other things, became the lord of the cessation of birth.

32 (19).

Date about A. D. 700.

Siṅganandi-guravaḍigaḷ, disciple³ of Veṭṭeḍe-guravaḍigaḷ, having observed the vow, expired.

33 (13).

Date about A. D. 700.

The guravaḍigaḷ of the *muṇja* grass group⁴ of Peljeḍi of Talekaḍu, disciple of Kalāvira-guravaḍigaḷ, having observed the vow of *sanyāsana* for twenty-one days, ended his life.

¹ *Geḷi* for *kēḷi* which means 'an assemblage, a group.'

² The Tamil form *ākki* for the Kannada *āḡisi* is used.

³ *Māṇḍakkaṇ*, a *taḍbhava* of *māṇavaka*, is commonly used in the sense of a pupil or disciple in Tamil.

⁴ *Kalāpaka* also means 'a bundle.' The guru probably belonged to a particular sect which had the *muṇja* grass for its emblem.

34 (14).

Date about A. D. 700.

Nāgasēna-guravaḍigaḷ, disciple of Rishabhasēna-guravaḍigaḷ, thus ended his life by the rites of *sanyāsana*.

I bow to the sinless Nāgasēna, pre-eminent in virtues, conqueror of the assemblage of enemies through Nāganāyaka, the honored of kings, an abode of unblemished fortune, giver of all desires and destroyer of pride.

35 (24).

Date about A. D. 800.

Be it well. While the obtainer of the band of five great instruments, drum and flag, the *mahā-sāmantādhipati*, Raṇāvalōka-śrī-Kambayyan, son of śrī-Ballabha-mahārājādhirāja-[para]mēśvara-mahārāja, was ruling the earth. Ba rasa made a grant of land to sēna-aḍigaḷ from among the fields of Per-gGaḷvappu (the great Kaḷvappu) Kaḷvappu. The grant was made on the occasion of the queen of Manasija's concluding her vow of silence owing to sickness. The boundaries of the field granted are:—Kilkeṛe of Taṭṭaggere; further on the inscribed stone; from there the black rock the big banian sand and the tamarind tree; going further river rock and the big silk-cotton tree of? Kovaḷḷa. There the boundary ends. The king's accountant, Diṇḍiga-gāmuṇḍa, Vallabha-gāmuṇḍa, Ruṇḍi-Vachcha, Ruṇḍi-Māramma, Śrīvikrama-gāmuṇḍa of Kūḍaḷūr, Kalidurga-gāmuṇḍa, Agadipo Raṇapāra-gāmuṇḍa, Uttama-gāmuṇḍa of Andamāsal, the Nāḷ-gāmuṇḍa (gāmuṇḍa of the *nāḷu*) of Navilūr, and U . . ḷāmandu of Gōvindapāḍi of Belgola made a grant to Gōvindapāḍi near Belgola.

The earth has been enjoyed by many kings, including Sagara; whosoever at any time is the owner of the earth, to him belongs, at that time, the reward (of making or maintaining a gift). He who takes away land, whether given by himself or others, is born as a worm in ordure for sixty thousand years.

36.

Date about A. D. 750.

Sarbaṇandi, disciple of? Paraviya-guru of Chikur¹; he [was also known as] Basudēva.

¹ It is also possible to render the expression thus: the guru of Chikurāparavi or the guru of Paravi of Chikur. Paruvi, Paravi or Parivi occurs in several inscriptions as the name of a district. Parivipura was the traditional capital of the Bāpas.

37.*Date about A. D. 1000.*The illustrious Ganga family¹.**38.***Date about A. D. 750.*

Vitarāṣi (name of a visitor).

39.*Date about A. D. 980.*Chavundayya, with the honorific prefix *śri*. (Name of a visitor.)**40.***Date about A. D. 990.*Kaviratna (the jewel among poets), with the honorific prefix *śri*. (Name of a visitor².)**41.***Date about A. D. 1000.*

The illustrious Ankabōya (name of a visitor.)

42.*Date about A. D. 1000.*Viddepayya, with the honorific prefix *śri*. (Name of a visitor.)**43.***Date about A. D. 1100.*

The illustrious Akalanka-paṇḍita (name of a visitor.)

44.*Date about A. D. 1100.*Suba, with the honorific prefix *śri*. (Name of a visitor.)**45.***Date about A. D. 1000.*

Destroyer of the [No]lamba family, a servant of the brave, of the courier.

¹The inscription is apparently unfinished.²He is evidently the Kannaḍa poet Ratna or Ranna who flourished at the close of the 10th century.

10

46.

Date about A. D. 1050.

Be it well. Anna's Kāleya-Paṇḍiga¹ bowed to the holy place Kalvappu.

47.

Date about A. D. 1050.

..... of Bhirjaga-rāya of Kā came here and bowed to the god.

48.

Date about A. D. 1100.

Kottayya, lay disciple of Abhayānandi-paṇḍita, came here and bowed to the god.

49.

Date about A. D. 1000.

Āsu , lay disciple of Davanandi-bāḷara², came and bowed to the holy place.

50.

Date about A. D. 800.

The great sage Alasakumāra.

51.

Date about A. D. 1200.

Śrīkanṭhayya (name of a visitor.)

52.

Date about A. D. 1050.

Śrīvarma-Chandragitayya bowed to the god.

53.

Date about A. D. 1050.

Isakayya, with the honorific prefix śrī. (Name of a visitor.)

54.

Date about A. D. 1100.

Bidhiyyamma, with the honorific prefix śrī. (Name of a visitor.)

¹Or Paṇḍiga of Appanakāle (? name of a place).

²Bāḷara is the tadbhava form of bhakṣāraka.

55.

Date about A. D. 900.

Śrī-Nāgaṇandi [and] Kittayya bowed to the god.

56.

Date about A. D. 1100.

Be it well. Chief of the *mahā-sāmantas*, who had acquired the band of five great instruments. (Titles of a visitor.)

57.

Date about A. D. 1150.

Mārasandra gave a field, and Bīra rice¹.

58.

Date about A. D. 1000.

MAḷava-Amāvar (name of a visitor.)

59 (38).

Date A. D. 974².

Be it well. Having made the ocean the boundary, and enjoying by the power of the sword of his arm the circle of the earth, the jewel adorning the kings of the Ganga lineage was (like) the rainy season to the moon the faces of the women of his enemies.

Of him who was like bright moonlight to the water-lily the Ganga family, pre-eminent in all the world; who had the title Satyavākya-Koṅṇivarma-dharma-mahārājādhirāja; who became known as the king of the Gūrjaras (Gūrjarādhirāja) by his conquest of the northern region for Kṛishṇa-Rāja³; who displayed his prowess in breaking the pride of the mighty Alla who stood up against Vanagajamallā⁴; who preserved⁵ by his valour all the insignia of royalty including the throne for Gaṇḍamārtanḍa⁶; who dispersed the bands of the Kirātas dwelling on the skirts of the Vindhya forests; who [protected] by the strength of his arm the army of the emperor which had been sent into Mānyakhêṭa⁶; who [celebrated]

¹*Galave* may be for *kaḷave* which means 'rice'.

²In the Melāḡani inscription (*Epigraphia Carnatica* X, Muḷbāgal 84) Mārasimha II is said to have died in Śaka 896, Bhāva.

³The expression may also mean—"who became acquainted with the king of the Gūrjaras during Kṛishṇa-Rāja's conquest of the northern region".

⁴Kṛishṇa-Rāja III.

⁵The expression is also capable of being rendered thus: "who had all (his) insignia of royalty including the throne preserved by Gaṇḍamārtanḍa's valour".

⁶Mālkhed in the Nizam's Dominions, the capital of the Rashtrakūṭas.

by his prowess the coronation festival of the illustrious Indra-Rāja; who
 Vajjala who was ready for war, having been encouraged by
 ; who was celebrated in songs for capturing all the possessions, including
 jewelled earrings and rutting elephants, of the ruler of the
 Vanavāsi country who bowed down in fear; who received obeisance from those
 born in the Maṭūra race; who destroyed in war all the Nolamba kings who mis-
 behaved themselves through self-conceit owing to the arrogance of the strength of
 arm of hundreds of princes and the pride of troops of elephants; who rooted out
 the thorns (or troublesome fellows) of his kingdom; who reduced to powder the hill-
 fort of Uchchangī¹; who killed the Śabara leader named Naraga; who by his valour
 made the Chēra, the Chōla, the Pāṇḍya and the Pallava bow down before him;
 who maintained the doctrine of Jina; who the great banner; who
 great gifts by seizing the wealth of powerful hostile kings; who protected the earth
 building bridges ; and who had the title Nolambakulāntaka-
 Dēva (destroyer of the Nolamba family)—may the record of prowess and the record
 of piety travel to all regions to the end of time² as long as the moon and stars
 endure!

(The upper portion of the west face is mostly defaced.)

. by some means or other garland of
 flowers worn on the head Ganga-
 chūḍāmaṇi (the crest-jewel of the Gangas)
 Pallava king Guttiya-Ganga Nolambāntaka
 (destroyer of the Nolambas) who put down the excessive arrogance of the strength
 of arm a hostile
 elephant prowess like a water-lily
 Nolambāntaka the Chōla and the
 Pallava the great king Mārasimha who was a source of joy
 and a moon among the Kshatriyas
 Ganga-chūḍāmaṇi became a
 forest-fire to the lion Rājāditya, the crest-jewel of the Chālukyas, who, on
 the throne at the great festival of victory, had, through anger, thus made
 a brave declaration of war. When the earth was disquieted with the doubt whether
 the deceitful enemies, Madhu, Kaiṭabha and other chiefs of the demons, destroyed
 by the enemy of Mura (Vishnu), had thus risen again, Nolambāntaka made the
 whole world happy with the of the demon-like Naraga, which in-
 termingled with the tears of joy of the earth.

¹In the Bellary District, just over the borders of Mysore, near Dāvāngere.

²*Ākalpāntaram*, "till the advent of another *kalpa*", is probably a mistake for *ākālpāntam*.

(The upper portion of the north face is almost entirely defaced.)

.....
 whom the world as king Guttiya-Ganga (the Ganga of Gutti)
 the earth to Indra-Rāja, having put down the host of wicked kings.
 who is extolled by the world as Ganga-chūḍāmaṇi. The
 prowess of king Mārasimha, who, the rutting elephant the *mahā-sāmanta*,
 who was proud of his daring, accomplished the coronation of the lord ,
 is proclaimed with praises by the whole circuit of the earth.
 who performed the anointment of king Indra to the kingdom of the earth, who
 vanquished the younger brother of Pāṭālamalla and who
 Jā , his warlike son, on the battle-field.

Please tell me whether I shall praise the prowess which put to flight and conquered Alla, whose strength was too great to be realised; or I shall praise the glory which drove away Vajjaḷa, who was famous in the world; or I shall praise the heroism which utterly destroyed the of the Pallava king: I do not know which to praise of Chalad-uttaraṅga¹ (the lintel of firmness of character). Famous was the glory² of Maṇḍalika-Triṇētra (a Triṇētra or Śiva among the *maṇḍalikas* or chieftains) as if to make the Kāpālikas arrange in a string all the newly cut off heads of the Pallavas and firmly proclaim to hostile chieftains—"Aho! Do not allow your newly cut off heads to be added to this string; have audience and live happily in the ranks of his servants". The achievement of king Guttiya-Ganga became the theme of praise in all the three worlds,—the achievement of taking, to the astonishment³ of the world, the fortress of Uchchaṅgi, renowned as the fortress which had previously proved impregnable even to Kāḍuvaṭṭi who quitted it after having surrounded and besieged it for a long time inspiring terror by his eminent prowess. The head of Naraga, who had acquired such renown that he was looked upon as either a Kāḷa (Yama), a Rāvaṇa or a Śiśupāla, fell with the greatest ease into the hand of the servant's servant of Ganga-chūḍāmaṇi. Has he promised protection?; do not fear, it is the protection offered by Yama himself. Has he promised you any gift?; yes, it is already in your hands. Can the promise of Ganga-chūḍāmaṇi ever fail⁴?

¹*Chalad-uttaraṅgam* is clearly a mistake for the genitive *Chalad-uttaraṅgaṃ* with which the words *śauryaṃ*, *elgeyam* and *viramam* have to be construed.

²*Oṭṭaje* which means 'a heap, etc.' also means 'greatness, glory'.

³*Aśuṅgol*, besides meaning 'to kill', has also the signification 'to be astonished'. Cp. Triṇētra-numan aśuṅgolisida sāhasadoḷ Kadana-Triṇētranum—said of Arjuna, *Pampa-Bhārata*, XIV, prose passage after verse 37.

⁴This verse is quoted in Nāgavarma's *Kāvyaḍalākṣaṇa* (page 9) and in Keśirāja's *Śabdamaṇḍar-paṭa* [page 68.]

Having in the same manner fought and conquered great enemies on the banks of the Tapi in the vicinity of the Vindhya forests, at the excellent city of Mānyakhēṭa, at Gônūr, at Uchchaṅgi, in the Banavāsi country, at the fortress of Pābhase, and in various other places; having set up great flags at various places and made great gifts; and having thus become famous—the Ganga-Vidyādhara, the hero among the Gangas, the lion of the Gangas, the crest-jewel of the Gangas, the Ganga Cupid, the Ganga diamond, the lintel of firmness of character (Chaladuttaraṅga), the Ganga of Gutti (Guttiya-Ganga), the incarnation of virtue, the sole hero of the world, the keeper of promises, a sun to (destroy) his enemies, the rough in battle, a Trinētra (Śiva) among chieftains,—the illustrious Nolaṃba-kulāntaka-Dēva caused to be erected at various places *basadis* (Jaina temples) and *mānastambhas*¹. Good fortune.

Having reverently carried out works of piety, one year later he relinquished the sovereignty, and, observing the vow for three days with the rites of worship in the presence of the holy feet of Ajitasēna-bhaṭṭāraka at Bankāpura, accomplished *samādhi*.

O Chōla king, calm your failing heart by gentle rubbing; O Pāndya, you have escaped slaughter, stay on; O Pallava, run not away in fear from your territory; do not retreat, but remain; the Ganga chieftain Nolaṃbāntaka has gone to the abode of gods.

60.

Date about A. D. 1100.

The? courier Mārugabala's pupil², a spear to ?unsteady warriors.

61 (25).

Date about A. D. 900.

Ariṭṭonēmi, disciple of the illustrious , caused (this) to be made. Success.

62.

Date about A. D. 900.

Be it well. Ka mi-bhaṭāra (was) the disciple of gara-bhaṭāra, (who was) the disciple of ndi-bhaṭāra of Teyāṅgūḍi. His disciple was Paṭṭadēva si-bhaṭāra. (This is) the epitaph of the disciple

¹Pillars which have a pavilion at the top containing standing Jina figures facing the four directions.

²These differ from the Brahmādēva pillars which have a seated figure of Brahma at the top.

³Chaffa also means 'a pupil.' Cp. Enna chaṭṭaroḷ ellam itane billa balmege jaram. Nayasēna's *Dharmamṛita*, XIII, 50.

Date A. D. 1163.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*¹.

Be it well. With the row of the nails of his holy feet forming a chaplet over the rays of the gems in the crowns of kings bowing down before the greatness and magnificence of his ever faultless learning praised in all the world, a graceful moon to the milk ocean the religion of Jina who has conquered sin, a thunderbolt of fierce refutation able to tear out the irresistible mountain the immense pride of the Chārvāka, destroyer of the rutting elephant the indomitable Bauddha by the deep and terrific roar of the lion his unrestrained voice, mower of the reeds the doctrines of the Naiyāyika by the ever sharp sickle the unrestricted flow of his unrivalled bright eloquence, a forest-fire to consume the great forest the fickle Kapila, disperser of the proud swans the hosts of wide-spread Vaiśeṣikas by the loud thunder of his voice, coverer of the regions by the creeper of his fame resembling the rays of the spotless autumnal moon, the due and a pearl-necklace. — was the illustrious *mahā maṇḍalāchārya* Dēvakīrti-paṇḍita-dēva.

I make obeisance to Dēvakīrti-muni, the poet, debater and orator, who is a fierce fire to the forest the maintainers of Kapila's doctrines, a submarine fire to the ocean the maintainers of the Chārvāka system, and a sun in dispelling the darkness the staunch maintainers of the Bauddha faith. Victorious in the world² is the lordly elephant Dēvakīrti, loud in the thundering trumpet of solid arguments and strong in the rut of intellect, destroying with ease the creeper of useless talk, uprooting at once the sandal tree of violent captious arguments and rending quickly asunder the boulder of disputation of the sort known as *ékānta*³. Finding the entrance into and the exit from the four mouths of Brahmā insupportable, Sarasvati dances, as it were, in the lotus-like mouth of Dēvakīrti. Skill in poetical composition, thorough knowledge of grammar, clearness of perception, ability in discussing about philosophical systems sacred scriptures and logic, adorableness in penance, purity of conduct, being found together in him, celebrity befits the sage Dēvakīrti, chief of the learned, in the world.

¹The *syādvāda* is the *saptabhaṅgī* doctrine, which views a substance in seven different aspects. It is also called the *anékānta-mata*, as distinguished from the *ékānta* or *Saugata-mata* (Buddhism). *Ind. Ant.* XIV, 21, note 14. See *Sarvaśāstrasamgraha* by Cowell, 2nd edition, pages 59-60.

²*Jayatu* may be a mistake for *jagati* 'in the world'.

³See note 1 above. •

(On the date specified), the illustrious emperor of logicians, lover of fame spreading in the ten regions, the ascetic Dēvakīrti became the dearest to the hearts of the celestial women (*i.e.*, died). On the death of the chief of ascetics, a lion to the elephants the hostile disputants, a moon to the milk ocean the Jaina religion, Dēvakīrti, the goddess of Speech, the assemblage of Jaina sages and the goddess of Courtesy too cry out saying "where is the abode for us in the whole world?". His disciple, the revered sage Lakṣha-ṇandi, the ascetic Mādhavēndu and the chief of ascetics, a sun to the lotuses the blessed¹, Tribhuvanākhyāna, these three, through devotion to their guru, caused this epitaph of their guru to be set up with due grandeur, thus making their fame fill up all the regions.

64 (40).

Date A. D. 1163.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nabhēya-nātha (*i.e.*, Rishabha) and other great holy Jinās continue as long as the moon and stars endure, — an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātākāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers². In their line was born a store-house of knowledge, a great *muni*, who, by reason of being auspicious on all sides, was famed as Bhadrabāhu: the last of the Śrutakēvalis. His disciple, with fame brilliant like moonlight, was Chandragupta, by whose glory the *munis* of his group (*gaṇa*) were worshipped by the forest deities. In his world-renowned line arose Koṇḍakunda-muniśvara, who had at first the name Padmanandi and who, through proper self-control, acquired the power of moving in the air. He was also known as Umāsvāti-muniśvara and Gridhrapiñchbhārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. In such a line of great *ācāryas* arose the chief of *gaṇas*, a lion among disputants, auspicious on all sides by his good qualities, Samantabhadra, who was a lump of truth stamped

¹See page 1, note 4.

²The *sapta-mahārddhis* are (1) consummate wisdom (*buddhyarddhi*), (2) ability to move about in space without support (*vikriyārdhhi*), (3) highest penance (*tapā-yiddhi*), (4) transcendent strength (*balārdhhi*), (5) power of healing (*aushadhyārdhhi*), (6) miraculous power of multiplying substances (*rasārdhhi*), and (7) power to expand or contract the body (*kshētrārdhhi*).

by the seal of *syātkāra* (i.e., *syādvāda*). Then came Pūjyapāda, so called because his two feet were worshipped by the deities, who had at first the name Dēvanandi, and, on account of his towering intellect, also the name Jinēndrabuddhi. His *Jainēndra* proclaims to the learned his unequalled knowledge of grammar; his great *Sarvārthasiddhi*, his proficiency in philosophy; his *Jainābhishēka*, his high poetical talent and subtle knowledge of prosody; and his *Samādhisataka*, his peace of mind;—such is Pūjyapāda-munipa, worthy of being honored by the *gaṇas* of munis. After him arose the high-minded Akalanka, through whom the Jina doctrine, which had been stainless from the beginning, became resplendent without any stain.

Then, in the famous Dēśi-gaṇa, a subdivision of the Nandi-gaṇa in the Mūla-saṅgha which was the abode of a succession of pre-eminent munis such as the above, arose a wise munipa renowned as Gollāchārya, formerly ruler of the Golla country, who, for some reason, was made to renounce the world through fear of rebirth. His disciple was the illustrious Traikālyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows and the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, a moon to the water-lilies the blessed, be victorious in the world. May his disciple, an abode of knowledge, the renowned strong-minded Kaunāradēva-vrati, who had also the well-known appellation Aviddhakarna¹-Padmanandi-saiddhāntika, be victorious. His disciple, an ocean of good conduct, honored by the good, was Kuḷabhūṣaṇa-yati, who had crossed to the other shore of the ocean of philosophy. His colleague, a sun to the lotus grammar, author of a celebrated work on logic, chief of sages and scholars, was the great Prabhāchandra of the Koṇḍakunda lineage. Kuḷabhūṣaṇa's disciple, an abode of philosophical knowledge, praised by the good, of pure conduct, was Kuḷachandradēva, whose disciple, an emperor of good conduct, founder of a *tīrtha* (holy place) at Kollāpura, was the firm-minded Māghanandi-muni, who had crossed to the other shore of the ocean of philosophy. As a garden is rendered beautiful by the young mango tree, a clear pond by the lotus, an ornament by the gem, the sky by the moon, even so is the Koṇḍakunda lineage now rendered resplendent by the philosopher Māghanandi-muni, firm in his devotion to the lotus feet of Kuḷachandradēva. The prince of ascetics Māghanandi, honored by the learned and by the whole world, a solar orb to the lotuses the blessed, whose fame, resembling the Himālayas, a glittering necklace of beautiful pearls, the moon and the white jasmine, spread to all the regions, was a new fillet of brilliant gems to the forehead of Sarasvatī. The chief of philosophers Māghanandi, a moon to the ocean of self-control, was a lion in quickly tearing asunder the herd of rutting elephants, (sins). His² lay disciples were the *sāmanta* Kēdāra-Nākarasa, the pre-eminently liberal *sāmanta* Nimba-dēva and the sole warrior of the world *sāmanta* Kāma-dēva.

¹Having unhored ears.

²*Tach-chhishyasya* before this passage appears to be a mistake.

The *saiḍdhāntika* (philosopher) Māghanandi-munipa being your guru, the general Bharata your pupil, the ornaments of the world and the abodes of all the sciences Bhānukīrti and the glorious Dēvakīrti your disciples, O Gaṇḍavimuktadēva, can these *saiḍdhāntikas* who are so only in name equal you? The emperor of *saiḍdhāntas*, the illustrious Gaṇḍavimuktadēva-yatipa, an ornament of the world, a lamp-wick bending towards the spot of the treasure good conduct, was born (spiritually) from the chief of philosophers Māghanandi-yami, as the moon from the milk ocean and a gem from a celebrated mine of jewels. His colleague was Śrutakīrti-traividya-muni. Who attained fame like Śrutakīrti-traividya who, on three occasions of contact with disputants, leaning on the support of his learning, cut off with the *syādvāda* weapon, to the delight of the learned, the wings of the mountains the hostile disputants like Dēvēndra? Śrutakīrti-traividya spread his pure fame by composing, to the astonishment of the learned, the *Rāghava-Pāṇḍarīya* in such a way that it could be read both forwards and backwards¹. His elder brothers were Kanakanandi and Dēvachandra. A dreadful thunderbolt to the mountains the Bauddhas, a gale to the clouds the Chārvākas, a lion to the rutting elephants the Mīmāṃsaka disputants, an autumnal moon to the ocean the *syādvāda*, is the illustrious Kanakanandi-yōgīśvara, who shines in the world praised by all. Resplendent is the beloved of the goddess of Fame, the leader of the group of *bhaṭṭārakas*, Dēvachandra-munipa, at whose feet Vēṭālī (a female goblin) serves with folded hands, at whose door and near at hand resides Jhoṭṭinga as a door-keeper, and with whom the worthy goddess of Penance sports at all times. Their colleagues were Māghanandi-traividya-dēva, the emperor of learning the illustrious Dēvakīrti-pāṇḍita-dēva's disciple Subhachandra-traividya-dēva, Gaṇḍavimukta-Vāḍichaturmukha-Rāmachandra-traividya-dēva, and the adamantine goad to disputants the illustrious Akalanka-traividya-dēva. That lord's (Gaṇḍavimukta-dēva's) lay disciples were the ruby-treasurer Marīyāṇa-daṇḍanāyaka, the great minister, *sarvādhikāri*, senior *daṇḍanāyaka* Bharatimayya, the head (*heggaḍe*) of the accountants Būchīmāyā and the sole donor in the world *heggaḍe* Kōrayya.

The blameless Yaksharāja, an ornament of the Vāji family, being his father; the well-behaved Lōkāmbike, honored by the world, his mother; Aruha (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yadu kings, Nārasiṅga, his lord,—how fortunate was Hullapa? The great minister, *sarvādhikāri*, senior treasurer, a modern Ganga-daṇḍanāyaka, Hullā-Rāja caused to be made, as an act of reverence, an epitaph to his guru, the *mahā-maṇḍalā-chārya* Dēvakīrti-pāṇḍita-dēva, who had caused? Pratāpapura of Kellangeṛe, which

¹These two stanzas about Śrutakīrti appear to have been taken from Nāgachandra's *Rāmachandra-charita-purāṇa*, familiarly known as *Pampa-Rāmāyana*, which was written about A. D. 1100. They form stanzas 24 and 25 of the first *āśvāsa* of that work.

belonged to the Rūpanārāyaṇa-basadi¹ of Kollāpura of the Pustaka-gachchha of the Deśiya-gaṇa of the Mūla-saṅgha of the Koṇḍakundaṇvaya, to be renovated and an alms-house to be built of stone at Jinanāthapura²; and the guru's disciples Lakkhaṇandi, Mādhava and Tribhuvanadēva, making great gifts, set it up after due worship and anointment. Good fortune.

65 (41).

Date A. D. 1313.

May the pure, famous, beneficial, faultless and profound doctrine of Jina,—which is stamped by the seal of the glorious *syādvāda*, which is extolled by the Nāga kings, Indras and emperors, which is the fountain-head of mercy, which is followed by hosts of virtuous and pre-eminent men, and which is capable of procuring intimacy with the maiden of salvation,—be victorious in the three worlds. If it is asked: “How was the succession of gurus in the Koṇḍakunda lineage of the Pustaka-gachchha of the Deśt-gaṇa of the Mūla-saṅgha?”, I shall describe it briefly here.

He who is respected by all, whom the blessed honor as one whose actions are for the good of others, by whom is properly understood the essence of the great doctrines of his own and other religions, to whom the lady of salvation shows her deep love, from whom sin recedes with fear, to whom there is no desire, and in whom there is pure character honored by the three worlds³—is Mēghachandra-traividya. His disciple, versed in philosophy, desirous of salvation, is the world-renowned Virāṇandi. His disciple, an ocean of good qualities, vanquisher of Cupid, proficient in expounding the secrets of the *syādvāda*, resplendent by his good conduct, of immense glory, a giver of joy to people, was Anantakīrti-muni, who was a curer of poisons (*narēndra*) clever in removing the poisonous fangs of the fierce snake Cupid. His disciple was the ascetic Maladhāri-Rāmachandra, whose mind spontaneously turned to the recollection of the five gurus⁴. His worthy disciple, proficient in the essence of soul-knowledge, free from wordly attachment, glorious in the path of Jina, a gale to the clouds false religions, dispeller of the darkness illusion, destroyer of desire, anger etc., honored by all the sages, averse to bowing to others (than Jina), the worshippers of whose feet became moons (causers of joy) in the world, was the great ascetic Śubhachandra-muni, who, (on the date specified), meditating on Jina in his mind, uttering salutations to the five (gurus) in his speech and observing vows in his body, shuffled off the mortal coil. Freed from the results of the *ārta* and *raudra* meditations⁵, he went to heaven, the abode of the immortals, eager to see the images and temples of Jina there.

¹*Basadi*, a corrupt form of *vasati*, means ‘a Jaina temple’. The word has undergone further corruption and has now become *basti*.

²A village about a mile to the north of Śravaṇa Belgola.

³In this verse all the seven cases of *yaḥ* are used in regular order.

⁴Arhats, Siddhas, Upādhyāyas, Āchāryas and Sādhus.

⁵See page 4, note 2.

His disciples, a sun and a moon to the darkness sin, were Padmanandi-panḍita-dēva and the ornament of the doctrine Mādhavēndu, of the Dēśi-gaṇa of the Mōla-saṅgha. The ruler of Belukarc, ? *Rāya-rājaguru* Guminatṭa, caused to be set up on a grand scale the epitaph of Śubhēndu-muni, the great disciple of the guru Rāmachandra-yatipa. A worshipper of the red-lotus feet of Vijayapārśva-Jina, the brañier (*bōgāra*) named Rāja, became known as Śubhachandra by his pious service to Śubhachandra.

He who always enabled people to discriminate between what was to be eschewed and what was to be accepted was Kulabhūṣaṇa. His great disciple, of bright fame, was Māghanandi-vrati, who had crossed over to the other shore of the ocean of philosophy. His disciple, versed in the *syādvāda* lore, was the ornament of *yōgis* Śubhachandra-traividya. His disciple, famed for his good qualities, was Chārukṛti-panḍita; his disciple, honored by pre-eminent ascetics, was the renowned Māghanandi-bhaṭṭāraka; his disciple, a moon to the ocean of philosophy, was Abhayaśāsi; his disciple was the noble-minded Bālēndu-panḍita; his disciple was the spotless Rāmachandra.

This is a wonder¹:—O sun Padmanandi, though your penance (*tapah*, otherwise warmth) causes joy to the lotuses (or to Padmā, the goddess of fortune), you are spoken of as one who has not heard of joy (or women); O dispeller of the great darkness of ignorance, you increase, at will (*kāman*), the humility of the good (*otherwise* the stars) and at the same time drive away Cupid (*Kāma*) by your intense devotion to the feet of Śubhēndu. O Padmanandi-panḍita, a moon to the water-lilies the hearts of the learned, though full of forbearance and brave in tearing asunder Cupid, you are renowned in the world as one devoid of forbearance and incapable (*akṣama*, otherwise, as one unattached to the world or free from any earthly desire). O Padmanandi-panḍita, lord of ascetics, favorite disciple of Śubhachandra, in you, a supporter of the learned, arises great sympathy on seeing the clouds the *munis* other than you.

By the illustrious Adhyātmi-Śubhachandra-dēva's own disciples Padmanandi-panḍita-dēva and Mādhavachandra-dēva was the epitaph caused to be made as an act of reverence. May prosperity be to the doctrine of Jina.

66 (42).

Date A. D. 1176.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May the great ocean of nectar consisting of the group of the illustrious Nabhēya-nātha (Rishabha) and other great holy Jinas continue as long as the

¹In the three succeeding stanzas there is a pun on some of the words.

moon and stars endure—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring,) which has the shouts of joy of the people distinguished by the token of the excellent *syātkāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious munis, Gautāma and others, endowed with the seven great supernatural powers.¹ In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundāchārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umāsvāti-munīśvara and Gridh-rapiṇḥbhāchārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapīṇḥha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandi-panḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunder-bolt to the mountains the false systems of philosophy, was the sage Dēvendra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvati, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvati, was Kaladhautanandi-munipa. His disciple was the philosopher Ravichandra, also known as Saupūrnachandra-siddhānta-muni, whose disciple was Dāmanandi-muni. His eldest son, instructor of the blessed (the Jainas), vanquisher of Cupid, of a pure mind free from pride, was Śrīdharadēva of great renown, among whose disciples shone Maladhāri-dēva and Śrīdhara-dēva, whose feet were honored by the crowns of bowing kings. Resplendent in the circuit of the earth is the world-renowned Śrīdharadēva-munipa of noble conduct, captivator of the heart of the goddess of penance, a terrible thunderbolt to the mountain ignorance, whose lotus feet are illumined by the rays of the gems on the heads of the hosts of bowing kings. His disciple, a sun to the lotuses the blessed, pre-eminent for his good conduct, a full moon to the ocean the teachings of the great Jinās, an emperor of philosophy, was the renowned Māghanandi-munipa, by whose fame, bright as camphor and pearls, all the regions were made white. His disciple, of pure conduct, lord of

¹See page 16, note 2.

the goddess of fame brilliant as the autumnal moon and the white jasmine, a black cloud to the flames of the wild fire the arrogance of the proud Cupid, a full moon of the autumn to the ocean the sayings of the great Jinās, an emperor of philosophy, was the celebrated Guṇachandradēva-munipa. His colleague was Mēghachandra. When the moon Mēghachandra, spreading the moonlight fame, rose, it was but natural that the ocean of philosophy should rise high; but it was a wonder witnessed on the sea-girt earth that the lotuses the science of music and dramaturgy (*Bharata-śāstra*) remained always full-blown. His colleague was Chandra-kīrti. The appellation Chandra-kīrti is quite appropriate to this emperor of *bhaṭṭa-rakas*, whose bright fame, like the moon, makes the whole world white. His colleague, a lion to the elephants the Naiyāyikas, a sun in dispelling the dense darkness the Mīmāṃsakas, a wild fire to the forest the Bauddhas, was the great Udayachandra-panḍita-dēva. The disciple of the lord of ascetics Guṇachandra was the emperor of philosophy Nayakīrti-munindra, who understood the full meaning of the teachings of the great Jinās.

Be it well. With the lotuses his feet adorning the pond the cluster of rays of the pearls set in the crowns of kings who always bowed to him; a joy to the hearts of the blessed; sun in the sky of the Koṇḍakunda line; conqueror with ease of the formidable Cupid; resplendent like the stream of rut of the lordly elephant the Dōṣiya-gaṇa; taking delight in making gifts; a lotus of the clear pond the Puṣṭaka-gachehha; a celestial tree to panegyrists; a bee at the lovely lotuses the feet of the illustrious Guṇachandra-siddhānta-chakravartī; with a mind perfected by the removal of all faults,—was the illustrious Nayakīrti-siddhānta-chakravartī. To describe his greatness. A mirror to the lotus face of the woman literature, a crest-jewel of good conduct, a moon in raising the ocean the Jaina scriptures, leader of philosophers, was the illustrious Nayakīrtidēva-munipa, who destroyed the three *śalyas*¹, the three *gāraṇas*² and the three *daṇḍas*³. His colleague was Guṇachandra-dēva's son Mānikyanandi-munipa, who had reached the other shore of the ocean of philosophy. The emperor of philosophy Nayakīrtidēva-munipa, a thunderbolt to the great mountain the fierce Cupid, whose fame, bright as pearls, milk, Śiva's smile, Balarāma, the white jasmine, the moon, the Ganges, camphor and alum, made the interior of the three worlds white, attained great celebrity in the world. (On the date specified in the Śaka year reckoned by the holes, the numeral nine, the sky and the moon—1099), the renowned Nayakīrtidēva-munipa, emperor of philosophy, went to *svarga* (or heaven). May the illustrious emperor of philosophy, Guṇachandradēva's son Nayakīrtidēva-munipa, a moon in raising the ocean

The three *śalyas* or darts are (1) *mithyā-śalya* (false belief), *māyā-śalya* (fraud) and *nidāna-śalya* (covetousness)

² The three *gāraṇas* are (1) *pañcha-sānā* (cutting, grinding, cooking, carrying water, sweeping), (2) *stri-mohādī* (love of women, etc.), and (3) *parigraha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels).

³ The three *daṇḍas* are hurtful acts of body, speech and mind.

the teachings of Jina, a mine of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). The emperor of philosophy Nayakīrtidēva-munipa was superior to the lord of Khacharas (Jīmūtavāhana) and Bali in liberality, was superior to Mēru and the famous Kailāsa in weight (dignity), was the guru of the praiseworthy Irungōla, and was a true guru of the whole world.

His disciple, a fierce sun to the mass of darkness the pride of Cupid, honored by all, was Mēghachandra-vratīndra, whose fame, white as the moon, the autumnal cloud, a cluster of waves of milk, and alum, made all the regions white. His colleague, a sun to the lotuses his followers, an emperor of good conduct, eschewer of all worldly thoughts, was Maladhāri-svāmi, a resident of Anpitātāka, whose chest had a thick layer of dirt resembling a strong armour put on for fighting Cupid. His colleague was the modest Śrīdharadēva who was a matchless expert in the world in the *mantras* concerning the six acts¹ and in medicine curing diseases of various kinds. His colleague was the celebrated Dāmanandī-traividya-muniśvara, who was well-versed in logic, grammar, philosophy, literature and all other sciences. A sun to the lotus-plant the Jaina religion, a gale to the cloud the Naiyāyikas, a terrible thunderbolt to the mountain the Chārvākas, an Agastya to the ocean the Bauddhas, a lion in breaking open the head of the scent-elephant the Mīmāṃsakas, Dāmanandī-munipa, chief of the *trai-vidyas*, was resplendent on the earth. His colleague, favorite of fame bright as the milk ocean, alum, the moon, the white jasmine and the white lily, a moon in raising the ocean philosophy, an ocean of altruism, lover of the lotus feet of the renowned Nayakīrtidēva-munipa, was the emperor of philosophy Bhānukīrti-munipa. Renowned on the earth was this Bhānukīrti-vratīndra, the favorite of fame resembling Ādisēsha, the milk ocean, Kailāsa, a white umbrella, the Ganges, Śiva's smile, the elephant Airāvata, alum, Nandi, a white cloud, dew, a pearl necklace, Indra, a white lotus, Balarāma, Sarasvatī, the conch, the swan, the moon and the white jasmine. His colleague was Bālachandra-muni. How can Bālachandra-muni, who is adorned with a lovely circular shape (*otherwise* with pure character), who is possessed of all digits (*otherwise* versed in all arts), who has destroyed Cupid, and who brings happiness to the hearts of all those separated from their lovers (*otherwise* of the great ascetics), be compared with the crescent moon, who is crooked, wanting in digits, a friend of Cupid, and an enemy of those separated from their lovers? A valiant lion able to tear asunder the rutting elephant the fierce Cupid, a moon in expanding the lilies the blessed, was Bālachandra-muniindra.

Victorious in the world was the chief of the *bhāṭṭārakas* Mēghachandra-vratīndra, who was a devotee of the feet of the illustrious emperor of philosophy

¹ The reference is probably to the six acts performed by means of magic—(1) *śānti*, (2) *vaśīkaraṇa*, (3) *stambhana*, (4) *vidvēsha*, (5) *uchchāṭana* and (6) *māraṇa*.

Nayakīrti-vratīśā and who made all the regions white by the splendour of his fame white as Kailāsa, a stream of milk, alum, the Ganges, a pearl-necklace, the moon and the white jasmine. An ocean in profundity, a celestial tree in liberality, a fierce sun in splendour, a moon in *kalāh* (digits, *otherwise* arts) a Mandara in firmness, was the leader of the *bhaṭṭārakas* Māghanandi-muni, who was dear to the heart of the goddess of pure fame filling the whole earth. Resplendent on the earth was the chief of sages Prabhāchandra who gratified the desire of all by bestowing wealth (*otherwise* who filled all the regions with his rays) and who was a joy to the circle of the earth (*otherwise* to the water lilies). His colleague was the chief of enchanters (*mantra-vādī*) Padmanandi-muni-nātha by whom hosts of cruel imps were brought under control, the nectar of whose speech destroyed all kinds of poison and whose system of treatment conduced to the health of all people. His colleague, a necklace on the two firm breasts of Sarasvatī, was the profound and venerated Nēmichandra-muni, by the diffusion of whose fame, resembling the moon's rays, the autumnal cloud, the milk ocean and Kailāsa, the interior of the pot in the shape of the mundane egg (*Brahmāṇḍa-bhāṇḍa*) was rendered white.

The superintendent of the treasury, chief of all ministers, a devotee of the two lotus feet of Nayakīrtidēva-muni, an abode of fame and fortune, altruistic in conduct, protector of the Jaina religion, an ocean of perfect faith, was the world-renowned Hulla. The head of the accountants, a chief minister, a treasure to all the learned, eager in making great gifts of food to the four castes, a devout student of literature, sole abode of kindness, lord of the goddess of fame bright as the moon, was the illustrious Nila whose mind was purified by the Jaina religion. His deity being Jina, his guru the renowned Nayakīrti-yōgīśvara, his mother Jōgāmbā, his father the chief Bammadēva, his daughter Kāmalatā, and his son, the lord of Pura (?city), Mallinātha, the minister Nāgadēva, husband of Chandāmbikā, shone on the earth. Worshipper of the two lotus feet of the renowned Nayakīrti-yōginātha who was a treasure to the learned, dear to the heart of Sarasvatī, was Nāgadēva, by whose fame, brilliant as the celestial elephant and the autumnal moon, all the regions became white. Desirous of doing an act of reverence in memory of the renowned Nayakīrtidēva-muni-nātha whose fame was bright as milk, the chief of ministers, Nāga, the splendour of whose fame made the circle of the regions white, caused to be erected, through devotion, an epitaph to last as long as the sun, moon and stars endure.

67 (54).

Date A. D. 1129.

May he protect the circle of the *chakōras* the blessed—Vardhamāna-Jina, a moon to the illustrious Nātha race, honored by the court of Indra, supporter of the good, a large and excellent globe of light dispelling the darkness of the world purified by the ambrosial stream of his learning, through whom the great glory of

the ocean of pure religion increases. May the *gaṇī*¹ (tautamasvāmi, bearing also the well-known significant name Indrabhūti, be victorious, who, by means of the seven supernatural powers, places the three worlds at his feet, and, entering the ocean of whose knowledge from the slope (*otherwise* the throat) of the Himālaya mountain Vira (*i.e.*, Mahāvira or Vardhamāna) and being absorbed by the clouds the learned, the unimpeded Gauges of speech purifies the world. May the Indras the Śrutakēvalis whose bodies (knowledge) are safe (is confident) having a thousand eyes (kinds of argumentation) produced at the sight of the chief² of saints (derived from the philosophical system of the Tīrthankara), and who are worshipped by the heads of the host of gods (of a host of learned men) break asunder the tokens of the mountains the false religions with the thunderbolt their thundering speech. Say, how can the greatness be described of Bhadrabāhu whose arms have grown stout by subduing the pride of the great wrestler delusion, and through the merit of being whose disciple the renowned Chandragupta was served for a very long time by the forest deities. By whom on this earth is he not worthy to be honored, the lord Kaṇḍakunda, a bee to the beautiful lotus-hands of the *chdrāṇas*³, who adorned the regions by his fame brilliant like the white jasmine and who firmly established sacred knowledge in Bharata (India)? Worthy of honor is the teacher Samantabhadra, the head of a *gaṇa* (or school), skilful in reducing to ashes the disease *bhasmaka* (morbid appetite), receiver of an exalted position from the goddess Padmāvatī, who summoned Chandraprabha by the words of his spells and through whom in this Kali age the auspicious Jaina path became again and again auspicious on all sides. The following statements of his indicate his display of eagerness to commence disputations:—

"At first the drum was beaten by me⁴ within the city of Pāṭaliputra,⁵ afterwards in the country of Mālava, Sindhu and Thakka,⁶ at Kāuchīpura, and at Vaidīśa⁷. I have now arrived at Karahāṭaka⁸, which is full of soldiers, rich in learning and crowded (with people). Desirous of disputation, O king. I exhibit the sporting of a tiger. When the disputant Samantabhadra stands in thy court, O king, even the tongue of Dhūrjati (Śiva), who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?"

The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghāti* sins⁹, was vouchsafed by

¹The head of a *gaṇa* or school. Gautama is also known as a *Gaṇadhara*.

²The story of Abalya is alluded to here.

³A class of demi-gods.

⁴For challenging disputants.

⁵Patna.

⁶The Punjab country.

⁷Bhilsa.

⁸Kolhapur.

⁹According to the Jinas *karma* is primarily of two kinds—*ghāti* (destructive) and *aghāti* (non-destructive), each being again subdivided into four classes. The *ghāti karmas* are (1) *jñānāvaraṇīya* (knowledge-obscuring), (2) *darśanāvaraṇīya* (faith-obscuring), (3) *antarāya* (progress-obstructing) and (4) *mōhanīya* (deluding); and the *aghāti-karmas* are (1) *dyuh* (determining the duration of life), (2) *nōma* (determining the character of the individual), (3) *gōtra* (determining the family) and (4) *vēdanīya* (giving pleasure or pain). These *karmas* are also called sins.

Simhanandi-muni to his disciple¹ also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder² by him with his sword? Could the king of serpents, though possessed of one thousand throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakragriva, who, favored by the Śāsanadēvatā, while the necks of the devils the disputants were bent with shame, briefly expounded here the meaning of the word *atha*³ during six months? O lords of poets, your praises will not do him justice by any means; simply make obeisance to Vajranandi-muni, who composed the *Navastōtra*, an elegant work embodying the variety of the teachings of all the Arhats. Unique is the greatness of the guru, Pātrakēsari, to whom, owing to his devotion, Padmāvati became a helpmate in refuting the *trilakṣaṇa* theory⁴. Praise ye that Sumatidēva who, out of affection for you, composed the *Sumatisaptaka*, which displays crores of wise thoughts and removes the pain of worldly existence to those who, avoiding the wrong path, desire the path of truth. O wonder! Having brightly risen in the southern region, the sage Kumārasēna set (*i.e.*, died) there alone, and the splendour of this unique sun of the world remains the same. How is it possible not to praise the noble chief of sages, Chintāmaṇi, who composed for use in every house the *Chintāmaṇi*, which contains fine thoughts on virtue, wealth, pleasure, and salvation, for men who are (thereby) enjoying sweet happiness? A crest-jewel of poets and the author of a worthy poem named *Chūḍāmaṇi*⁵, Śrīvarddhadēva alone was possessed of sufficient merit to acquire fame. He was thus praised in verse by Daṇḍi⁶:—

“Śiva bore Jahnu’s daughter (Gangā) on the top of his matted hair. O Śrīvarddhadēva, you bear Sarasvatī⁷ on the tip of your tongue.”

Though, like the sage Mahēśvara, Mahēśvara (Śiva) has overcome Cupid, supports the *gaṇa* (Pramatha hosts; *otherwise* followers or disciples), and touches with his feet the crests of mountains (*otherwise* of kings), still he cannot equal the sage Mahēśvara who is versed in all arts (*kalās*), (while Śiva has only one digit (*kalā*) of the moon on the head), and the celestial river (Gangā) of whose fame flows over the glittering crowns of the eight regents of the quarters (while the Gangā on Śiva’s head descends only on earth). Who in this world can praise that sage? Worthy of worship is the lord of sages, Mahēśvara, who was victorious

¹The Ganga king Koṅguḍivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword.

²*Khaṇḍo* is most probably a mistake of the engraver for *khaṇḍyō*.

³This is the first word in several Sanskrit works.

⁴The three qualities or characteristics (*lakṣaṇa*) of matter are said to be origination (*utpāda*), perishing (*vyaya*) and continuance (*dhrauvya*). According to Professor Pathak the *tri-lakṣaṇa-hētu* is discussed and refuted in Pātrakēsari’s *Ashṭasahasri* and *Pramāṇaparīkṣhā*. *Journal Bombay Branch R. A. Society*, XVIII, 232.

⁵Bhaṭṭakalanka in the introduction to his *Karṇāṭaka-Śabdānuśāsanam* mentions a Kannaḍa work *Chūḍāmaṇi* and describes it as being a commentary on *Tatvārtha-mahāśāstra*, containing 96,000 *gran̥thas* or verse-measures. But he does not name the author, nor does he tell us that the work is a poem.

⁶Daṇḍi most probably flourished at the close of the 7th century. See *Ind. Ant.* for 1912, p.92.

⁷There is a reference to the river Sarasvatī also.

in seventy great disputations and in innumerable others, and who was worshipped (even) by the Brahmarakshas¹. Who can comprehend (the greatness of) the blessed Akalankadēva, by whom Tārā that had become secretly manifest in a pot as her abode was overcome along with the Bauddhas; to whom the gods of the heretics, burdened with his seat which they carried, did obeisance with folded hands; and in the dust of whose lotus feet Sugata (*i.e.*, Buddha) performed an ablution as if in expiation of his sins? The following is reported to be his own description of the greatness of his extraordinary faultless learning:—

“O king Sahasatunga², there are many kings with white parasols; but kings who are victorious in war and distinguished by liberality, like you, are hard to find. Just so, there are many scholars in the Kali age; but no poets, pre-eminent disputants, orators and experts in making researches in various sciences, like me.”

Obeisance to Mallishēpa-Maladhārī-dēva³.

“As you, O king, are well-known on earth as skilled in putting down the arrogance of all enemies, so am I famed on this earth as the destroyer of all the pride of scholars. If not, here I am, and here in your court good and great men are always present. Let him who has ability to speak, if versed in all sciences, dispute (with me). It was not with a mind influenced by self-conceit or filled with hatred, but through mere compassion for those people who, having embraced atheism, were perishing, that, in the court of the shrewd king Himasītala, I overcame all the crowds of Bauddhas⁴ and broke Sugata⁵ with my foot⁶.”

Only Pushpasēna-muni, of whom that revered great one (*i.e.*, Akalanka) was a colleague, is the abode of greatness. Is not among flowers only the lotus, whose friend is the sun, the abode of the sports of the goddess Śrī? If scholars were able to understand correctly the unassailable style, which put down the pride of all disputants, of the *guru* (preceptor; *otherwise* Brihaspati) Vimalachandra-munindra, would they not then be able to explain the style of Brihaspati? For, the following verse of his, which caused grief to the hearts of hostile disputants, speaks of hanging up a notice (in public):—

¹Ghosts of wicked Brāhmaṇas.

²Probably a Rāshtrakūṭa king.

³These are words introduced by the engraver at the end of the north face of the pillar; they have nothing to do with the context.

⁴Wilson in his introduction (p. 40) to the Mackenzie Collection, has the following:—The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanchi, where they flourished for some centuries; at last, in the eighth century, Akalanka, a Jain teacher from Sravana Belligola, who had been partly educated in the Bauddha College at Ponataga Nagaram (near Trivatur), disputed with them in the presence of the last Bauddha prince, Himasītala, and having confuted them, the prince became a Jain and the Bauddhas were banished to Kandy.”

⁵The reference is evidently to an image of Buddha.

⁶This forms the last verse of a small work named *Akalankashtaka*, said to have been written by Akalanka.

"At the gate of the large palace of Śatrubhayankara¹, which is thronged with troops of horses and lordly elephants of various kings who are constantly passing (in and out), was eagerly put up by the high-minded Diganbara Vimalachandra a notice addressed to the Śaivas, the Pāsupatas, the sons of Tathāgata (i.e., Buddha), Kāpālikas and the Kāpilas."

O good men, if you are afraid of being overcome by the devil sin, then serve the sage Indranandī, who is honored by many kings. Skilled in crores of chains of arguments², eloquent among the learned³, Paravādimalladēva is doubtless a god. When asked for his name by Kṛishṇa-Rāja⁴, he gave out to him the following derivation of his name:-

"The position other than the one taken up is *para* (the other); those who maintain it are *paravādinah* (maintainers of the other); he who wrestles with them is *paravādimalla* (the wrestler with the maintainers of the other): this name, good men say, is my name."

Let him be borne on the head (i.e., be honored), the ascetic Āryadēva, the best of teachers, establisher of the doctrine, who, observing the vow of *kāyotsarga*⁵ when about to make the happy journey to heaven, abandoned the body. It is reported that, when a straw was placed on his ear by some people who wanted to test his self-restraint, though his attention was absent by sleep at the hour appointed for sleeping, he slowly wiped the ear with the pea-cock's tail, and, making way for that (imaginary) insect by gently turning round, lay down (again). O wise men, worship with (the flowers of your) words ('handrakīrti-gaṇi of sweet speech and of a fame resembling the moon in splendour, who, out of compassion towards disciples of limited intelligence of this age, by means of his intellect alone, which was as sharp as the *kūśa* grass, condensed into his *Śrutabindu*⁶ the whole purport of the works composed by the Gaṇādhiśvaras⁷ with great prolixity. We bow to the saint named Karmaprakṛiti, a thorough master of the Jaina doctrine, disposed to deeds of pure virtue, obeisance to whom secures deliverance from the (eight) terrible kinds of *karma*⁸. To be honored is Śrīpālādēva, from whom the good derive the knowledge which discerns the truth, and who, though an expositor of all sciences, accepted the title *Traividya* (versed in three sciences⁹) also. The high-minded teacher Matisāgara (i.e., the ocean of intelligence), in whom the mass of the water of darkness (or ignorance) was drunk up by the brilliant flame (of

¹Probably the title of some king.

²*Gīhaṇa-vāda* is literally 'an argument about the pot,' *ghaṇa* being one of the favorite examples of the logicians.

³*Kāvī* appears to be used here in the sense of *kāvīda*.

⁴Evidently one of the Rāshtrakūṭa kings of that name.

⁵Maintaining the limbs in a state of absolute immobility. It is defined as *kāya-kriyā-nivṛttilā*.

⁶Apparently the name of a work.

⁷The Gaṇādharas or pupils of Mahāvira, such as Gautama.

⁸See page 25, note 9.

⁹Grammar, logic and philosophy.

knowledge, or of the submarine fire) and from whom arose the beautiful brilliant gems of many excellent pure virtues which adorned the heads of kings, made the circle of the earth a pure holy place. Alone victorious is the great sage Hēmasēna, bearing the distinct title Vidyā-Dhanañjaya¹, at whose attack even the abode of ashes (Śiva), who wears the lovely crescent of limited lustre of the moon, becomes powerless. The following verse containing a solemn declaration made by him in the king's court rendered the hostile disputants, who had ascended the mountain of false pride, miserable with the fear of falling to the ground through defeat:—

“Whoever, inflated by his diligent study of logic and grammar and by his intelligence, competes with me in disputation before learned umpires in the presence of kings, on that scholar I will certainly inflict a thorough defeat, which cannot be described in words. Know, O king, that such is the conviction of Hēmasēna.”

To be honored with praise is Dayāpāla-muni, who composed the beneficial *Rūpasiddhi*² in dignified style for men desirous of welfare, and who, owing to his greatness, had a recognised position on the head of the good. His preceptor being Matisāgara, producer of the moon of glittering fame; his fellow-student the illustrious Vādirāja, the head of a *gana* (or school); the lord Dayāpāla-vrati is alone extremely fortunate, in whose mind—let alone the thought of taking others' property—there was hatred of his own body. Speech which illumined the three worlds has issued only from two persons on this earth: one, the king of Jinās, the other, Vādirāja. To be served by the wise is Vādirāja, the parasol of whose fame always covered the sky and was eager to outshine the disc of the moon; near whose ears glittered rows of the *chauris* of speech³; who had the honor of a worthy-to-be-worshipped lion-throne (or of a seat worthy to be worshipped by king Jayasimha); and whose high excellence caused all the subjects the disputants to utter shouts of ‘Victory!’, ‘Victory!’ To his merit refers the following flow of elegant words of the poets:—

Obeisance to the Arhat⁴.

“In the victorious capital of the illustrious Chālukya emperor, which is the birth-place of Sarasvatī, the drum of the victorious Vādirāja roams about making without a stick these sharp sounds (addressed to its master): *jahi* or strike (the rival disputant), with rising pride in disputation; *jahihi* or dismiss (the rival declaimer), with supreme pride in declamation; *jahihi* or dismiss (the rival orator) impatient of his discourse; *jahihi* or dismiss (the rival poet), with pride in clear, soft, sweet and pleasant poetry⁵. The king of serpents, whose thousand tongues

¹In allusion to Śiva's defeat by Arjuna, also called Dhanañjaya.

²This occurs as the name of Dayāpāla's work in E.C., VIII, Nagar 37, of A.D. 1147.

³According to the Jainas sound is a substance of white colour: *śabda-drayam śveta-vargam*. See *Śabdamañidarpana*, sūtra 9, p. 7.

⁴See page 27, note 3.

⁵In Jaina and Lingayat literatures four kinds of scholars are often mentioned, namely, *kavi* (poet), *gamaki* (declaimer), *vādi* (disputant) and *vāgmī* (orator). This verse refers to Vādirāja's pre-eminence in these four kinds of scholarship.

are well-known, lives in Pātāla (the lower world); and Dhishana (Brihaspati) whose disciple is the bearer of the thunderbolt (*i.e.*, Indra), does not stir out of heaven; let these two live owing to the strength of their abodes; what other disputants do not give up their pride and bow in the king's court to the all-conquering Vādirāja? May these loud shouts for help of the ancient sage (*i.e.*, Brahmā) protect you:—

“The sage Vādirāja now takes away with eagerness from my side Sarasvatī, though she is firmly attached to me through long association. Ah! Ah! Look! Look! Is this the way of ascetics?”.

Wise, of superhuman qualities, dispeller of darkness by the rays of true knowledge, was Śrīvijaya of revered name, the splendour of the moons of whose five toe-nails was rendered charming by the twilight redness caused by the jewels on the head of the Ganga king. This revered one was (thus) praised by Vādirāja-dēva:—

“All that double excellence of learning and penance, which had formerly been brought to the highest pitch by dint of long application in the sage Hēnasēna, must have mostly passed over to Śrīvijaya when he occupied his seat. How else (could he acquire) such learning and such penance so soon?”

I resort to the lord of sages Kamalābhadrā, who obtained fame on this earth by the multitude of his sin-destroying virtues, and in whom there is great learning but no conceit, brilliant penance but no fierceness, might but no haughtiness. I resort, for purifying myself, to the extremely pure lake Kamalābhadrā, by the mere thought of which the mind of good pilgrims on this earth becomes perfectly pure. Let good men who are considered as learned on this earth praise the great scholar, who adorned the name Dayāpāla, to whom alone the title of *Paṇḍita* was suitable, the fortunate one, resplendent with a multitude of ornaments of jewels virtues, who, though the foremost of ascetics, was embraced in this Kali age by Sarasvatī with all her parts. Victorious is the subduer of the pride of Cupid, knower of all sciences, conqueror of all disputants, Dayāpāla-dēva, whose pure fame pervaded the circle of all quarters and whose feet were reddened by the jewels in the crowns of bowing kings. Who is able to describe as “such and such” the ability of the ascetic Śāntidēva, having worshipped whose pair of pure lotus feet, the Poysala king Vinayāditya brought the goddess of wealth to the territory under his rule? Rare indeed are such men possessed of great and brilliant glory. Alone fortunate is the sage, on whom the Pāṇḍya king, who had acquired superior knowledge through his favor, conferred the name *Svāmi*, and who had the celebrated title Śabda-chaturmukha (conferred on him) in the court of king Āhavamalla. A jewel of the beryl-producing tract of Muḷlūra, possessor of faultless qualities, the head-ornament, consisting of a mass of great splendour, of kings, was the lord of

scholars (*Pāṇḍitas*) Guṇasēna¹, who was worthy to be worshipped by those desirous of welfare, seeing that by the mere smell of the medicine of his speech men were made to attain an undecaying condition. I worship thee, O Ajitasēna, who art eagerly worshipped day by day by those who know the science of *syādvāda*, who art an extraordinary sun on earth in dispelling the mass of darkness in the mind, and through whose contact the lotus of the mind of those who devoutly bow to thee shakes off the burden of sleep and becomes the abode of wide expansion. Avoid² the ornament of false speech; give up arrogance; profess *syādvāda*; bow³ with humility to Vāḍibhakanthirava (the lion to the elephants the disputants). If not, you will be perplexed by fear on hearing his loud roar, through which the elephants the disputants are quickly precipitated into the pit of the ruined well of defeat. His virtues successfully rivalling the white jasmine; his speech, like his fame, being charming like the pleasant flow of a stream of nectar; the splendour of the moons of his toe-nails being dear to the *chakōras* the crowds of kings—of which praise is the lord of ascetics, Ajitasēna, not worthy? Resplendent is Vāḍibhasimha³ Ajitasēna, the head of a school, splitter of the frontal globes of all the rutting lordly elephants the disputants, whose lotus feet were kissed by the tops of the glittering crowns worn on the bowing heads of all kings. The following words of his indicate the intensity of his indifference to the world:—

“I have acquired the holy doctrine of Jina, which is difficult of acquisition for living beings in the three worlds, which resembles a hand held out to men immersed in the ocean of the world, and the acquirers of which are adorned by the glory of perfect knowledge that is independent of extraneous help. Therefore, what is difficult for me? Of what should I be afraid? What attachment can I either have to this body? I have now recognised the sovereignty of the soul characterised by infinite knowledge, etc. For its acquisition, my mind dwells on it alone waiting for an opportunity. The desire for other happiness, namely, that of an Indra and that of an emperor, has been given up. Therefore, enough, enough of the futile ways of the world which tempt the ignorant. Let one, ignorant of the fact that the soul is an embodiment of the knowledge of all objects and that his own mind, if constantly tranquil, is a means of attaining it, strive outside with a mind tainted by love and hatred. How can one who knows it (soul) strive even for a moment for anything other than it.”

The following is an inadequate description of the eminence of the vast scholarship of his two disciples, Śāntinātha-paṇḍita and Padmanābha-paṇḍita, who had the other names Kavita-kānta and Vāḍikōlāhala respectively:—

¹Nos. 34, 35, 37 and 38 of *Coorg Inscriptions* (Revised edition), which are all at Mullār in Coorg, name this guru, and No. 34 tells us that he died in A.D. 1064.

²The forms *pariharēta* and *ānamēta* are used where we should expect *pariharata* and *ānamata*.

³His title.

"O Śānti¹, lord of the goddess of fame pervading without interval all directions, the lovely abundance of skill, worthy of being respected by the best of all scholars, which, having resorted to you, of great intellect, Sarasvati acquired after a long time, even she is not able to describe. How can we then describe it? Having lost the abundance of their great pride (*otherwise* ichor), having forgotten the fierceness of their envy, uttering pitiable cries, and not knowing where to go, —the elephants the hostile disputants, ah! run away trembling at the smell of the scent elephant the learned Padmanābha."

May Kumārasēna protect us, the performer of the misery-removing Jaina penance, from whom ascetics received both initiation and instruction, and whose pure life was an example of the path to bliss. May the possessor of fierce glory resulting from the practice of the twelve kinds of penance², a lion in splitting in two the intoxicated scent elephant Cupid—the destroyer of the dignity of the world, the preceptor Mallishēna-Maladhāri-dēva, whose feet adorn the crests of kings, have mercy on me. I bow to the lord of sages, Maladhāri, possessed of the great wealth of true self-restraint, whose heart was firmly engaged in the work of beating the enemy ignorance, and even the dirt accumulating on whose body was alone able to wash off the soot of ugly impurity in the minds of those who bowed to him with manifest devotion. May the abode of the splendour of the eminence of great penance, which was like a wild fire to the ancient forest of mundane existence filled with a mass of deep darkness, the king of sages Mallishēna, whose lotus-feet attracted a crowd of bees the blessed, sport in the dwelling of my mind. Worthy to be worshipped is the Rōhana mountain³ to the jewels good qualities, purifier of the earth by his wonderfully beautiful conduct, the preceptor Mallishēna, whose body was covered with dirt for securing purity, who professed poverty for securing the goddess of sovereignty of all the three worlds, and who practised penance, surpassing fire (in heat), for removing the great torment (of the world). How should he not cause wonder by his conduct, the sage Mallishēna, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, and who, though a lover of emancipation (*otherwise* pleasure), yet is the foremost of ascetics. Obeisance to the lord of ascetics, Maladhāri, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom the bow of Cupid was conquered, to whom sages make obeisance, from whom ascetics obtain decisions relating to the *āgamas*, who has mercy on living beings, and in whom resides virtue.⁴ At the holy place of Dhavalasārāsa⁵, he, of firm mind, practising the final stage (of penance) rendered pre-eminent by renunciation and meditating on the

¹Same as Śāntinātha.

²See page 6, note 2.

³Said to be Adam's Peak.

⁴Another instance of a verse in which the seven cases of *yaḥ* are used in regular order. See page 19, note 3.

⁵Belgola.

great reflections, abandoned his perishable body as if to produce the complete destruction of Cupid who springs from the body. By that magnanimous one, whose mind had become a bee at the divine lotus-feet of the illustrious Ajitasēna-paṇḍita-dēva, and who was about to abandon his body according to the rite of *sallekhand* celebrated in the *āgamas* of the Jainas, was composed extempore this faultless verse for illustrating the ripeness of his own mind for the satisfaction of the whole congregation that had assembled with the desire of witnessing the rite of *saṁādhi* and of performing appropriate services:—

“Having obtained the triad of jewels¹ mentioned in the *āgamas*, having refrained from causing pain to all living beings, and having asked forgiveness at the feet of Jina, we abandon the body and enter heaven.”

(On the date specified in the Śaka year reckoned by the cypher, the arrows, the sky, and the earth—1050, the year Kīlaka), at Śvētasarōvara, the sage Mallishēṇa, the lord of ascetics, went to the city of the gods in consequence of three days' fasting.

Mallinātha, a lay-disciple of the illustrious Maladhāridēva, and a Mahēśvara (Śiva) to the Cupids titled scribes, wrote (the above). Gangāchāri, a forehead-ornament of titled sculptors², engraved (it).

68.

Date about A. D. 950.

Vaijabbe, daughter of the illustrious Beṭṭadavo , having observed the vow at the holy place Kalbappu, by *sanyasana*.

69 (55).

Date about A. D. 1100.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. In the doctrine of the illustrious Vardhamāna of increasing fame, arose the leader of the Mūla-saṅgha, named Koṇḍakunda, who was the head of a *gaṇa* or school. In his line, in the celebrated Dēśika-gaṇa, was born the virtuous Dēvēndra-saiddhānta-dēva, who was honored by Dēvēndra. His disciple: victorious is Chaturmukhadēva, a sun to the assemblage of lotuses the hearts of lords of ascetics, and an extremely cruel and fierce lion in splitting the frontal globes of the rutting elephant Cupid. He acquired the name Chaturmukha, having made himself famous by an eight days' fast at each of the quarters, so that people said, “This is indeed *kāyōtsarga*³”, and having

¹ *Samyak-jñāna*, right knowledge; *samyak-darśana*, right faith; *samyak-chāritra*, right conduct.

² *Rāvāri* is a corrupt form of the Sanskrit *rāpakāri*, a sculptor.

³ See page 28, note 5.

broken his fast after the lapse of a month. His disciples, stainless of virtues, pre-eminent among poets, declaimers, disputants and orators¹, lords of the lady pure fame, were eighty-four in number. Among them, the virtuous Gôpaṇandi, a Brahmā in poetry and pre-eminent in logic, whose fame was free from the stroke of the hammer of time, attained renown in the Vakra-gachchha. Victorious on earth is Gôpaṇandi, a moon to the bright milk ocean the Jaina religion, a sun to the assemblage of lotuses the blessed, and the foremost of the Dēśiya-gaṇa. Charming by his great fame, a Mēru in self-respect, favorite of the auspicious goddess of penance, the world-honored Gôpaṇandi caused the Jaina religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one. This lord of ascetics, Gôpaṇandi, attained celebrity, being praised by the people with joy as a bee at the lotus-feet of Jina, as the destroyer of the pride of Cupid, as the eradicator of *karma*, as dear to the heart of Sarasvati, as a thunderbolt to the mountain the crowd of disputants, as a beautiful receptacle of (the praise of) learned men, as the celestial gem to the blessed, as proficient in all sciences, and as a Brahmā in poetry. O Sāṅkhya, do not oppose, but be silent; O Bhautika, do not become inflated with pride; O wise Bauddha, do not show your head, be off, be off; O Vaiṣṇava, conceal yourself, conceal yourself; O sweet-tongued Chārvāka, give up the pride of the power of your speech; will the intoxicated elephant Gôpaṇandi, the chief of sages, tolerate your arrogance? Ah! the scent elephant Gôpaṇandi, resplendent like the elephants of the regions, chased away (opponents) in the paths of the six schools of logic, so that Jaimini was stunned, the Vaiśeṣhika tripped and fled, Sugata stopped and stamped the seal, Akṣhapāda eagerly put on bangles, the Lōkāyata lost his ? pride, and the Sāṅkhya took refuge. The clear sharp sound of the ? drum of the eloquent Gôpaṇandi spread to the regions, proclaiming: He is indeed the shutter up of the mouth of the hostile disputant who attempts to speak; the great victorious rod of Yama (the god of death) to the power of speech of the eminent disputant; a Śiva to the demon the vile arrogant disputant who uses incorrect language; a terror to the proud disputant who argues crooked topics. O Gôpaṇandi, who art a treasury of supreme penance, the sole kinsman of the world, a full moon in the sky of the Jaina doctrine, a charming expositor of all *dīḡamas*, fundamental truths, categories, and sciences, and a wearer of the jewel ornaments virtues, I fail to see any one on earth who can in any manner be an equal to thee! O brother, which (qualities) can I describe of the honor-conferring Gôpaṇandi, whether his auxiliary vows (*guṇa-vrata*)², power of making gifts, power of self-respect, or power of knowledge?

¹See page 29, note 5.

²*Guṇa-vrata*, which assist in keeping the five *mahā-vrata* (vow of chastity, and vows against killing, lying, stealing and covetousness), are three in number: (1) *digvrata-parimāṇa* (setting bounds to one's travels), (2) *upabhōga-paribhōga-parimāṇa* (limiting the number of things one may use) and (3) *anartha-dāṇḍa* (guarding against unnecessary evils).

His colleague, a sun in adorning the lotus-lake logic, a sun to the lotus grammar, a sun to the lotuses scholars, was the illustrious Prabhāchandra, who was the lord of the splendour of his lotus-feet which were smeared with the saffron paste the glittering cluster of rays of the gems set in the diadem of Bhōjarāja, king of Dhārā. May he continue long! The scholar Prabhāchandra, unassailable by disputants, a goad to the elephants great¹ disputants, was the disciple of Chaturmukhadēva. His colleague, a thunderbolt to the mountains the Bauddhas, a moon to the group of lotuses the Naiyāyikas, a grinding stone to the great disputant, the vile Vishṇubhaṭṭa, was the learned Dāmanandi. His colleague was the lord of sages, Maladhāri, (also) named Guṇachandra, who was the worshipper of the feet of Mallikānōḍa-Sāntīśa in Balipura. His colleague, firm as Mēru, knower of the pure *syādvāda* doctrine, a goad to the elephants the disputants, was Māghanandi-siddhānta-dēva. May the renowned lord of sages Māghanandi, the head of the Vakra-gachchha, a moon in increasing (the volume of) the ocean of nectar the Jaina doctrine, a treasury of the knowledge of literature, a Sarasvati in the science of grammar, a dweller in the mansion of truth and other excellent virtues, a source of right conduct and knowledge, of an intellect rendered robust by arguing with the Bauddhas and others,—continue long! His colleague, a Pūjyapāda in the *Jainendra* (grammar), a Bhaṭṭākālanka in the logic of all sects, a Bhāravi in literature, great in poetry, declamation, disputation and eloquence², was the indefatigable lord of sages Jinachandra, whose feet were worshipped by groups of ascetics, and the pure fame of whose skill in vocal and instrumental music and in dancing spread to all the points of the compass. May he continue long! His colleague, endowed with great good qualities, knower of the purport of the *āgamas* including the Jina doctrine, possessed of right knowledge and other virtues, was Dēvēndra, the lord of sages of Vankāpura. His colleague was the lord of sages Vāsavachandra, whose intellect was well trained in the arguments of the great *syādvāda* doctrine, and who attained celebrity as Bāḷa-Sarasvati in the middle of the Chālukya capital. His brother and colleague was the illustrious Yaśaḥkīrti of great renown, a sun in expanding the lotus the argument of the *syādvāda* doctrine, a splitter of the frontal globes of the elephants the Bauddha and other disputants, who was honored with a respectful offering and water for washing the feet by the king of Simhala (Ceylon). His colleague, beloved of the good, a disciple of the eminent lord of ascetics Gōpaṇandi who was a wrestler with wicked hostile disputants, was Trimuṣṭī-munindra, who was content with three fistfuls of food. His colleague was Gaṇḍavinukta-Maladhāri-Hēmachandra, also named Gauḷa-muni, who was a disciple of the lord of ascetics Gōpaṇandi, and pre-eminent for his pure faith and knowledge. (Even) formidable sins will vanish on earth at the thought of the destroyer of Cupid, possessor of pure virtues, the sage Gauḷadēva-Maladhāri.

¹*Rudra* is apparently a mistake for *rundra*, a very common word in Jaina and Lingāyat works meaning 'great'. See also lines 85, 89 and 91 of this inscription.

²See page 29, note 5.

His colleague was the pure-minded Śubhaktīdēva, who belonged to the Mūla-saṅgha, which was free from the clouds of faults, the Dēśigaṇa, distinguished for right conduct and other virtues, and the excellent Vakra-gachchha, which was eminent for learning. The terrestrial globe being the court for the youthful actress his fame, how resplendent was the learned Śubhaktī of the Vakra-gachchha and Dēśiya-gaṇa, who was honored by groups of kings! To his colleague Mēghachandra of inseparable glory (*otherwise* brother of Lakshmi), born in the ocean of nectar Māghanandi-siddhānta, was born a daughter, the world-renowned Abhayachandrikā (or the moonlight¹ of security). His colleague was named Kalyāṇakīrti, who caused prosperity to the blessed and who was an expert in exorcising Śākini and other evil spirits. His colleague, an eye on the forehead of the Lakshmi of speech sprung from the ocean of nectar the Jaina doctrine, a moon giving delight to the *chakōras* the eyes of the lady grammar, a teacher for shooting the arrows her side-glances to the lady literature, was the famous lord of sages Bālachandra, the head of the Vakra-gachchha. May he continue long! May the sage Bālachandra, a royal swan to the lotus-pond the Mūla-saṅgha, an excellent ornament of the noble Dēśiya-gaṇa, a full moon to the milk ocean the Jināgama, the glory of the Vakra-gachchha, be victorious! Who in this world have attained celebrity like the great philosopher Bālachandra-muni by the accuracy and soundness of the exposition of the purport of all *āgamas* including the *siddhānta* (Jaina doctrine), by the discourses on the ascertainment of the fundamental truths of pure soul-knowledge, and by high scholarship in grammar, political science, dramaturgy, rhetoric and literature? Resplendent with his cool hands which gratified the desires of all (*otherwise* with his cool rays which filled all regions), sprung from Sāgara² (*otherwise* the ocean) honored by all, a joy to the circle of the earth (*otherwise* to the water-lilies), lord of the good (*otherwise* of the stars), decorated with (the ornament) the destruction of Cupid (*otherwise* worn as an ornament by Śiva), the renowned lord of sages Bālachandra³, the emperor of the Jaina doctrine, bore on earth a truly significant name.

In the line of Vāḍḍadēva of the Koṇḍakundānvaya ?school of the Vakra-gachchha of the Dēśiya-gaṇa of the Mūla-saṅgha, was Dēvēndra-siddhānta-dēva; his disciple was Chaturmukha-dēva *alias* Vṛishabhanandyāchārya; his disciple was Gōpanandi-panḍita-dēva; his colleagues were Mahēndrachandra-panḍita-dēva, Dēvēndra-siddhānta-dēva, Śubhaktī-panḍita-dēva, Māghanandi-siddhānta-dēva, Jinachandra-panḍita-dēva, (and) Guṇachandra-Maladhāri-dēva; among these, Māghanandi-siddhānta-dēva's disciple was Triratnanandi-bhaṭṭāraka-dēva; his colleagues were Kalyāṇakīrti-bhaṭṭāraka-dēva, Mēghachandra-panḍita-dēva, (and) Bāla-

¹It is probable that the reference here is to moonlight rather than to an actual daughter of the sage.

²Perhaps the name of a place.

³In this verse, by a play on the words, the sage Bālachandra is compared to *bāla-chandra* or the crescent moon.

chandra-siddhanta-dēva; Gōpanandi-panḍita-dēva's disciples were Jasakīrti¹-panḍita-dēva, Vāsavaachandra-panḍita-dēva, Chandanandi-panḍita-dēva, Gauḷadēva *alias* Hemachandra-Maladhāri-Gaṇḍavimukta, (and) Trimuṣṭidēva.

70 (64).

Date about A. D. 1118.

May there be prosperity. The general Ga[ṇḡapa]yya, a lay-disciple of Śubhaachandra-siddhanta-dēva of the Dēśika-gaṇa of the Mūla-saṅgha, caused this *basadī* (or Jaina temple) to be built for his mother Pōchavva. Good fortune.

71.

Date about A. D. 1180.

(This inscription is fragmentary; the portion on the back of the pedestal has to be taken first.)

A desire for pure sacred knowledge and a desire for omniscience: this is all (the difference between the two); by the greatness of knowing all, the lord of sages Vardhamāna is younger brother to the lord of Jinas Vardhamāna.² The fame of the eminent ascetic Vardhamāna (which spread) in the three worlds excelled in whiteness the Ganges, a pearly-necklace, the celestial elephant (Airāvata), the silver mountain (Kailāsa) and the moon. His disciple

May the holy lord of ascetics, a sun to the lotus the Jaina (religion), favorite of Sarasvatī,, an ocean of right (conduct), conqueror of (Cupid), Bhānukīrti, whose pair of lotus feet was touched by the tops of the diadems of illustrious kings, be victorious on earth! (A bee) at the lotus feet of the sage Bālachandra, a full moon in increasing the (volume of the) ocean the Jaina doctrine, of a fame resembling the milk ocean, Śiva's smile,

72.

Date about A. D. 1145.

(This inscription is fragmentary.)

. His disciple, famed in the three worlds, renowned for his good conduct, was Bālākapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gupānandi-panḍita be victorious!³

¹That is, Yaśakīrti.

²This verse is a quotation from the *Pampa-Rāmāyana* (I, 15). See page 18, note 1.

³These two fragmentary verses are the same as those occurring in lines 14 to 21 of No. 66.

. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhaktīdēva¹. The sound of Śubhaktī's great fame proclaims—"O disputant, the thunder-bolt to the mountain the Baudddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming, has come; the lion to the active elephant the clever Mīmāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmā), Paśupati (Śiva) and Śārṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names² in the presence of the ascetic Śubhaktī. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhaktī instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamant elephant-goat to disputants? His colleague.

73 (59).

Date A. D. 1118.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to Vitarāga. Obeisance to the Siddhas.

Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude; champion over the Malapas, possessor of these and many other titles, the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vira-Ganga-Viṣṇuvardhana-Hoysala-Dēva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars—his servant: his father being the liberal, chaste and valiant Māra, a support of the people and a necklace on the large round breasts of Sarasvatī, and his mother Mākanabbe, always devoted to pious deeds well-known among the learned, how

¹This verse has been completed from lines 140 to 142 of No. 140. The succeeding four verses also occur in No. 140 (lines 144 to 156)

There is a pun on the names: Aja=a ram; Paśupati=a herdsman; Śārṅgi=an archer

fortunate was Ēcha! Stainless, friendly to the learned, born in a pure Dviija family of the Kaundinya-gōtra, of pure conduct, a pick-axe to the roots his enemies, Ēcha was indeed a worthy person in the world. In the house of Ēchigāṅka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina. Pōchikabbe alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." The son of the above-described Ēchi-Rāja and Pōchikabbe, wearer of the armour of great horripilation caused by hearing the noble lives of all the divine Tirthankaras, bearer of a sword fond of destroying the arrogance of hosts of hostile kings and of kings possessed of an intense passion for war, delighting in gifts of food, shelter, medicine and learning, remover of the sorrow of the whole world, was the great minister, *daṇḍanāyaka*, a mill stone to traitors, Ganga-Rāja. As the thunderbolt to the thunderbolt-bearer (Indra), as the plough to the plough-bearer (Balarāma), as the discus to the discus-bearer (Viṣṇu), as the spear to the spear-bearer (Skanda), as the bow Gaṇḍīva to the owner of Gaṇḍīva (Arjuna), even so, does Ganga conduct the affairs of king Viṣṇu: how can he, whose great fame was brilliant like the waves of the Ganges, be described by people like us?

When the army of the Chālukya emperor Tribhuvanamalla-Permādi-Dēva, including twelve *sāmantas* (or tributary chiefs), was encamped at Kannegāl, this Ganga-Rāja, saying 'Away with the desire to mount a horse; this will be a night battle for me', attacked and defeated with ease all the *sāmantas*, so that people said that the sword in the arm of Ganga-daṇḍādhipa caused the men of the army who were entering the ? camp (*savanga*) to enter mire, carried off the collection of their stores and vehicles and presented them to his own lord, who, being pleased with the prowess of his arm, said "I am pleased; ask for a boon." Thereupon the obtainer of (the king's) supreme favor asked for neither kingdom nor wealth, but, intent on the worship of Arhat, asked for the imperishable (gift) of Parama¹; and having obtained it and granted the same to provide for worship in the Jina temples lovingly erected by his mother Pōchala-dēvi and his wife Lakshmi-dēvi, so that his fame spread abroad, he was immensely pleased. How generous was the general Ganga! The Koṇḍakunda line of the Mūla-saṅgha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhanta-dēva who is celebrated as the disciple of the learned Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gachchha of the Dēsi-gaṇa. He renovated all the *basadis* or Jina temples of Gangavādi; he had the enclosure built around Gommaṭa-dēva of Gangavādi; having driven out the Tigulas², he restored Gangavādi to Vira-Ganga; was not Ganga-Rāja a hundred-fold more fortunate than

¹A village to the north-east of Śravaṇa Belgola.

²A name for the Tamils.

that former Rāya¹ of the Gangas? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had rich Jina temples made; and thus the country was everywhere brought through Ganga-Rāja to the condition in which it had been in days of yore. The reason why the world extols the distinguished Jaina devotee Attimabbarasi² is because the Gôdāvari stopped flowing. Now, the Kāvêri, though it swelled, surrounded him and pressed forward its waters, did not touch the general Ganga. When this is said, how can the panegyrist adequately praise the greatness of (his) devotion to the Jaina faith?

This general Ganga-Rāja, (on the date specified), having washed the feet of his guru Śubhachandra-siddhānta-dēva, granted Parama; and the general Êchi-Rāja, for his prosperity, likewise made a grant. (Then follow details of the boundaries of the village Parama). Those who maintain this charity will obtain great merit. This stone inscription always proclaims thus:—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kshêtra and in Bānarāsi (Benares) seven crores of eminent sages, tawny cows and men learned in the Vêdas. (Two usual final verses.)

The engraver was Vardhamānâchâri, an ornament to the forehead of titled sculptors.

74 (65).

Date about A. D. 1117.

His preceptor being the chief of ascetics, Śubhachandra-dēva, an ocean of philosophy, his father well-known by the appellation Budha-mitra (friend of the learned), his mother Pôchāmbikā, the general Ganga, a pure devotee of the Jaina religion, caused with great devotion the Jaina temple Indira-kulagriha (the abode of Lakshmi) to be erected.

75.

Date about A. D. 650.

Mine be the preceptor renowned as Vrishabhauandi, who has crossed over to the other shore of the ocean of penance and knowledge. His disciple, conqueror of the passions, was the guru Upavāsapara (devoted to fasts), whose intellect was brightened by the water of learning. He, distinguished for penance and meditation, honored (by all), free from desires, of matchless renown, seeing the length of his life with the great eye of knowledge, adopted *sannyasana* according to the prescribed rules on the summit of the

¹Chamûda-Rāya.

²Perhaps identical with Attimabbe mentioned in connection with the Kannaḍa poets Ponna and Ranna of the 10th century. See J. R. A. S. for 1883, pp. 301-2.

Kaṭavapra mountain, put the fuel of *karma* on the . . . meditation and attained celestial happiness and with his bright intellect the knowledge of the lord of all. What . . . is here? By means of penance every (kind of) happiness is acquired.

76 (35).

Date about A. D. 700.

Success! Possessed of noble qualities and devotional acts, of extensive study, Sasimati-ganti of stainless penance and virtue, came to Kalvappu, and, seeing the length of her life and saying "this is the course I have to follow", observed the vow of *sannyasana* on the top of the holy mountain (*tirtha-giri*) and ascended to the abode of heaven.

77.

Date about A. D. 700.

Success! Avoiding motion and gestures in his auspicious body . . . and adopting *sannyasana*, as prescribed for ascetics, on the Kalbappu mountain, the celebrated one, seeing the extent of his life, correctly observed the vow. To one resembling a lotus . . . prosperity is assured in the shape of heaven

78.

Date about A. D. 800.

The pupil or religious student (*māni*) Sahadēva.

79.

Date about A. D. 750.

. . . the beauty and greatness of severe penance, saying ". . . is despicable," O beautiful damsel! Śauchaḍārya (the pure sage) came with affection, circumambulated and ascended the mountain with great joy, and, . . . having instantly reached heaven, attained happiness equal to that of Indra.

80.

Date about A. D. 700.

The chief of sages, the great ascetic, Mahādēva, . . . seeing the approach of death, ascended the great mountain . . . and, having performed great penance on it, entered heaven.

81.

Date about A. D. 700.

Salutation to Īśāna-Paramēśhṭhi, devoted to meditation and possessed of great splendour resulting from perfect knowledge which surpasses all other knowledge. A sun in the sky of the *sangha* of Kittūr . . .

42

82.

Date about A. D. 750.

The expiry of the life¹ of Baladēvachārya.

83.

Date about A. D. 750.

Be it well. The chief of sages Padmanandi

84 (34).

Date about A. D. 700.

Be it well. Free from fault, of great renown in the Nadi kingdom, distinguished for modesty and pure conduct, great in penance, Chandradēvachārya, having observed the vow on the rock of the *Rishi* mountain at the celebrated Kalvappu, abandoned the body and ascended to heaven, attained the happy condition, being honored by the good.

85.

Date about A. D. 750.

The epitaph of Pushpanandi.

86.

Date about A. D. 750.

. ? younger brother

87.

Date about A. D. 1100.

Baṭa, with the honorific prefix *śrī*. (Name of a visitor).

88 (26).

Date about A. D. 700.

Fleeting are the treasures of beauty, pleasure, wealth and power like the rainbow, like the streaks of lightning or like the dew, to every one. This is the supreme truth. I do not like existence on this earth. Thus saying, the chief of sages, the strong-minded Nandisēna, adopted *sanyāsana* and went to the world of gods.

89.

Date about A. D. 700.

. on the rough ground of Kalvappu

¹The Prākṛit form *pāvuggamaṇa* for the Sanskrit *prāṇōtkramaṇa* is used.

48

90.

Date about A. D. 900.

Bamma, with the honorific prefix *śrī*. (Name of a visitor).

91.

Date about A. D. 700.

..... mentioned by Dallaga.

92.

Date about A. D. 700.

Be it well. The epitaph of Viśoka-bhaṭṭara of the Koḷattūr *saṅgha*.

93 (33).

Date about A. D. 700.

..... practising penance and restraint, of the Koḷattūr *saṅgha*, saying "it is impossible for me to live thus hereafter", adopted *samādhi*, ascended Kaṭavapra and attained an exalted position in the world of gods.

94.

Date about A. D. 1100.

The feet of the illustrious Gauḍa-dēva.

95.

Date about A. D. 700.

..... noble, self-controlled Indranandi-ācārya freeing himself from delusion and subduing the passions, accomplished (*samādhi*) on the Kaṭavapra mountain and attained everlasting splendour in the kingdom of Indra.

96.

Date about A. D. 700.

Be it well. The epitaph of Dēva khanti of the Koḷattūr *saṅgha*.

97.

Date about A. D. 700.

Rājñmatī-ganti of the Āji-gaṇa of the holy Nīmilūr *saṅgha*, pre-eminent for her pure conduct and virtues, saying "this is good for me to-day", went up the hill, adopted *sanyāsana*, and ascended to the abode of heaven.

98 (28)

Date about A. D. 700.

Having practised according to the prescribed rules the twelve kinds of penance¹ on earth, the firm-minded holy Anantāmātī-ganti of the Navilūr *saṅgha* correctly observed the vow on the broad Kaṭavapra mountain and attained the state of matchless happiness in the world of gods.

¹See page 6, note 2.

99.

Date about A. D. 700.

Be it well. Recognising the approach of death, of the *Pertvāṇa* family, kingdom settled himself in the abode of gods.

100.

Date about A. D. 900.

Paravatimala (? name of a visitor).

101.

Date about A. D. 700.

. on the mountain

102.

Date about A. D. 700.

. Śrī r- āchārya, an ornament of the virtuous *Navilūr sangha*. adopted *sanyāsana* and attained happiness. Sin is annihilated by salutations to the Five¹.

103.

Date about A. D. 700.

Be it well. The epitaph of Pushpasenāchārya of the illustrious *Navilūr sangha*.

104

Date about A. D. 700.

The epitaph of Śrīdevāchārya.

105 (30).

Date about A. D. 700.

? Guṇakṛtī , having through lofty devotion abandoned the body here, the peak of the beautiful golden mountain

106 (31).

Date about A. D. 700.

Be it well. Maunīy-āchārya was a guru in the *Navilūr sangha*. His disciple, of stainless character, was the sage Vṛishabhanandi, who, realising the nature of worldly existence and walking on the right path of the Jainas, accomplished *śamādhi* and attained a happy state of mind in the heavenly world.

¹See page 19, note 4. The Five are the Jinns, the Siddhas, the Āchāryas, the Upādhyāyas and the Śādhus, collectively called the Pañcha-Paramēśthīs. The salutations run thus—*Namo Arahanāṇam, namo siddhāṇam, namo ācāryāṇam, namo upādhyāyāṇam, namo lōe sabba sādhuṇam*

107

Date about A. D. 700.

..... severing the bonds with eagerness and ascending the hill,
 Mavi-abbe attained the happiness of the gods.

108 (29).

Date about A. D. 700.

Always exercising self-control with zeal
 observed the vow of *samādhi* and was easily on the way to the matchless world of
 gods.

Ārya by name, an ornament of the Mayūragrāma¹ *sangha*, accomplished
samādhi on the Kaṭavapra mountain.

109

Date about A. D. 700.

The sage Mēghanandi of the illustrious Namilūr *sangha* (attained)
 perfection in the holy place

110.

Date about A. D. 1000.

Śrīkanthayya. (Name of a visitor).

111.

Date about A. D. 700.

..... fame penance Nandi-muni,
 grandson of having observed the vow here, attained per-
 fection.

112.

Date about A. D. 700.

The epitaph of Guṇamati-avve of the Navilūr *sangha*.

113 (32.)

Date about A. D. 700.

Knowing the approach of his death, the learned and modest sage named
 Dēvasēna, adorned with numerous virtues, observed the vow and ascended
 to heaven.

114 (27).

Date about A. D. 700.

..... Prabhāvatī of the fortunate Namilūr *sangha*, having
 observed the vow on this mountain, ? attained a body endowed with natural
 beauty.

¹This is the Sanskrit rendering of Navilūr.

The nun *Damitāmati* of the *Mayūragrāma saṅgha*,¹ staying in the middle of the *Kaṭvaprā*² mountain, accomplished *samādhi*.

115.

Date about A. D. 700.

Adorned with many virtues observing the vow, *Purīya* recognised the approach of his death.

116.

Date about A. D. 700.

Worthy of honor the seven-hundred men the fortunate lord, of the *Śrisaṅgha* bowed to by *Gandhavarīna* of the *Pūra* family on this rock

117 (43).

Date A. D. 1123.

(Lines 1-51 of this inscription are identical with lines 1-36 of No. 66. They take us as far as *Maḷadhāri-dēva* and *Śrīdhara-dēva*.)

The doctrine of *Jinendra* formerly shone through *Maḷadhāri-dēva*. It again shines now with brightness through *Chandrakīrti-bhaṭṭāraka*. His disciple, who was praised by the whole world on account of his greatness as an abode of the essence of all the most authentic *śāstras* or sciences, as a crest-jewel of philosophy, as the bearer of a splendid character, as a joy to his followers and as the possessor of the beauty of numerous virtues, was the lord of ascetics *Divākaraṇandi*, whose bright fame illumined the regions. The world describes the philosopher *Divākaraṇandi-dēva* as the abode of three sciences owing to his great proficiency in grammar, logic and philosophy. An emperor of great philosophers, destroyer of sin, a lion to the elephant *Cupid*, a great ocean of pure conduct and virtues, adorned with fame resembling (in whiteness) the lotus, the swan, the elephant of the gods (*Airāvata*) and the moon—ho! the ascetic *Divākaraṇandi* was free from pride, matchless and honored by hosts of kings. How resplendent did the speech of the ascetic *Divākaraṇandi*, praised by the world, make the earth, like the rays of the sun, so that the lotuses the faces of the blessed expanded, the lilies the eyes of the multitude of the ignorant contracted, the darkness of sin disappeared, and the clear firmament of the *Jaina* path became extremely brilliant everywhere! May *Divākaraṇandi-dēva*, a royal swan in the lake the *Jaina* doctrine, by drinking the nectar of speech issuing from the moon of whose face the multitude of *chātaka* birds his followers is gratified, be victorious on the earth! His disciple was *Gaṇḍavinuktadēva-Maḷadhāri-munīndra*, the sight of whose lotus feet made nothing impossible, while from the blessed people who just thought of

¹See page 45, note 1.

²The name appears to have been thus shortened to suit the metre.

them the fear of harm from the fierce enemy of the elephant (the lion), the king, the great thunderbolt and the terrible bearer of the club (Yama) armed with the bow passed away. As he became the natural enemy of the flower-arrowed (Cupid) who harasses (even) the strong, having engaged him in a terrific fight, vanquished and chased him away, the dirt on Maḷadhāri-dēva's body, which was overgrown with an anthill, looked as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others;—such was Maḷadhāri-dēva's awful penance, hard to be performed by others.

The disciple of that emperor of good conduct, a fierce well-developed lion eager to split the frontal globes of the well-known elephants the five senses, a full moon to the ocean of philosophy, was the resplendent Śubhachandra-dēva. O Śubhachandra-dēva, the celestial nymphs and the maidens of the regions sing every day your fame, born of pure conduct, and brilliant like a white cloud, the elephant of the gods (Airāvata), the river of the gods (the Ganges), the stars, the moonlight, the *kunda* flower, the moon, the conch-shell, the lotus, and polished tin. This moon can never equal the splendour of the fame of the lord of sages Śubhachandra, seeing that she loses lustre and wanes. Can there be such defects in the crest-jewel of the birthless (*otherwise* in him who is not the crest-jewel of Śiva)? When it is said that in whichever direction he proceeds in that direction the grandeur of *dharma* is cheerfully diffused, can others equal Śubhēndu-siddhāntiga? Destroyer of the pride of Cupid, an ocean of Jaina philosophy which is tender to all living creatures, an enemy of the objects of the senses, destroyer of bad *karma*, a sun for ever to the lotuses the blessed, Śubhachandra-dēva-siddhānta-muṇḍra is praised by the whole sea-encircled earth. When alas! alas! the chief disciple of the famous ascetic Maḷadhāri-dēva, a crest-jewel of philosophy, benefactor of the world, destroyer of the pride of Cupid, the chief of ascetics Śubhachandra-dēva, praised by the world, went to heaven, the bright lamp of pure conduct was extinguished (and) the creeper of mercy passed away. When the resplendent Śubhachandra (*otherwise* auspicious moon) was swallowed by Rāhu (the ascending node) in the shape of Death, it is no wonder that the whole world was filled with darkness. (On the date specified in the Śaka year reckoned by the arrows, the oceans the sky, and the moon—1045, the year Śōbhakṛit), the ocean of philosophy, head of a *gaṇa* or school, Śubhachandra-dēva went to heaven.

His illustrious lay disciple, obtainer of the band of five great instruments *mahā-sāmantādhipati*, *mahā-prachanḍa-duṇḍakya*, terrifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a ? Jātunṭa in battle, raiser up of the kingdom of Viṣṇuvarḍhana-Poy-saḷa-mahārāja, an ornament of heroes, a moon in raising the volume of the milk

ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, possessor of these and many other titles, the *mahā-pradhāna dāṇḍādyaka* Ganga-Rāja set up, as an act of reverence, an epitaph to his preceptor Śubhachandra-siddhānta-dēva of the Pustaka-gacchhā of the Dēsiya-gaṇa of the Mūla-saṅgha and performed great worship and gifts.

That worthy's elder brother's wife, (also) a lay disciple of Śubhachandra-siddhānta-dēva, was Jakkapabbe, who was always admired and praised by the whole earth as one who with the greatest reverence caused the worship of Jina to be performed and as the possessor of pure conduct and (many) good qualities. Can other women in the world equal Jakkapabbe in pure conduct, in good disposition, in the worship of the great Jina, in all wonderful gifts, in truth, in devotion to the lotus feet of the *guru*, in modesty, and in the greatness of showing respect with undiminished affection to the blessed?

The writer (of the inscription) was *Heggeḍe* Mardimayya, a lay disciple of the illustrious Prabhāchandra-siddhānta-dēva; and the engraver, Vardhamānāchāri, an ornament to the forehead of titled sculptors. Good fortune.

118 (44).

Dated A. D. 1120.

May the doctrine of Jina be victorious -- the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to the Siddhas.

His father being the liberal, chaste and valiant Māra, a support of the people and a necklace on the large round breasts of Sarasvatī, and his mother Mākapabbe, always devoted to pious deeds well-known among the learned, how fortunate was Ēcha? Stainless, friendly to the learned, born in a pure Dvija family of the Kaṇḍīnya-gōtra, of pure conduct, a pick-axe to the roots of his enemies, Ēcha was indeed a worthy person in the world. When it is said that the supreme lord Jina was his god, the good sinless and most exalted lord of sages Kanakanandi of Muḷḷur¹ his guru, and the wealthy and famous king Nṛpa-Kāma-Poysala his patron, who can describe the renowned Ēchigāṇka? In the house of Ēchigāṇka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina.

To describe that worthy's wife. Pōchikabbe alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." Pōchikabbe alone in the world could settle her mind in the belief that

¹In Coorg. See page 31. note 1

her body would be rendered fruitful by the praise of Jina and her wealth by the gratification (of the desires) of sages. A female swan in the pond the mind of Ēchigāṅka who was praised by the people, mother of the general Ganga-Rāja, Pōchikabba shone by the nobility of her qualities as if she were the mother of the world. Having amassed endless merit and spread her fame throughtout the world so that her attendants and learned men, being fully satisfied, always blessed her, and having caused to be erected numerous Jina temples at Belgola and many other holy places and performed great gifts, the above-described Pōchāmbike—How can I describe that pious act? Lo! when I think of making an effort to describe it, my hair stands on end. Obeisance to Vitarāga—triumphing over the effects of being a householder and a woman and of the present times, easily took possession of the world of gods by the perfection of the rite of *sallēkhanā*.

(On the date specified), adopting *sanyasana*, observing the rule of lying on one side only, uttering the five salutations¹, she went to the world of gods. On her going to heaven, the son of that mother of the world,—obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachanḍa-danḍanāyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a joy to the hearts of the blessed, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of the Hoysala-mahārāja Viṣṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, a millstone to treachery, possessor of these and many other titles—the *mahā-pradhāna danḍu-nāyaka* Ganga-Rāja set up, as an act of reverence, this epitaph and consecrated it with great gifts, worship and anointment. Good fortune.

The writer (of the inscription) was *Pergede Chāvarāja*, a lay disciple of *Prabhāchandra-siddhānta-dēva*; and the engraver, the sculptor *Hoysalāchāri*'s son *Vardhamānāchāri*, an ornament to the forehead of titled sculptors.

119.

Date about A. D. 1100.

The feet of the illustrious *Lakṣṇadēva*.

120 (66).

Date about A. D. 1138.

Ēchapa, the learned son of the general Ganga, caused to be made the Jaina temple *Trailōkyaranjana*. The affluent Ēchapa, friend of the learned, friend of the good, caused to be made the temple which had the other name *Boppapa*.

¹See page 44, note 1.

121 (67).*Date about A. D. 995.*

Jinadēvaṇa, son of the minister Chāmuṇḍa and lay disciple of the lord of sages Ajitasēna, caused to be made, with pleasure, a Jaina temple at Belgola amidst the acclamation of all the people.

122.*Date about A. D. 982.*

Chāmuṇḍa-Rāja caused (this) to be made.

123.*Date about A. D. 1100.*

The feet of Santanandidēva.

124.*Date about A. D. 1100.*

The feet of the illustrious Chandrakīrtidēva.

125 (45).*Date about A. D. 1118.*

This inscription is identical with lines 1-35 of No. 78.

126 (46).*Date A. D. 1113.*

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear¹ to the trouble of Cupid,—may the lord of ascetics Śubhēndu be victorious.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍandiyakiti* Lakkale, Dēmati and this chief Būchi-Rāja. To describe the son of that lady:—Be it well. Of a countenance rendered charming by the excellent pollen of the most handsome lotus face of the lady fame celebrated in the abodes of all the worlds; of a body whose lustre laughed at the body of Cupid; taker of delight in gifts of food shelter medicine and learning; remover of the sorrows of all the world; adorned with all good qualities; seeker of refuge in the feet of Jina: such was Būchapa. As of modesty the goal, of truth the birth-place, of purity the native land, thus do people ever praise the renowned Būchapa, a moon in unfolding the

¹*Salla* appears to be used here for *śalya*.

water-lilies the learned, a modern Dadhichi in the noble quality of altruism, a Savyasāchi (Arjuna) in valour which terrified great warriors. (On the date specified), having renounced all attachments, that friend ended his life.

The truthful Būchana, sole abode of good qualities, makes liberality the best of virtues, valour its younger brother, fortitude its friend, knowledge a fierce enemy of pride, all the remaining qualities charming to the good, and whatever is felt by him true¹: what can not the skilful accomplish? He who while on earth had attained lionhood in valour, the state of the celestial tree itself in unparalleled liberality, oceanhood in profundity, the state of Mēru in eminence: that Būchana, at his end, with a peaceful mind, attained godhead longed for by the wise. In order to perpetuate the fame of the qualities of Būchana, as possessed of a form resembling that of Cupid, as the most renowned, as possessed of the greatest wealth, as having acquired the eminence of the authority of Indra, as pre-eminently wise—the beloved (wife) of the general Ganga, an equal of Lakshmi, set up a stone-pillar. The earth lost weight, the assembly of the great and the good became helpless, the goddess of learning was now left uncared for in the world: while thus the hearts of the blessed were filled with grief, the unrivalled and renowned Būchiyaṇa attained the world of Indra.

The epitaph of Būchana, lay disciple of Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dāśiga-gaṇa of the Mūla-sangha.

127 (47).

Date A. D. 1115.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nābhēya-nātha (i.e., Rishabha) and other great holy Jinas continue as long as the moon and stars endure,—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātākāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers². In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundāchārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umāsvāti-munīśvara and Grīdhraṇiṇchhāchārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiṇchha,

¹The meaning of the last portion of the verse is not quite clear.

²See page 16, note 2.

whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gunanandi-pāṇḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunderbolt to the mountains the false systems of philosophy, was the sage Dēvēndra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvatī, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvatī, was Kaladhautanandi-munipā. His son, a Śiva to Cupid, was Mahēndrakīrti, whose able speech-goddess wore the garland of the scriptures. May his disciple, possessed of skill in poetry declamation disputation and oratory,¹ a terrible thunderbolt to the mountain inadvertence, Virāṇḍi, whose fame resembling the celestial Ganges and Indra's elephant is lovingly and loudly sung by the celestial nymphs in the remote quarters of the sky, be victorious. The ruler of the celebrated Golla country, a crest-jewel of the family of the king Nūtna-Chandila, became, for some reason, a *muni* adorned with the pure triad of jewels,² under the name of Gollāchārya, in the line of the chief of the learned, Virāṇḍi. May he, the power of whose intellect has been rendered bright by being washed of sin self-complacency and pride by the waves of the ocean of philosophy which is capable of expounding such things as the perfect soul, etc., and the radiance of whose lotus feet has been increased by the suns the crowns of kings, be victorious.

Pergaḍe Chāvarāja wrote (this). Good fortune.

His disciple was the illustrious Traikālyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows, the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, the best of ascetics, a moon to the water-lilies the blessed, be victorious in the world. Is it possible to describe his penance, by whose power a Brahmarākṣha became his pupil and the oil of the *honge* tree (*Pongamia glabra*) was converted into pure ghee? The very thought of him drove away great evil spirits. May his excellent disciple, a full moon in causing to

¹See page 29, note 5.

²See page 33, note 1.

swell the ocean of philosophy, possessor of brilliant fame engraved on the frontal globes of the elephants at the quarters of the compass, Abhayānandi-muni, be victorious in the world. Happy in the world is Abhayānandi-munipa who has completely conquered the proud enemies the *parishahas*¹, etc., who has acquired the great celestial trees in the shape of the ten kinds of excellent *dharma*², who has obtained soul-knowledge which destroys all the troubles of rebirth. His disciple, versed in the meaning of all *āgamas*, possessed of a knowledge of the world, of pure and lovely conduct, a sprout for the bulbous root kindness, a moon in destroying the pride of the lotus-garden false doctrines, was Sakalēndu-munipa. May he, a wild fire to the forest lust, be victorious. Moreover, Sakalachandra, who was an ear-ornament to Sarasvatī, had his lotus feet worshipped by all kings and was possessed of pure fame as brilliant as the *kunda* flower, a pearl necklace, moonlight, the celestial elephant (Airāvata), a fine diamond and the celestial Ganges. His disciple, a strict observer of vows, a treasury of tranquillity, an ocean of self-control, an abode of good disposition, possessed of the *samitis*³ and the three *guptis*⁴, a Rōhama mountain to the jewels various virtues, the birth-place of penance, was the world-renowned Mēghachandra-munipa, an emperor of the *traividya*⁵. His disciple, a full moon to the ocean of religious observances, a proud lion in cutting as under the rutting elephant Cupid, a sun in expanding the lotuses the blessed, master of the triad of jewels⁶ the ship which helps in crossing over the ocean of worldly existence, was Prabhāchandra, who had shaken off the three *daṇḍas*⁷ and the *śalyas*⁸ and whose mind was rendered pure by a thorough knowledge of the meaning of the Jaina *āgamas*.

Having his feet caressed by the crowns of kings, lord of the goddess of fortune right knowledge, riding on the vehicle right conduct, sheltered by the white parasol of pure fame, gainer of world-astonishing victory over the enemy Cupid, lord of the circuit of the earth *dharma*, honored by the band of the praise of the earth, Mēghachandra was (really) an emperor of the *traividya*s. A crest-jewel of grammarians, a crest-jewel of brilliant logicians, a crest-jewel of philosophers, a crest-

¹ The *parishahas* or hardships are 23 in number, such as hunger, thirst, cold, heat, etc. Kshut-pipāsā-ātītōshṭha-daṁṣaśmeśaka-nāgnyārati-śrī-acharya-nishadya-śūryākrośa-vadha-yāchñālāhha-rōga-tripāsparsa-mala-satkārapuraskāra-prajñājñānādarśanāni. *Tatvārtha-sūtra*, IX, 9.

² The ten kinds are (1) *kṣamā* (forgiveness), (2) *mārdava* (humility), (3) *ārjava* (simplicity), (4) *śauca* (purity), (5) *satya* (truth), (6) *saṃyama* (self-control), (7) *tapas* (penance), (8) *tyāga* (renunciation), (9) *ākinchanya* (absence of any possession), and (10) *Brahmacharya* (celibacy and chastity). Uttama-kṣamā-mārdavārjava-śauca-satya-saṃyama-tapas-tyāgākinchanya-brahmacharya-āpi dharmah. *Tatvārtha-sūtra*, IX, 6.

³ The *samitis* are 5 in number:—(1) *tryā-samiti*, not to injure any living thing in walking; (2) *bhāṣā-samiti*, not to sin through speech; (3) *śhaṇā-samiti*, to be careful in the matter of food; (4) *ādāna-nikṣhēpa-samiti*, to be careful in removing and placing things; and (5) *utsarga-samiti*, not to injure any living thing in answering calls of nature.

⁴ The *guptis* are:—(1) *manō-gupti*, control over the mind; (2) *vag-gupti*, control over speech; and (3) *kāya-gupti*, control over the body.

⁵ Men versed in the three sciences, grammar, logic and philosophy. See page 28, note 9.

⁶ See page 33, note 1.

⁷ See page 22, notes 1 and 3.

ewel of the tranquil, a crest-jewel of ascetics, a jewel of protection to the blessed, was Mēghachandra-munipa. May he, a crest-jewel of the *traividya*s, be victorious. Concealing her jealousy due to the lady of Speech having become dear to her husband Mēghachandra-yami, the best of the *traividya*s, the lady of Fame, in order to bring him under her control, eagerly wanders among the seas, the regions and the principal mountains to enquire and search for jewels, spells and drugs. May the ocean Mēghachandra-traividya be victorious—an ocean having logic for diamonds, the pure teaching of Jina for pearls, grammar for pure conchs, *śyādvāda* for coral, exposition for the loud roar, and great intelligence for the cluster of waves. The learned praise Mēghachandra-traividya as the leader of the Dēśiya-gaṇa of the Pustaka-gacchiba of the Mūla-sangha, as the emperor of logicians, and as the crest-jewel of pre-eminent philosophers. An equal of Jinasēna and Virasēna in philosophy, a sun to the lotus science, the learned Akalanka-dēva himself on earth in the six schools of logic, the erudite Pūjyapāda himself in all grammar, was the best of the *traividya*s Mēghachandra-munipa, a lion to the elephants hostile disputants. The moonlight of the pure fame, pervading all regions, of the lord of ascetics Mēghachandra-traividya whitens the neck of Śiva, the dark spot in the moon, the yellow Golden mountain (Mēru), the orb of the rising sun, and the bodies of Rāhu, Viṣṇu and Brahma. O Cupid, the lord of sages is armed with ten bows (*otherwise* ten kinds of *dharma*¹), thirty-six firm bow-strings (*otherwise* thirty-six special qualities²) and a celestial quiver of arrows (*otherwise* an abode of the divine voice), while you have only one sugarcane bow, only one bow-string consisting of bees and only five flower arrows. Is it prudence for the weak to attack the strong? Give up the pride of your arm as regards Mēghachandra-muni.³

Written with a potstone pencil by the calligraphist Chāvarāja and engraved by Gaṅgāchāri, an ornament to the face of titled sculptors and a lay disciple of Śubhachandra-siddhanta-dēva.

“Worthy to be heard is his proficiency in grammar; worthy to be honored is his erudition in logic; worthy to be eulogised is his conversancy in the pure philosophy taught by Jina”—so saying, the assemblage of the learned, with the hair erect on their body, lovingly praised the lord of ascetics Mēghachandra, well-known by his title *Traividya*. The lord of ascetics Mēghachandra of pure conduct, renowned for his proficiency in the three sciences (of grammar, logic and philosophy),

¹ See page 53, note 2.

² These are:—the 12 kinds of penance (see page 6, note 2); the 10 *dharma*s; the 6 *dvaiyakas* or daily duties—(1) *śamāyika* (indifference to worldly objects), (2) *vandana* (bowing to perfect souls), (3) *stavanu* (praising the qualities of holy beings), (4) *pratikramaṇa* (repentance), (5) *pratyā-khyāna* (endeavour to avoid faults), and (6) *kāyōtsarga* (non-attachment to the body); the 5 exercises (*āchāra*)—(1) *darśanāchāra* (to induce steady faith), (2) *jñānāchāra* (to increase knowledge), (3) *chārītrāchāra* (to improve ones daily life), (4) *tapa-āchāra* (to become a great ascetic) and (5) *vīrya-āchāra* (to increase the power of one's inner self); and the 3 *guṇtis*, the threefold restraint of mind, body and speech (see page 53, note 4).

³ This stanza is quoted from the *Pamph-Rāmāyaṇa* (I, 20).

a joy to the hearts of the blessed, attained great celebrity, so that it was said—"through him (the lady) Forbearance has now attained the prime of life, the lady Penance has now acquired beauty, and the lady Sacred lore has now obtained greatness." The brightness of the wide-spread fame, charming like the root of the lotus stalk, of the ornament of ascetics Mēghachandra has filled the world so as to make people say—"Lo! the crowd of female swans is desirous of drinking it: the crowd of *chakōris* is approaching to peck it with the beak; Śiva is thinking of placing it in his matted hair; Kṛishṇa is eager to recline on it!" Resplendent was the ascetic Mēghachandra-traividya, a moon to the constellation the Vṛishabha-gaṇa, who honored the assemblage of the learned and was honored by pre-eminent sages.

(On the date specified), Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dēsign-gaṇa of the Mūla-sangha, aware of the approach of his death, assuming the *palyanka* posture², meditating on the soul, attained the world of gods. To describe that meditation: Keeping in mind the true nature of the soul consisting of infinite knowledge, and renouncing what is fit to be abandoned, the sage Mēghachandra-traividya, a treasury of knowledge, went to the high heaven. His chief disciple, knower of the essence of all words and their meanings, crosser over to the other shore of the ocean of all sciences, promoter of the line of his guru, the excellent sage Prabhāchandra-siddhānta-dēva, had, as an act of reverence to his guru, this epitaph consecrated with great magnificence on an auspicious occasion at the holy place Kabbappu through his lay disciple—obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachanḍa-daṇḍanāyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a Jattalaṭṭa in battle, raiser up of the kingdom of Vishṇuvaradhana-Poysala-mahārāja, an ornament of heroes, a moon in causing to swell the milk ocean of the Jaina religion, a mine to the jewel perfect faith in Jainism,—the *mahā-pradhāna daṇḍanāyaka* Ganga-Rāja, and his consort—a royal swan to the lake his mind, praised by the blessed, a treasure of her lineage, an equal of Rukmiṇi—Lakshmināti-daṇḍanāyakiti. To describe the greatness of his penance: A lion to the intoxicated scent elephant Cupid, cutter of the root of the tree of anger and avarice, a thunderbolt in splitting the rock the irresistible objects of sense, crosser over to the other shore of the ocean of the beautiful Jinēndrāgama, destroyer of ignorance, the lord of ascetics Prabhāchandra-siddhānta-muni shone on earth.

The writer (of the inscription) was Chāvarāja.

Let alone other facts; by restoring innumerable ruined Jina temples in all places to their former condition and by making liberal gifts to the most worthy Gangana-daṇḍanātha converted the Gangavāḍi Ninety-six-Thousand into Kopana³.

¹ The idea is that the whiteness of Mēghachandra's fame makes the swans, the *chakōras*, Śiva and Kṛishṇa mistake it respectively for milk, moonlight, the Ganges and the lord of serpents, which are all white.

² Sitting on the hams.

³ Kopāl in the south-west of the Nizām's Dominions, considered as a holy place by the Jains.

What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshminati, a mine of auspiciousness!

128 (48).

Date A. D. 1121.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syadvāda*. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may be lord of ascetics Śubhendu be victorious. His female lay disciple:

Shrewdness in determining the supreme category, great simplicity born of thorough unfamiliarity with bad conduct, beauty capable of producing great attachment in her husband's mind, greatness causing unparalleled devotion in the minds of her dependants—these are ever natural to Lakshmi. Can other women in the world equal Lakshmyambike, wife of Ganga-Rāja, in skill, beauty and deep devotion to God? By the superiority of her graceful and charming beauty the whole world declares that Lakshminati is Lakshmi herself incarnate. What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshminati, a mine of auspiciousness! Lo! Lakshminati of such greatness as can be said of her that the quality of liberality itself has assumed the form of a woman must certainly be presided over by a goddess; can she be a mere woman? When it is said that Ganga-Rāja's wife, endowed with auspicious marks, with a gait like that of the elephant and eyes resembling those of the antelope, is the modern Rukmini, are there any in these three worlds that can equal Lakshminati?

(On the date¹ specified), the *daṇḍānyakī* Lakkavve, lay disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gachchha of the Dēśiya-gaṇa of the Māla-saṅgha, adopting *sanyasana*, ended her life by *śamādhi* and went to the world of gods. The *daṇḍānyaka* Ganga-Rāja set up, as an act of reverence, an epitaph and consecrated it with great gifts and worship. Good fortune.

129 (49).

Date A. D. 1120.

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Śubhendu be victorious.

¹ The month is left out.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍandyaḥṭṭi* Lakkale, Dēmati and this chief Būchi-Rāja. To describe the daughter of that lady:—Be it well. Possessed of remarkable and steady loveliness when joyfully bowing to the adorable charming lotus feet of the stainless sin-conquering divine Arhat; ridiculing the beauty of Rati constantly bent on enjoying life on the death of her husband; resembling a female swan sporting in the Mānasa lake of the mind of the greatest royal merchant Chāmunda very brave in protecting all the merchants who are incapable of protecting themselves from the demon of the Kali age; adorned with the form of a *Sāsana-dēvatā* or attendant goddess of Jina, the agent in giving protection to the supreme Jina faith; imitating Sītā in being attracted to Rāma's (*otherwise* lovely) qualities; a Lakshmi as evidenced by the collection of wealth; of a mind attached to pure *dharma*;—was Dēmiyakka. A driver of the chariot the desire of Chāmunda, a female bee resplendent with the pollen of the lotus the mind of Chāmunda, a great celestial creeper growing in the courtyard of the house of Chāmunda,—may the lady Dēnavati, the dear wife of Chāmunda, be victorious. Always giving food to the people of the three worlds, refuge to the frightened, good medicine to those rendered miserable by disease, and science and the *āgamas* to those desirous of learning them, Dēnavati, at the close of her life, fixed her mind on the Arhat according to the prescribed rites and became a celestial woman.

Lakshmi set up a stone pillar resembling a pillar of victory for that excellent lady Dēmati, who was the dear wife of the merchant Chāmunda, a favorite with all kings endowed with valour that confounded their enemies; who, on account of her merit and beauty, was looked upon as a celestial woman descended from heaven intent on worshipping the Jina temples and Jina figures on earth; who was a liberal bestower of gifts of food, learning, shelter and medicine on the four castes; who, afterwards, by the rite of *samādhi* at the close of her life, entered the high heaven as if her own home; and who, having conquered the king of the Kali age, the enemy of pure *dharma*, established the path of *dharma*.

(On the date specified), Dēmiyakka, disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gachchha of the Dēsi-gaṇa of the Māla-sangha, ended her life by the rite of *sanyāsana*.

130 (63).

Date about A. D. 1118.

Resplendent is Lakshmi, like Lakshmi (the goddess of fortune), at the lotus feet of the lord of sages Śubhachandra, a Siddhanandi in philosophy. Lakshmi, the sole abode of good qualities, who was a Sītā in devotion to her husband, the

Earth in forbearance, a Sarasvati in speech and Chēlini herself in the worship of Jina, and who was to the general Ganga the lady of Policy in business and the lady of Victory in battle, had the new Jina temple made. (It belonged to) the Pustaka line of the Dēśiga-gaṇa of the Mōla-sangha.

131 (62).

Date A. D. 1123.

Śāntalā, a bee at the lotus feet of the lord of sages Prabhāchandra, had the image of Śānti-Jinēndra made. O lovely one, you have crookedness (*otherwise* skill) in speech, fickleness (*otherwise* lustre) in the eyes, confusion (*otherwise* graceful movement) in the eyebrows, cruelty (*otherwise* firmness) in the breasts, and transgression (*otherwise* largeness) in the hips; and (yet) convert the defects themselves into charms. O Śāntalā-dēvi, which poet on earth is able to describe adequately the wealth of your beauty? The renowned Śāntalā who shines as a royal lioness at the side of king (*otherwise* the mountain) Viṣṇu had the Jina temple made.

132 (56).

Date A. D. 1123.

Victorious is the unique moon Prabhāchandra, who was born from the milk ocean of the penance of the best of the *trairidya*s Mēghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy.

From the offspring (Brahma) of the lotus navel of Viṣṇu was born Atri; his son was the Moon; his son Budha; his son Purāṇava; his son Āyu; his son Nahusha; his son Yayāti; his son Yadu: and in the line of Yadu arose many (kings). Among those famous ones was a certain king, Śaḷa, to whom, on a certain occasion, a pre-eminent sage in a forest said with reference to a fierce tiger *poṃ Śaḷa* (strike, Śaḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvārāvati became Poysaḷas and possessors of the tiger crest in Śaśapura. Among them was king Vinayāditya. Making the world prosperous and beneficial to the people by his rule, causing Lakshmi to reside permanently in the thousand-petalled lotus of his white umbrella, and making the goddess of Valour dance in his arm singularly skilled in cutting down enemies, he, of rising celebrity, punisher of foes, made his prowess felt in all regions. May he—a jewel to adorn the Yādava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a

Vishnu endowed with modesty, a jewel of virtues, a crest-jewel of perfect faith—be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumān to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. On the heads of the Malepas when arrogant and inclined to oppose Vinayāditya lays his sword; (while) on the heads of the Malepas who through fear are neither arrogant nor inclined to oppose he at once lays his hand (of protection).

To that Poysala king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Ereyanga. When it is said that Ereyanga-Dēva of unparalleled fame was a third Māruti, a fourth fierce fire, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain, a ninth lusty elephant, a tenth treasure—who can equal him? In the city of his enemies *dhagaddhagil dandhagil*, on the heads of hostile kings *garilgari garigaril*, in the bowels of opposing kings *chimil chimi chimi chimil*—thus do the flames of his irresistible anger burn; who can boldly fight with Ereyanga-Dēva? That famous king Erega's son, punisher of mighty enemies, lord of the whole earth, a Karna to suppliants, was the victorious Vishnuvardhana. As soon as he was born, the prosperity of the whole kingdom increased: ha! king Vishnuvardhana was the destroyer of the dignity of proud hostile kings. Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishnu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishnu, an irresistible thunderbolt to the mountains his enemies, roaring pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishnu.

Be it well. While the victorious sovereignty of the mahā-maṇḍaleśvara, Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vira-Ganga-Vishnuvardhana-Poysala-Dēva,—who was adorned with the titles, namely, the mahā-maṇḍaleśvara who has acquired the band of five great instruments: lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malepas, and many others; and who, moreover, having easily captured Chakra-gōṭṭa, Talakāḍu, Nīlagiri, Kongu, Nāgali, Kōlāla, Tereyūru, Koyatūru, Kongali, Uchchangi, Taleyūru, Pomburcha, Andhāsura-chauka, Baḷeyapaṭṭana and many other fortresses of the three kinds, and having made by his fierce valour the whole of the Gangavāḍi Ninety-six Thousand obedient to his seal (or command), was happily ruling the kingdom,—was continually increasing to last as long as the sun, moon and stars:—

Dear to the heart and eyes of that famous king Vishnu, Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way

equal to Rati, (wife) of Kama. When it is said that she was the eldest daughter of such a celebrated couple as the noble Mārasinga and the darling of his heart and eyes Māchikabbe, and the noble consort of Vishṇuvardhana, who can describe the growth of fortune of Śāntala-Dēvi whose greatness was superior to that of Lakshmi? The goddess of Victory to king Vishṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately? Inconceivable are the virtues of Śāntala-Dēvi, the greatness of the varied liberality of Śāntala-Dēvi and the pure conduct of Śāntala-Dēvi, the sole celestial jewel of liberality in the world.

Be it will. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, a modern Rukmiṇī-dēvi, a Satyabhāmā in love to her husband, an only Brihaspati in discrimination, a Vāchaspati in ready wit, gentle to sages and dependants, the celebrated Sita (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, the cause of the elevation of the four *śamayas* (or creeds), the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing, instrumental music and dancing, a rampart to the Jaina faith, delighting in gifts of food, shelter, medicine and learning, Vishṇuvardhana-Poysaḷa-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatigandhavārāṇa Jina temple at the holy place Belgola, in order to provide for worship and gifts of food to the assembly of ascetics, granted, on the date specified, with exemption from all imposts, (the village) Mottenavile of Kalkani-nāḍu to her preceptor Prabhāchandra-siddhanta-dēva, disciple of Mēghachandra-triavidya-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha, after washing his feet.

This stone inscription always proclaims thus :—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kurukshetra and in Bāṇarāsi seven crores of eminent sages, tawny cows and men learned in the Vēdas. (Usual final verse.)

Having caused Vilasana-kaṭṭa to be built as a tank, the queen granted it to the Savatigandhabasti-basadi for oblation. The senior queen, the crowned consort Śāntala-Dēvi, having obtained from Vishṇuvardhana-Poysaḷa-Dēva a garden of 50 *koḷagas* of wet land in the middle plain below Gangasainudra, granted the same, with pouring of water, to the Savatigandhavārāṇa-basadi which she had caused to be erected, after washing the feet of Prabhāchandra-siddhanta-dēva.

He who destroys this shall incur the great sin of having killed eighteen crores of tawny cows on the bank of the Ganges. Good fortune.

Mahēndrakīrti-dēva, disciple of Prabhāchandra-siddhānta-dēva, had 318 ? *hoḥaviges* made of bell-metal, and presented them to Śāntala-Dēvi's hasadi. Good fortune.

133 (57).

Date A. D. 982.

In the midst of this forest of mundane existence does the carpenter Yama select upright round (*otherwise* well-behaved) trees in the shape of men and cut them down. The son's son of the illustrious Kṛishṇa-Rājendra¹, possessor of the ornaments of both truth and purity, the daughter's son of Ganga-Gāṅgēya, a pleasure-house of the goddess of Victory, the son-in-law of Rājachūḍānagī,—what glory is this, say: being thus joyfully praised by the whole circuit of the earth, Rātta-Kandarpa-Dēva obtained great renown. A terror to hostile kings was the sharp fierce sword in the hand of Rāja-mārtāṇḍa, intent on destroying them was the greatness of his valour, the cause of the loss of their side was his effort to gain victory in war, a destructive fire to them was the might of his arm. Some can fight but cannot make gifts, while there are others who can make gifts but cannot fight. What avails this valour, and this liberality? In Rāja-mārtāṇḍa, however, both courageous valour and great liberality are combined. Who is able to describe the exaltation of his valour and liberality? Resolution to become the abode of undying fame, resolution to bestow wealth on suppliants, resolution not to tell a lie, resolution not to desire another's wife, resolution to shelter those who seek refuge, resolution to chase and kill, unassisted, the enemy's army,—such are the resolutions taken by Chalaḍ-ankakāra. Stop! Why further praise anything else? His liberality is greater than that of the celestial tree; his word is firmer than the mountain of the gods (Mēru); his valour is fiercer than the glare of the sun. When it is said that such is the nature of his liberality, truthfulness and valour, who is able to describe the greatness of Chalaḍ-ankakāra? Inconceivable valour is found nowhere except in the lion, great profundity is found nowhere except in the ocean, world-renowned exaltation is found nowhere except in.....; I am not flattering but speak the simple truth when I say that all these qualities are found in.....

A celestial tree to the destitute, a lion bent on splitting the frontal globes of the elephants the hostile kings, a necklace on the breast of lovely women, a swan residing in the pond of great poets—thus do the people of the whole earth describe Indra-Rāja. Lying is their greatness, giving and eagerly taking back their deliberation, fondness for others' wives their thought, not making gifts their skill, loving and deceiving their learning—such being the nature of the present day princes, how can they be named and compared with Indra-Rāja? The pond the toe-nails of this Yama to his foes was made charming by the lotuses the faces, the lilies the eyes, and the bees the locks of all bowing kings. He was kind and liberal,

¹ The Rāshtrakūṭa king Kṛishṇa III.

never uttered a falsehood, never retreated from battle through fear; how great was the fame of the liberality, truthfulness and valour of Chalad-aggali! From its brilliance as of the autumnal moon, from its pervasion through the moveable and the immoveable, from (being the object of) the praises of the people of the whole world, the fame of Kīrti-Nārāyaṇa was resplendent as if the form of Īśvara himself. They brag of their valour but tremble on seeing something; they boast of their liberality but gnash their teeth when giving; they think that they alone are pure but associate with others' wives; they boast of their truthfulness but utter lies; can such wicked sham heroes approach Kaligaḷolgaṇḍa (the hero among heroes) of the Kali age?

Bīrara-bīra (the hero among heroes) engages himself in a game at ball (? polo) as he believes that it is an abode to fortune, to victory, to learning, to generosity, to valour, to fame, to greatness—to all of these'. Indra-Rāja alone is capable on earth of making the various movements such as *sukara*, *dushkara*, *vishama* and *vishama-dushkara* in the four directions, namely, inside, outside, to the right and to the left. When made in the four directions, the movements number 338; and Eḷeva-beḍenga (a marvel in pulling or dragging) made these movements with ease in a crore of ways. Who knows like Rāṭṭa-Kandarpa (the Rāṭṭa Cupid) the beauty of making movements with great velocity inside, outside, to the right and to the left without missing the circuit, avoiding such defects as going in a circle, ascending, turning round and retreating, and hitting exactly the ball (*girige*) with the stick (or bat) neither going beyond nor coming short of it? Is the beauty of Kīrti-Nārāyaṇa's movement, pulling nicely at the same time, both inside and outside, a ball of the size of a black pepper seed with a bat measuring a span, of the ordinary kind? The ball may be smaller than a black pepper seed; the stick may be shorter than four fingers' breadth; the horse may be bigger than a mountain; the circuit may be larger than that of the earth; still Indra-Rāja will not be satisfied unless he makes eight or ten rounds under these conditions, though others, when they think of these, will not even make an attempt. Eḷeva-beḍenga drags the ? ball (*bidda*) so skilfully that people are astonished at the force, novelty, unique manner and adroitness displayed by him, and that Eḷeva-beḍenga alone in the world knows how to make with ease such difficult and astonishing ? movements (*eḷepa*) as *maṇḍala-māḷe*, *tri-maṇḍala*, *yāmaka-maṇḍala*, *ardha-chandra*, *sarvatōbhadrā*, *uddavaḷa* and *chakra-vyūha*.

²Eḷeva-beḍenga *uddavaḷa* Learn from Bīrara-bīra and Geḍegaḷ-abharāṇa (an ornament among ? equals) feats such as .

¹ The meaning of the verses which follow, down to the last but one, is not quite clear. They refer to a game at ball, most probably polo, as indicated by the mention of horses, give its technicalities which are little understood now and describe enthusiastically the unparalleled skill displayed by Indra-Rāja in it.

² This portion is likewise found in an inscription at Hémāvatī, EC, XII, Str. 27.

..... Eleva-
bedenga, unlike others, drags the ? ball (*bidda*) without ascending, descending or
swinging. Is it possible for a man who has not learnt from Geḍegaḷ-Abharaṇa to
avoid defects such as and to become an expert ?
One may perhaps drag and win through deceit by putting pressure on the legs,
hands and the legs of the horses ; but can one win in the proper course when Kīrti-
Nārāyaṇa is the opponent ? On the date specified in the Śaka year reckoned by
the oceans, the sky and the treasures (904), having observed the vow with a peace-
ful mind, Indra-Rāja, praised by the people, acquired all the great power of the king
of gods (Indra).

134 (58)¹.

Date about A. D. 982.*

..... will make Māvana-gandhahasti
(a rutting elephant of his maternal uncle or father-in-law) laugh. Marching boldly
against the enemy, when the horse fell
..... 'The stainless excellence of Māvana-gandhahasti puts
to shame one who through fondness of life timidly enquires twice about the order
to fight issued by his master, one who is irresolute and the ungrateful ones who
shrink from their duty. Valour when the hostile army is brandishing its weapons
at close quarters, purity when others' wives move about close at hand, others were
found on examination to lack; such being the case, valour and
purity can they stand comparison with
Māvana-gandhahasti ? The greatness of Māvana-gandhahasti laughs at the despic-
able heroes who, holding back till a severe blow is inflicted on the hostile army by
other generals of their side, march against the weak point of the hostile force and
proclaim, to their shame, "we ourselves attacked and defeated the enemy." On
Rāja-chūḍāmaṇi-Mārgedemalla bestowing with affection the victorious ? leadership
..... I do not know how to describe the movement of
the flying arrows. Thus celebrated was Māvana-gandhahasti Piṭṭuga, the pride of
the camp, of strong arm, praised by poets, passionately fond of war, a hero who
saw the fight to the end.

(On the date specified), at the feet of his guru, with a happy end, Piṭṭa rose to
the world of Indra.

135.

Date about A. D. 1200.

This inscription merely gives the verse in praise of the Jina-śāsana.

¹ The writing on this pillar is worn and the lower portion is built round on three sides.

² The palaeography, the reference to Rāja-chūḍāmaṇi and the identity of the cyclic year lead us to
infer that the date of this record may be the same as that of the preceding one.

136.

Date about A. D. 950.

. of Sayibbe-kantiyar, disciple of Kumārapāndi-bhaṭṭāra
of Māla, at Kalhappu.

137.

Date A. D. 1117.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines.

On the holy 13th lunar day, a Thursday, of the bright fortnight of Jyēsthā in Hēmalāmbi corresponding to the Śaka year 1039:—

The great fame of Poysala-seṭṭi and of the ocean of good qualities the graceful sagacious Nēmi-seṭṭi that both were the royal merchants of king Poysala and warm supporters of the Jaina religion spread widely over the earth. While Poysala-seṭṭi and the possessor of innumerable good qualities Nēmi-seṭṭi, who attained eminence as the possessors of pure fame and pure virtues and as the illuminators of the stainless Jina doctrine, were living in happiness, their mothers, praised by the earth, Māchikabbē and the possessor of various high virtues Śāntikabbē, who were like the mothers of Jinas on earth, having joyfully caused a Jina temple to be built and a *mandara*¹ made, received with pleasure, suitable initiation (*dīkṣā*) at the lotus feet of the peerless sage Bhānukīrti amidst the acclamation of the people of the (whole) world². In the Mūla-saṅgha and in the illustrious Dēśiga-gaṇa these two became celebrated as the pre-eminent possessors of all virtues. Are there any so fortunate?

Poysala-seṭṭi and the mine of goodness Nēmi-seṭṭi caused, with devotion, the worship of Jina and gifts of food to the sages to be made.

138 (60).

Date about A. D. 940.

The servants of Ganga-vajra, who was celebrated as the abode of fortune and the home of valour, were known as Bōgāycha, among whom was Bōgeya³, harsh to the hostile army, his elder brother's warrior. Resolved to die in the battle between Rakkasa-maṇi and Kōṇeya-Ganga, when the battle proved unfavourable, he sent away Rakkasa-maṇi, and, putting to flight, amidst the praise of his own and the hostile armies, the horsemen that eagerly came to fight, charged fiercely into the enemy's troops; and when he saw his own army retreating, he went back, and inspiring courage, marched with it on horse back, fell upon the enemy's force, cut

¹ A car-like structure sculptured on all sides with 52 Jina figures. It is supposed to represent the island (*deipa*) of Nandīvēra.

² Māchikabbē is here named Marudēvi.

³ Apparently a mistake of the engraver for Bōyiga. See further on.

it down and acquired renown. Such was Bôyiga's firmness. Having made the whole force of Vaddega¹ and Kôneya-Ganga flee with terror and killed many warriors, he fell severely wounded, the greatness of his prowess being praised (even) by the enemy's troops. Let people die on earth like Bôyiga, having displayed the greatness of their valour. When, pierced with arrows and wounded with the sharp weapons aimed at him by hostile warriors, Bôyiga was about to fall like the orb (of the sun), Indra's ladies received him into the celestial car even before his body touched the earth.

139 (61).

Date about A. D. 950.

His own lady of victory having become a co-wife with the lady of fortune; a true hero following the traditions of kings bent on war, Bâyika spread his fame. To the world-renowned Jâbayye, wife of the lord of fortune Bâyika, were born two sons named Mâduvara and Dôyilamma. Their sister Sâviyabbe became celebrated in the world as an abode of wisdom and a collection of *dharma*. Are there any women who can compare with her and with Sitâ? When it is said that the world-renowned Loka-Vidyâdhara, son of Dhôra², liberal to the learned, was her husband, can any others be compared with her in glory? Know ye that in the *śrāvaka-dharma* (duties of lay persons) Sâviyabbe was the celebrated *śrāvaki* (laywoman) Rêvati herself, there being no others to compare with her; in wifely conduct Sitâ herself; in beauty Dêvaki herself; in greatness Arundhati herself; in pure devotion to Jinendra the goddess attendant on Jina herself. Udaya-Vidyâdhara, lord of Sâyibbe³, Sâyibbe died at Bagiyur.....

140 (50).

Date A. D. 1145.

(Lines 1-134 of this inscription are identical with lines 1-140 of No. 127 except for the following details:—(1) No. 127 has at the end of the west face two extra verses in praise of Prabhâchandra, disciple of Mēghachandra. ²The present inscription has after the first verse on the west face an extra verse⁴ in praise of Mēghachandra, which may be rendered thus—Having bound Cupid with thirty-six cords, he had him dragged by a bull (*otherwise*, he checked and vanquished Cupid by his virtuous conduct and thirty-six special qualities⁵); when one thinks of this, how can Mēghachandra-traividya be said to possess the sentiment of quietism? (3) The present record has at the end of the east face the remark "written by

¹Apparently the Râshtrakûta king Amôghavarsha III, father of Krishûa III.

²This cannot be the Râshtrakûta king Dhruva or Nirupama (c. 800), as the characters of the epigraph are of the 10th century.

³Evidently a shortened form of Sâviyabbe. Cp. 136 above.

⁴Quoted from the *Pampa-Râmâyana* (I, 19).

⁵See page 54, note 2.

Ganganna", and at the end of the south face the statement "written by the calligraphist Ganganna, a brother to others' wives." It then proceeds —).

Why do you praise the senseless who are agitated by the arrows of Cupid? Praise Mēghachandra-vrati, a moon to the milk ocean the Jina doctrine, whose fame has rendered white all the points of the compass. His colleague, the holy son of the lord of sages Bāluchandra, a sickle to the creeper the conceit of arrogant disputants was Śubhakīrti-dēva. May he, conqueror of the strength of arm of Cupid, a charming discourser on the *syādvādu*, be victorious. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhakīrti-dēva'. The sound of Śubhakīrti's great fame proclaims—"O disputant, the thunderbolt to the mountain the Baudhdhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming, has come; the lion to the active elephant the clever Mīmāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmā), Paśupati (Śiva) and Śārṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names¹ in the presence of the ascetic Śubhakīrti. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhakīrti instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamant elephant-goad to disputants?

Written by Ganganna and engraved by Dāsōja, son of? Sevanuballara-dēva, the sculptor Rāmōja.

A worthy disciple of the lord of ascetics Mēghachandra²trividyā was Prabhāchandra-muni, a full moon to the ocean of religious observances, who had shaken off the three *daṇḍas* and was free from the *śalyas*³. Victorious is the unique moon Prabhāchandra, who was born from the milk ocean of the penance of the best of the *trividyas*⁴ Mēghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy. The ascetic Prabhāchandra, master of the triad of

¹See page 38, note 1.

²See page 38, note 2.

³See page 22, notes 1 and 3.

⁴See page 53, note 5.

jewels¹ the ship which helps in crossing over the ocean of worldly existence, had his mind purified by a thorough knowledge of the meaning of the Jaina *āgamas*. Praised by all, a Triṇētra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvatī, a Cupid to celestial nymphs, was the celebrated Prabhāchandra-dēva, lord of all good qualities. His colleague was the leader of ascetics Virāṇandi-siddhāntika, who can only be compared with the Gaṇadhara in learning and the Chārāṇa sages in pure conduct; can others be compared with him? When it is said that he burnt with the flames of his severe penance Cupid who had conquered with vehemence Hari, Hara and Brahmā, who will not extol Virāṇandi-siddhāntika?² May the emperor of philosophy, Virāṇandi-munipa, whose form is like a stream of camphor to the eyes of the people of the world and whose fame is like jasmine flowers in the locks of the lady of the regions, be victorious on earth. Lord of the lady of proficiency, adorned with high virtues, a thunderbolt in splitting the mountain Cupid, crest-jewel of the assemblage of philosophers, a matchless celestial jewel to the people of the earth, possessor of the wealth of kindness, was the lord of sages Virāṇandi, son of Mēghachandra-traividya.

Prabhāchandra-siddhānta-dēva's lay disciple was Vishnuvardhana-bhujabala-Vira-Gaṅga-Biṭṭi-Dēva's senior queen, the crowned consort Śāntala-Dēvi. To her, endowed with excellent qualities and great good fortune, only Sarasvatī and Lakshmi were equals; can other women equal her? Śāntala-Dēvi's mother Māchikabbe, having made liberal gifts saying "who wants which?" ended her life meditating on Jina. What more can be said of her greatness?

(On the date specified), Prabhāchandra-siddhānta-dēva, senior disciple of Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dēśiga-gaṇa of the Koṇḍakundānvaya of the Mūla-saṅgha, attained the world of gods.

141 (51).

Date A. D. 1139³.

May be doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syād-vāda*. Praised by all, a Triṇētra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvatī, a Cupid to celestial nymphs, was the celebrated Prabhāchandra-dēva, lord of all good qualities. To describe his lay disciple:

Be it well. Pre-eminent among those whose heads are adorned with the clear pearls the drops of fragrant sandal water of the divine Arihaṭ worshipped by the people of all the worlds, a royal swan in the assemblage of lotuses the mind of

¹See page 33, note 1.

²These two verses are quoted from the *Pampa-Rāmāyaṇa* (I, 26 and 27).

³The Śaka year given is 1041, coupled with the cyclic year Siddhārthi. But Siddhārthi corresponds with Śaka 1061. So, 1041 is evidently a mistake of the engraver for 1061.

the good, *mahā-prachanda-dandandiyaka*, terrifier of his enemies, a rampart for the good of his lord, unassisted hero, a Rāma in battle, a Bṛhma in daring, a royal swan in the pond the minds of sages dependants and learned men, a modern Śrēyāmsa in making liberal gifts, skilled in the contemplations¹ of the Jaina faith, protector of *dharma*, a golden pitcher filled with the sentiment of compassion, a *chakōra* (delighting) in the moonlight Jina's words,— was the celebrated Baladēva-dandandiyaka. Though many have attained prosperity through the religious merit of previous births, are there other *dandādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess? Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladēva-dandandiyaka; who in the sea-girt earth was equal to the crest-jewel of ministers? To describe that worthy's consort—When one thinks of it, hers is not the form of a (mere) woman on earth: the people of the world always praise the fortunate, high-minded, virtuous Bāchikabbe, faithful to her husband. To them were born, amidst the praises of the world, two sons, glorious like the sun, Nāgadēva and Singana, who by their good qualities resembled Rāma and Lakshmidhara. Of the two, lo! who indeed in these worlds is equal to Nāgadēva in perfect faith in Jainism, in truth, in the worship of the supreme Jina, in modesty, in kindness, in greatness, in the cheerful bestowal of gifts, in purity, in the observance of vows? When one thinks of it, he alone was indeed fortunate. Can the same be said of others? That Nāgadēva's consort, endowed with all charming good qualities, was Nāgiyakka, who obtained renown as the equal of Kōnti and as being superior even to the lady of the earth. Their son, Balla, was a celestial jewel and a celestial cow in making gifts of desired things so that his fame filled the whole earth. Howsoever tested, he is virtuous, valiant, pure, compassionate, truthful; there can be no mistake: thus do the learned unweariedly praise Ballana on earth. His younger sister, renowned in the world for the greatness of her liberality, superior even to Sitādēvi on earth, was Ēchiyakka; this said, who will not admire her? A brother of that mother of the world, the chief Baladēva, having meditated on the five expressions² and having mercilessly torn off the shackles of worldly attachment, attained the state of the gods in the presence of the god and the guru. (On the date specified), he ended his life by the rite of *sanyasana* at the holy place Mōringere. His mother Nāgiyakka and (his sister) Ēchiyakka caused to be built, as an act of reverence, a *paṭṭa-sāle* (? reading-hall) at Ommāligēya-haḷu in Kabbappu-nāḍu, and, washing the feet of their guru Prabhāchandra-siddhanta-dēva,

1. *Anuprēkshās*. These are 12 in number—reflection on (1) the transient nature of the world (*anitya*), (2) the inevitability of the fruition of *karmas* (*āśarāṇa*), (3) the cycle of existences (*samsāra*), (4) the dependence of our future on ourselves (*ikatva*), (5) the separation of all else from us (*anyatva*), (6) the impurities of the body (*asuchitva*), (7) the inflow of *karmas* (*āsrava*), (8) the stoppage of this inflow (*samvāra*), (9) the freeing of the soul from matter (*nirjara*), (10) the world and its elements (*lōka*), (11) the difficulty of attaining wisdom (*bodhi-durlabha*), and (12) the law (*dharma*).

²See page 44, note 1.

granted it, with pouring of water, along with the tank Āreyakere and one *khaṇḍuga* of dry land to the east of it.

142 (52).

Date A. D. 1139¹.

May the doctrine of Jina be victorious--the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*.

Be it well. A mirror to the face of powerful *daṇḍanāyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies, a thunderbolt to the mountains the tale-bearers, a ruby pinnacle to the palace the Jaina religion, darkening the house of Jina's worship with the aromatic smoke of saffron and the dark *agaru* (agallochum) mixed with sandal, changeless, of a charming form like that of Cupid, having his head purified by the fragrant water of Jina, a paramour of the lady of heroism, delighting in gifts of food, shelter, medicine and learning, rejoicing in the narration of stories relating to Jainism,—was the highly celebrated Baladēva-daṇḍanāyaka. Is he firm? hurrah! he is superior to Meru; is he profound? hurrah! he surpasses the ocean; is he liberal? he rivals the celestial tree; he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladēva. Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladēva-daṇḍanāyaka; who on the sea-girt earth was equal to the crest-jewel of ministers? Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess?

To that Baladēva and the fawn-eyed Bāchikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a crest-jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Devoted to the feet of Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him; thus did the world praise Pergaḍe Singimayya. That renowned Singimayya's wife, a Rati in beauty, honored by the people, was Siriyā-dēvi, who was lovingly extolled by the whole earth. When about to expire, fixing his mind with great devotion on the lotus feet of the supreme Jina, meditating

¹See page 67, note 3.

intently on the five expressions, cutting off quickly all sorts of worldly attachment, that worthy Pergaḍe Singimayya, a sun to the assemblage of lotuses the blessed, attained, by the rite of *samādhi*, the abode of Indra.

Be it well. (On the date specified), Siriyavve, and Nāgiyakka, lay disciple of the *maṇḍalāchārya* Prabhāchandra-siddhānta-dēva,—who was always engaged in the performance of the highest penance and who had crossed over to the other shore of the ocean of philosophy and all other sciences which issued from the lotus mouth of the most venerable Arhat-paramēśvara resplendent with the possession of the five *mahā-kalyāṇas*¹ (auspicious events), the eight *mahā-prātihāryas*² (glories) and the thirty-four *atīśayas*³ (superhuman excellences), and which expound the nature of things such as existence, non-existence, etc.,—performing great worship, set up the epitaph.

143 (53)

Date A. D. 1131.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*.

A jewel to adorn the Yādava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest jewel of the world, a jewel of virtues, a crest-jewel of perfect faith—may he, a Vishnu endowed with modesty, be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumān to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. He gladly made any number of tanks and temples, any number of Jina shrines, any number of *nāḍus*, villages and subjects. When it is said that king Vinayāditya-Poysala alone excelled the celebrated Balīndra, who can praise the greatness of that profound and brave king? The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did

¹ These are birth, anointment, renunciation, enlightenment and liberation.

² These are (1) divine sound, (2) halo, (3) lion seat, (4) chauris, (5) heavenly music, (6) white umbrella, (7) shower of celestial flowers, and (8) the Aśoka tree.

³ Of these, ten are congenital: (1) beauty, (2) fragrance, (3-4) freedom from sweating and evacuation, (5) sweet speech, (6) great strength, (7) milk-white blood, (8) 1008 lucky signs, (9) perfect proportion of limbs, and (10) unbreakable bones; ten are acquired by penance: (11) averting famine, (12) remaining above the ground, (13) facing the four directions, (14) destruction of harmful impulses, (15) immunity from all pain, (16) absence of hunger, (17) mastery of all learning, (18) non-growth of hair and nails, (19) unwinking eye-lids, and (20) shadowless body; and fourteen are produced by the heavenly bodies: (21) mastery of the Ardha-Magadhi language, (22) friendly feelings in all, (23) clear skies, (24) in all directions, (25) fruits and flowers of all seasons, (26) clean space all round, (27) placing golden lotuses under his feet when the Jina walks, (28) shouts of "Victory", (29) fragrant breezes all round, (30) sweet-scented showers, (31) removal of thorns, (32) joyousness of all living beings, (33) the *dharma-chakra* going before the procession, and (34) eight kinds of auspicious things—umbrella, chauri, flag, *svastika*, mirror, vase, powder-flask and throne seat—attending the procession.

king Poysaḷa cause Jina temples to be erected. This said, who can describe the king of the hill kings? To that Poysaḷa king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Eṛeyanga. King Vinayāditya's son, the only celestial tree to the people of the earth, a walker in the path of Manu, sole hero of the world, was king Eṛeyanga; greater than whom was his son, breaker of the pride of hostile kings, a lion among kings, the world-renowned king Viṣṇuvardhana. That famous king Eṛeyanga's son, destroyer of mighty enemies, lord of all the earth, a Karna to the needy, king Viṣṇu, rose (in power). Smiter on the heads of hostile kings, destroyer of the pride of arrogant hostile *maṇḍalēśvaras*, sole ornament of his family, was the profusely munificent Biṭṭi-Dēva.

Be it well. The mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a great champion of firmness, striker before his soldiers (strike), displayer of valour, capturer of Talakāḍu, fierce warrior, sole promoter of the prosperity of Paṭṭi-Peruṇāḷa's own kingdom, punisher of ill-behaved kings, a wild fire to the forest Chakragoṭṭa, final destructive fire to hostile *maṇḍalīkas*, a fierce submarine fire to the assemblage of the *maṇḍalīkas* of Toṇḍa, a cause of destruction to mighty hostile armies, remover of the pride of hostile *maṇḍalīkas*, capturer of Noḷambavāḍi, seizer of the goddess of fortune of hostile kings, a traitor to traitors, embracer of the lady of victory, a lover to lovers, displayer of heroism, embraced in his long right arm by the lady of valour, a hero keeping to his word, a spear to the heart of Adiyama, fond of the embrace of the lady of valour, an elephant to the lotus garden arrogant enemies, an adamant cage to refugees, shining with natural fame, a banner of victory in battle, disconcerter of Chengire, pre-eminent hero, uprooter of Narasingavarma, final destructive fire to Kaḷapāḷa, capturer of Hānungalū, circumspect warrior, a Brahma among the skilful, a Shaṇmukha in battle, an ear-ornament to Sarasvati, of the noble Viṣṇu lineage, a spear to the hearts of enemies, non-slayer of the frightened, delighting in making gifts, of a fragrance like that of the *champaka* (flower), uplifter of the four creeds, an ornament of heroes, a Nārāyaṇa in discrimination, perfect hero, a Vidyādhara in literature, foremost in battle, a sun to the Poysaḷa family, a celestial cow to poets, a Partha of the Kali age, wicked to the wicked, a Rāma in battle, a Bhīma in daring, a Vatsarāja in controlling horses, a Cupid to women, a Bhagadatta in controlling rutting elephants, a modern Chārudatta, upholder of the Nilagiri, an ornament of heroes, death to the Kongas, smiter of enemies with the hand, harasser of Tereyūr, trampler on Koyattūr, confounder of Henjeru, a Jattalaṭṭa in battle, putter to flight of Pāṇḍya, capturer of Uchchangi, unassisted hero, brave in battle, destroyer of Pombuchcha, disturber of Sāvimala, final destructive fire to enemies, a fire to the forest the enemies, scatterer of hostile kings, crowner of friendly

kings, destroyer of the Ghāṭs, dragger along of the Tuluvas, a terror to Gōyindavāḍi, a Śankara to hostile armies, trampler on Rodda, seizer of adulterers, plunderer of Rāyarāyapura, breaker down of enemies, a Nārāyaṇa among heroes, perfect in prowess, worshipper of the feet of the god Kēśava, subduer of hostile *maṇḍalikas*,—adorned with these and many other titles, he easily captured many fortresses including hill fortresses, forest fortresses and water fortresses and made by his fierce valour the whole of the Gangavāḍi Ninety-six Thousand as far as Lökkigunḍi obedient to his seal (or command). Moreover,

Having chased and put to flight wicked and arrogant enemies on earth and having by the strength of his arm brought the country under his control so that the whole of Ganga-maṇḍala paid tribute at his command and obeyed his orders, Vishṇu-Poysaḷa was in peace in the possession of an increasing kingdom and continual happiness. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him; his glory was greater than that of many former (kings) : this said, who can describe king Vishṇu ?

While the victorious sovereignty of Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vira-Ganga-Vishṇuvardhana-Poysaḷa-Dēva was thus continually increasing to last as long as the sun, moon and stars—his servant, the senior queen, the crowned consort Śāntala-Dēvi :—

Be it well. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in all good qualities, a modern Rukmiṇī-dēvi, a Satyabhāmā in love to her husband, an only Brihaspati in discrimination, a Vāchaspati in ready wit, gentle to sages and dependants, upholder of the four creeds, lover of vows, virtues and pure conduct, of unique fame in the world, the celebrated Sītā (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, a cause of the accumulation of religious merit, the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing and instrumental music, a rampart to the Jaina faith, delighting in the narration of stories relating to Jainism, taking pleasure in gifts of food, shelter, medicine and learning, pure in Jaina faith, kind to the blessed, having the head purified by the fragrant water of Jina :—

Dear to the heart and eyes of that famous king Vishṇu, Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way equal to Rati, (wife) of Kāma. The goddess of Victory to king Vishṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour,—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately ?

When it is said that on the breast of the Vishnu of the Kali age the Lakshmi of the Kali age abode, is it possible for him who says he can describe to describe the good fortune of Śāntala-Dēvi? To Śāntala-Dēvi, endowed with excellent qualities and great good fortune, only Sarasvati, Pārvati and Lakshmi were equals; can other women equal her? Her guru being Prabhāchandra-siddhanta-dēva; the mother who bore her, the abode of virtues Māchikabbe; her father, the senior *Pergeḍe* Mārasingayya; her uncle, the *Pergeḍe* Singimayya; her royal consort, king Vishṇuvardhana; her ever favorite god, Jinanātha;—is it possible on earth to describe the greatness of queen Śāntala-Dēvi?

(On the date specified), she ended her life at the holy place Śivagange and attained heaven.

A Manu, a Brihaspati, of this Kali age; an asylum for the bards, a celestial cow to the world, self-respecting, great chief, supporter of the learned, praised by the people of the world, adorned with good qualities, sole donor in the world, clear-headed minister;—thus does the earth applaud the *Pergeḍe* Mārasinga. Can others of this age equal the *Pergeḍe* Mārasinga-vibhu in the acquisition of the objects of human desire, in great liberality, in love of *dharma*, in devotion to the lotus feet of Hara, in religious observances, in pure conduct:—while the earth applauded him thus, he went with joy to the world of gods. The matchless Śāntala-Dēvi, her loving father Mārasingayya, and her mother Māchikabbe, all these readily ended their lives one after the other and attained heaven.

The writer (of the inscription) was Bōkinayya.

"The queen has attained the state of the gods; I cannot remain (behind)", thus saying, her mother, the proficient Māchikabbe, came to Belugola, and, adopting severe *sanyāsana*, she too renounced the world. The half-closed eyes, the repetition of the five expressions, the method of meditating on Jinendra, the dignity in taking leave of relatives, evidencing *sanyāsa*, Māchikabbe, fasting cheerfully for one month, easily attained the state of the gods by *śamādhi* in the presence of all the blessed. Devoted to the feet of Jina, endowed with virtues, remarkable for devotion to her husband,—thus praised by the people of the earth, that Mārasingamayya's wife Māchikabbe attained glory. A devotee of the feet of Jina, honored by friends, a celestial cow to dependants, a faithful wife superior to Kāma's wife (Rati), pre-eminent in good qualities, delighting in making gifts, always devoted to the lotus feet of sages, praised by the people,—thus does the world ever lovingly applaud Mārasingamayya's wife Māchikabbe. Jinanātha being her favorite (god); Baladēva, her father; the chief of virtuous women Bāchikabbe, the mother who bore her; Singama, her younger brother; distinguished by such greatness, Māchikabbe went to the world of gods: thus reiterating, the whole earth is extolling her. 'This said, how can the panegyrist describe her?

Her mind being filled with spiritual knowledge, Māchikabbe cheerfully undertook the completion of a fearful severe vow, so that people said, "who among women that adopted *sanyāsana* was so proficient as she?", and, meditating on the lotus feet of Jina, easily attained the state of the gods amidst the plaudits of the earth. Having made liberal gifts saying "who wants which?", Māchikabbe ended her life meditating on Jina. What more can be said of her greatness? Thus, in the presence of her guru Prabhāchandra-siddhānta-dēva, Vardhamāna-dēva, Ravichandra-dēva and all the blessed, did she embrace *sanyāsana*, and, listening to their account of *samādhi*, end her life. Who on earth attained glory like Māchikabbe by adopting unbroken fearful severe *sanyāsana* and dying the death of a *paṇḍita*? To describe the descent of her family:—

Pure in Jaina faith, an asylum for the blessed, an abode of good qualities, of a conduct like that of Manu, a bee at the lotus feet of sages, praised by the people, was Nāgavarma-daṇḍādhiṣa. The peerless Nāgavarma's wife, the great Chandikābbe, praised by the good, self-respecting, liberal, virtuous, highly chaste, was by her character superior even to Sītā; I do not know how to praise this heroine of virtues, the sole donor of the world, devoted to the feet of Jina, and extolled by the whole world. To them was born a good son, the great and noble Baladēva, whom the people of the world praised as the celestial cow in eagerly bestowing gifts on the assemblage of learned men. An abode of all arts, wearer of the ornaments virtues, patron of the learned, the object of the praise of good poets, a bee at the lotus feet of Jina, a liberal donor, a proficient in both worldly and spiritual matters,—thus does the whole sea-girt earth extol the general Baladēva. When it is said that his donations to the assemblage of sages, to the crowd of the blessed, and for the worship of the Jinās were incomparable, and that feeding always went on in his house uniformly and regularly as if on a marriage occasion, what further praise can the panegyrist bestow on the minister Baladēva, the asylum of men? Is he firm? he is superior to Mēru; is he profound? hurrah! he surpasses the ocean; is he liberal? he excels the celestial tree; is he an enjoyer? he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladēva. Of insurmountable strength of arm and valour, and of a conduct resembling that of Manu, was Baladēva-daṇḍanāyaka; who on the sea-girt earth was equal to the crest-jewel of ministers?

The writer Bōkinayya, a lay disciple of the illustrious Chārukīrti-dēva, wrote (the inscription); and Gangāchāri's younger brother Kāṇvāchāri, an ornament to the face of titled sculptors, engraved it.

Be it well. [A mirror to the face of powerful *daṇḍanāyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies; alleviator of the poverty of story-tellers, bards, readers of

sacred books, poets, declaimers, disputants and orators; a sun in illuminating the wide sky of the Jaina religion; a Śrâyāmsa in being ever liberal to all sages; an ear-ornament to Sarasvati; purifier of his family; a son to others' wives; a delight to the minds of his relatives; destroyer of sin; a Gutta in being free from anger, avarice, untruth, fear, pride and lust; a Chārudatta; an equal of Jīmūtavāhana in doing good to others; averse from sin; pure in the Jaina faith; kind to the blessed; having his head purified by the fragrant water of Jina; lofty by his matchless virtues; a bee at the lotus feet of sages; devoted to the garden of lotuses the assemblage of learned men; rejoicing in the narration of stories relating to Jainism; delighting in gifts of food, shelter, medicine and learning;—was the celebrated Baladēva-dandanāyaka. To that Baladēva and the fawn-eyed Bāchikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. Devoted to Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him: thus did the world praise Pergaḍe Singimayya. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a celestial jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Śrīyādēvi, pre-eminent in virtues, was in this age a celestial jewel in making gifts; say that Singimayya's wife was an equal of the goddess Earth and Konti.

Be it well. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, an only Brihaspati in discrimination, gentle to sages and dependants, the celebrated Sītā (herself) in the loftiness of devotion to her husband, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, delighting in gifts of food, shelter, medicine and learning,—Vishṇuvardhana-Poysaḷa-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatīgandhavāraṇa Jina temple at the holy place Belgōḷa, in order to provide for worship, gifts of food to the assembly of ascetics, and repairs, granted, on the date specified, with the permission of Vishṇuvardhana-Poysaḷa-Dēva, exempt from all imposts, (the village) Moṭṭenavile of Kalkaṇi-nāḍu, a garden of fifty *koḷagas* of wet land in the middle plain of Gangasamudra, and, for oblation, Viḷasanakaṭṭa which she had caused to be built at the expense of forty *gaḍyāṇas*, to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Māgha-chandra-traividya-dēva of the Postaka-gachchha of the Dēsiya-gaṇa of the Mūlasangha, after washing his feet. (Two usual final verses).

144.*Date about A. D. 1150.*

Obeisance to the *siddhas*. The doctrine of Jina At the side) . . .
 . . . bhachandra.¹

145 (36).*Date about A. D. 1000.*

Ereyagave in Kavaṭṭa.

146.*Date about A. D. 1200.*

The feet of Nēmaṇa.

147.*Date about A. D. 1200.*Sivaggayya, with the honorific prefix *śrī*. (Name of a visitor).**148.***Date about A. D. 1200.*Kaḷayya, with the honorific prefix *śrī*. (Name of a visitor).**149 (37).***Date about A. D. 1150.*

May the illustrious Garuḍa-Kēsi-rāja be ever victorious.

150.*Date about A. D. 950.*

. the distinguished son-in-law of Narasinga, minister of the
 Ganga kingdom. Ereganga's great minister, promoter of the prosperity of the
 Ganga territory, His son-in-law was the world-renowned Nāgavarma.
 His son, who had acquired the celebrity of being identified with Rāmadēva,
 Vatsarāja and Bhagadatta in the sea-girt earth, renounced the world, and,
 observing the vow,

151.*Date about A. D. 950.*

. she caused to be made.

¹This inscription is fragmentary.

152.*Date about A. D. 950.*

. of the ? Chagabhakshana emperor Goggi.

153.*Date about A. D. 1200.*

Chandrakirti. (Name of a visitor).

154.*Date about A. D. 1000.*

Subhakarayya, the *śanabōva* (or accountant) for ? war (*jangu*) of the illustrious Rāchanalla-Dēva, made obeisance.

155 (70).*Date about A. D. 1170.*

The chief disciple of Guṇachandra-siddhānta-dēva of the Hana(sōge) line of was Nayakirti-siddhānta-chakravarti, whose disciples were Dāvaṇandī-traividya-dēva, Bhānukirti-siddhānta-dēva and Adhyātmi-Bāḷachandra-dēva. (A moon) to the ocean *paramāgama*, disciple of the lord of ascetics, the emperor of philosophy, Nayakirti, was the lord of sages Adhyātmi-Bāḷachandra, perfect in pure knowledge.¹

156.*Date about A. D. 1100.*

. ended her life. Her lay disciple named Sāyibbe (set up this epitaph) for Pollabbe-kantiyar.

157.*Date about A. D. 1150.*

Sridharav-ōja, lay disciple of the illustrious Gandavi-siddhānta-dēva.

158 (69)².*Date about A. D. 1110.*

. We are indeed fortunate, and no others, since we see Bāḷachandra-muni, the Rōhana mountain to the jewel sacred knowledge. How wonderful was the greatness of Bāḷachandra-dēva (*otherwise* the crescent moon) who was proficient in many arts (*otherwise* possessed of many digits), not crooked,

¹ This verse is also found at the close of Adhyātmi-Bāḷachandra's *vyitti* or commentary on the *Prābhṛitakatraya*.

² This inscription is fragmentary.

motionless or firm, of pure conduct (*otherwise* spotless and round at the sides, or ever in the bright fortnight), and of blameless glory (*otherwise* bright when the night declined)¹ ?

159.

Date about A. D. 1130.²

Praise of the doctrine of Jina. Be it well. The possessor of all virtues, Tribhuvanamalla-Chaladanka-rāva-Hoysaḷa-seṭṭi 'bestowed the title Chaladanka-rāva-Hoysaḷa-seṭṭi on Malli-seṭṭi, son of Danmi-seṭṭi of the ? passport department of Ayyāvole.³ And, on the date specified, knowing that his end was near, he took leave of his relatives, and ending his life with a peaceful mind, attained heaven.

To describe his wife :—the good daughter of Turavammaraṣa and Suggavve, having her head purified by the fragrant water of Jina, delighting in gifts of food shelter, medicine and learning, Chaṭṭikabbe, caused the epitaph to be made as an act of reverence to her husband Chaladanka-rāva-Hoysaḷa-seṭṭi and her son Būchana.

160.

Date about A. D. 1130.

Praise of the doctrine of Jina. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Of pure fame in the supreme religion of Jina, a sun to the lotuses the blessed, devoted to the lotus feet of his guru, of noble character, pre-eminent among the Brāhmanas, firm like the Mēru mountain, an ocean to the jewels virtues, a mine to the bright jewel perfect faith in Jainism, was with great pleasure on earth.

161.

Date ? about A. D. 1194.

'The *mānastambha*⁴ pillar of Dhanakīrti-dēva.

162.

Date ? A. D. 1194.

'This natural pond was caused to be made by Mānabha in the year Ānanda.

¹ This verse is quoted from the *Pampa-Rāmāyana* (I, 18).

² The date given is Śaka 1059 corresponding to the cyclic year Saumya : but Saumya was Śaka 1052.

³ The modern Aihole in the Kalāḍgi District of the Bombay Presidency.

⁴ See page 1, 4, note 1.

163.

Date ? about A. D. 1194.

The epitaph as an act of reverence to his father.

An act of reverence to Śrīdhara.

The epitaph as an act of reverence to his mother.

164.

Date about A. D. 1100.

..... ? Ganga . . set up the epitaph

165 (74).

Date ? A. D. 1246.

Be it well. (On the date specified), the Malayāḷa Adhyādi-nāyaka shot from the large hill to the small hill.

166 (71).

Date about A. D. 1100.

Let Jinachandra bow to the feet of Bhadrabāhu-svāmi.

167 (72).

Date A. D. 1809.

(On the date specified), Ajitakīrti-dēva, disciple of Śāntakīrti-dēva, who was the disciple of Ajitakīrti-dēva, who was again the disciple of Chāru[kīrti-paṇḍita-dēva] of the Dēsi-gaṇa of the Kundakundaṇvaya, having completed a fast of one month, attained godhead in this cave.

168.

Date about A. D. 1400.

The epitaph of Mallisēna-dēva, disciple of the illustrious Lakshmisēna-bhaṭṭa-raka-dēva.

169.

Date about A. D. 1300.

The feet of Bhadrabāhubhali-svāmi.

170 (73).

Date ? A. D. 1217.

Be it well. In the year specified, the Malayāḷa Kodayu-Sankara, standing here, shot at the three boulders near the tamarind tree to the west of the wet land.

171.*Date ? about A. D. 1217.*

(*Tamil*). The Malayasaraṅ Kōdai-Saṅkaraṇ ? aimed from here at the tamarind tree to the west of the wet land.

172.*Date about A. D. 1500.*

Sāma dēva (labels below figures).

173.*Date about A. D. 1200.*

Kanakanandi-dēva, Pasi-dēva, (and) Mali-dēva (labels below figures).

174.*Date about A. D. 1300.*

The tank of the Nakhara-Jinalaya.

408¹.

1

Date about A. D. 1000.

May there be obeisance.

409.*Date about A. D. 800.*

Katta, with the honorific prefix *śri*. (Name of a visitor).

410.*Date about A. D. 1000.*

Sindayya (name of a visitor).

411.*Date about A. D. 1000.*

. a warrior of the Gangas and a friend of

¹The inscriptions that were latterly found on the same hill are also taken up for translation here.

412.*Date about A. D. 950.*

Chandayya (name of a visitor).

413.*Date about A. D. 1000.*

. Chāmunḍayya (name of a visitor).

414.*Date about A. D. 950.*

Setṭapayya (name of a visitor).

415.*Date about A. D. 810.*The *basadi* or Jina temple of Śivamāra.**416.***Date about A. D. 1050.*

Basaba (name of a visitor).

417.*Date about A. D. 1000.*Vaijayya, with the honorific prefix *śri*. (Name of a visitor).**418.***Date about A. D. 1050.*Jakkayya, with the honorific prefix *śri*. (Name of a visitor).**419.***Date about A. D. 1050.*Kaḍuga, with the honorific prefix *śri*. (Name of a visitor).**420.***Date about A. D. 1000.*

? Obeisance

421.*Date about A. D. 1000.*

Maha-maṇḍalēśvara (title of a visitor).

422.*Date about A. D. 1000.*Bāsa, with the honorific prefix *śrī*. (Name of a visitor).**423.***Date about A. D. 1050.*

Basavayya (name of a visitor).

424.*Date about A. D. 1100.*Mara, with the honorific prefix *śrī*. (Name of a visitor.)**425.***Date about A. D. 1100.*

Naraṇayya (name of a visitor).

426.*Date about A. D. 1100.*

The epitaph of

427.*Date about A. D. 1000.*

Kagūttara (? name of a visitor).

428.*Date about A. D. 1100.*

The feet of the illustrious Ravichandra-dēva.

429.*Date about A. D. 1000.*

The ? pond dug by Badra of svara.

430.*Date about A. D. 1000.*

The illustrious blacksmith Chanda-achariga.

431.*Date about A. D. 1300.*

Vabôja (name of a visitor, apparently a sculptor).

432.*Date about A. D. 1000.*

Melapayya (name of a visitor).

433.*Date about A. D. 900.*Prithuva, with the honorific prefix *śrī*. (Name of a visitor.)**434.***Date about A. D. 1100.*

Chandrādita (name of an engraver).

435.*Date about A. D. 1050.*

Nāgavarma wrote (this). (Name of an engraver).

436.*Date about A. D. 1050.*

Champion over

437.*Date about A. D. 1000.*

Puliyappa (name of a visitor).

438.*Date about A. D. 1100.*

Saulayya (name of a visitor).

439.*Date about A. D. 1100.***Késavayya** (name of a visitor).**440.***Date about A. D. 1000.*

Same as No. 408.

441.*Date about A. D. 1000.***śri-Ēchayya**, cruel to enemies.**442.***Date about A. D. 1050.***Bāsa** (name of a visitor).**443.***Date about A. D. 900.*

The Kadamba had three boulders brought

444.*Date about A. D. 1200.*

The natural pond of Jina.

445.*Date about A. D. 700.***Sarpa-chūḷamāṇi** (crest-jewel among serpents), walking in the path of Jina and of righteous conduct.**446.***Date about A. D. 1000.***Biddarayya**, with the honorific prefix *śri*. (Name of a visitor).**447.***Date about A. D. 1000.*The illustrious **Akacheya** (name of a visitor.)

448.*Date about A. D. 900.*

śrī-īsarayya, an elder brother to others' wives.

449.*Date about A. D. 990.*

Same as No. 40.

450.*Date about A. D. 1000.*

Machayya, with the honorific prefix śrī. (Name of a visitor.)

451.*Date about A. D. 1000.*

Chanapausa, with the honorific prefix śrī. (Name of a visitor.)

452.*Date about A. D. 1000.*

The obeisance of the ruler of Nāgaṭi.

453.*Date about A. D. 1000.*

The obeisance of Bāsa's elder brother.

454.*Date about A. D. 1000.*The king's? merchant (*chattā*).**455.***Date about A. D. 950.*

A servant of the poor. (Title of a visitor.)

456.*Date about A. D. 1000.*

Nagavarma, with the honorific prefix śrī. (Name of a visitor.)

457.*Date about A. D. 1000.*

śrī-Balāditya, king of the Vatsas.

458.*Date about A. D. 950.*

The illustrious Arittanēmi-paṇḍita of ? Malegoḷla, destroyer of hostile
creeds.

459.*Date about A. D. 950.*

Same as No. 455.

460.*Date about A. D. 1050.*

Nagayya, with the honorific prefix śrī. (Name of a visitor.)

461.*Date about A. D. 1050.*

Dēchayya, with the honorific prefix śrī. (Name of a visitor.)

462.*Date about A. D. 1000.*

Sindayya, with the honorific prefix śrī. (Name of a visitor.)

463.*Date about A. D. 1000.*śrī-Gōvanayya, a Brahmin among? serpents (*byiḷa*).**464.***Date about A. D. 1000.*

śrī . . givarina, a sun

465.*Date about A. D. 1050.*

Madhuvayya, lay disciple of Nayanandi-vimukta, who was the ? father of
Maḷadhāri-dēva, bowed to the god.

Madhuva, possessed of fame resembling the moon, Śiva's smile, the froth on the milk ocean and the Kailāsa mountain, came here and with intense devotion bowed to the god.

466.

Date about A. D. 1000.

Kannabbarasi's younger brother Chavayya, Dammadayya and Nāgavarma came here and bowed to the god.

467.

Date about A. D. 1000.

Andamārayya, with the desire in his mind of seeing Aggaḷa-dēva, stayed at the celebrated Belgoḷa

Sankayya, a? servant (*vēde*) of the *pergeḍe* Rētayya.

468.

Date about A. D. 950.

The illustrious Ereyapa-gaṇuṇḍa and Maddayya came here and observed religious vows.

469.

Date about A. D. 1000.

Pulikkalayya, with the honorific prefix *śrī*. (Name of a visitor.)

470.

Date about A. D. 1000.

Kaṇṭhayya, with the honorific prefix *śrī*. (Name of a visitor.)

471.

Date about A. D. 1000.

The illustrious? Enaga, a? dependant of? Kriyada-dēva.

472.

Date about A. D. 1000.

Mārasingayya, with the honorific prefix *śrī*. (Name of a visitor.)

473.

Date about A. D. 1050.

Kattayya (name of a visitor).

474.

Date about A. D. 1000.

Pulichôrayya, resplendent with the great banner and the jewel awning.

475.

Date about A. D. 1000.

Of the holy place Kopana.

491¹.

Date about A. D. 800.

śrī-Raṇadhīra (brave in war). (Title of a visitor.)

492.

Date about A. D. 900.

A thousand *gadyāṇas*.

¹. See page 80, note 1.

INSCRIPTIONS ON VINDHYAGIRI OR DODDABETTA.

175 (76).*Date about A. D. 983.*

Chāmuṇḍa-Rāja caused (this image) to be made.

176 (76).*Date about A. D. 983.*

Chāmuṇḍa-Rājan caused (this image) to be made.

177 (76).*Date about A. D. 1117.*

Ganga-Rāja caused the enclosure to be made.

178 (80).*Date about A. D. 1159.*

The great minister, senior treasurer, Hullaṃayya, having received (the village of) Savapēṇu from the hands of the mahā-maṇḍalēśvara pratāpa-Hoysaḷa-Nārasimha-Dēva, granted it to provide for the eight kinds of worship of Gommaṭadēva, Pārisvadēva and the twenty-four Tirthakaras, and for gifts of food to the *pishis* or ascetics.

179 (75).*Date about A. D. 983.*Chāvunḍa-Rāja caused (this image) to be made¹.**180** (75).*Date about A. D. 1117.*Ganga-Rāja caused the enclosure to be made¹.**181.***Date about A. D. 1159.*

The great minister, senior treasurer, Hullaṃayya, having received (the village of) Savapēṇu from the hands of Biṭi-Dēva's son pratāpa-Nārasimha-Dēva, granted it to provide for of Gōmaṭadēva and Pa va, and for gifts.

¹ The language of these inscriptions is apparently Maṭṭhī.

182 (78).

Date about A. D. 1200.

Basavi-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused the wall of the enclosure and the twenty-four Tīrthakaras to be made; and his good sons Nambidēva-setṭi, Bōki-setṭi, Jimi-setṭi and Bāhubali-setṭi caused to be made the lattice-windows in front of the Tīrthakaras whom their father had caused to be made.

183 (79).

*Date about A. D. 1200.*Lalita-sarōvara (or the lovely pond)¹.

184 (77).

Date about A. D. 1150.

Be it well. May the doctrine of the Jaina faith, which feet are surrounded by hundreds of rays issuing from the jewels on the bowing heads of all the chiefs of the demons and gods and of the Kinnaras and the Pannagas, and which drives away the mass of darkness (or ignorance) from all the heads, spread and endure for as long as the earth, the ocean, the sun and the moon last.

185 (104).

Date about A. D. 1231.

Bammi-setṭi, son of Kēti-setṭi, lay disciple of Bālachandra-dēva who was the disciple of Nayakīrti-siddhānta-chakravartī, caused this Yaksha-dēvate to be made.

186 (81).

Date A. D. 1231.

Praise of the Jina-śāsana. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahā-rājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, establisher of the Chōla kingdom, śrīmat-pratāpa-chakravartī Hoysala-śrī-vīra-Narasimha-Dēva was ruling the earth, his servant and lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Adhyātma-Bālachandra-dēva was—Be it well. Possessed of all good qualities, having his head purified by the fragrant water of Jina, devoted to stories relating to the Jaina faith (*sad-dharma*), delighting in the four kinds of gifts, Paduma-setṭi; whose son Gommatā-setṭi, (on the date specified), granted, as a perpetual endowment, 12 *gadyāṇas* for the eight kinds of worship of Gommatadēva and the twenty-four Tīrthakaras.

¹ Inscribed on the anthill to the left of the colossus opposite to a circular stone basin which receives the water used for bathing the image.

187.*Date about A. D. 1180.*

Basavi-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakūṇḍa lineage of the Pustaka-gacchha of the Dēsiya-gaṇa of the Mūla-saṅgha, caused (this image) to be made.

188.*Date about A. D. 1180.*

(Same as the previous inscription).

189.*Date about A. D. 1180.*

Balleya-(da)ṇḍanā(ya)ka, lay disciple of, etc., (same as 187).

190.*Date about A. D. 1180.*

(Same as the previous inscription).

191.*Date ' A. D. 1536.*

(On the date specified), ya-seṭṭi, Gummāṭa-seṭṭi and Danada of Kopanapura, (visited) the god.

192.*Date A. D. 1488.*

Mārvāḍi—(On the date specified), Gōmāṭa-Bahupāla, Prajauśavāla, and Brahmachārī of the Kadika family belonging to Purasthāna came on a pilgrimage to Gōmāṭasvāmi with their brothers and sons.

193.*Date about A. D. 1200.*

Anki-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Abhinandanadēva to be made.

194.*Date about A. D. 1180.*

Rāmi-seṭṭi of the mint (*kammāṭa*), lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakūṇḍa lineage of the Pustaka-gacchha of the Dēsiya-gaṇa of the Mūla-saṅgha, caused (this image) to be made.

195.

Date about A. D. 1200.

The customs-officer Bhānudeva-hoggaḍe, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Ajita-bhaṭṭāraka to be made.

196.

Date about A. D. 1180.

Bidiyama-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused (the image of) Sumati-bhaṭṭāraka to be made.

197.

Date about A. D. 1180.

Basavi-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakuṇḍa lineage of the Pustaka-gachchha of the Deśiya-gaṇa of the Mūla-saṅgha, caused (the images of) Chatur-vimsatī-Tīrthakaras (the twenty-four Tīrthakaras) to be made.

198.

Date about A. D. 1200.

Mahadēva-seṭṭi of Kaḷale, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Malli-bhaṭṭāraka to be made.

199.

Date A. D. 1279.

(On the date specified), the *mahā-pasāyata*¹ Tirumappa's officer Sambhudēvaṇṇa's son Mallappa Gommaṭa
. Good fortune.

200.

Date A. D. 1288.

(On the date specified), Mādi-seṭṭi, son of the black pepper merchant (*meṇasina*) Sōyi-seṭṭi of Biṭṭayanahāḷi, granted 1 *gadyāṇa* and 2 *paṇas* and 1 *māna* of milk for the daily anointment of Gommaṭadēva.

201.

Date A. D. 1580.²

Mārvāḍi.—(On the date specified), ? Sēnavīramataji, Jagatakarataji, Padābhaṭṭārāji, and Rāyasōraghaji [had the image made].

¹ *Pasāyata*, a master of the robes.

² The year intended is apparently Pramāthin.

202.*Date A. D. 1486¹*

Mārvāḍī.—(On the date specified), ? Agushaje Jagad of the
Mūla-sangha [had the image made].

203.*Date A. D. 1490.*

Mārvāḍī.—(On the date specified), the pilgrimage of Brahmadharmaruchi-
Brahmaguṇasāgara-paṇḍita, disciple of the *bhaṭṭāraka* Abhayachandra, was fruitful.

204.*Date about A. D. 1600.*

Lingaṇṇa, son of Apa-nāyaka of Gêrasope, prostrated himself (before the god)
touching the earth with the eight members. *

205.*Date ? about A. D. 1650.*

Mārvāḍī.—Our sum we shall deposit. Your sum we shall take.

206.*Date A. D. 1742.*

Mārvāḍī.—Obeisance to Gaṇēśa. (On the date specified), Śāha Harakhachanda-
dāsaji [came on a pilgrimage].

207.*Date A. D. 1742.*

Mārvāḍī.—(Obeisance to Gaṇēśa. (On the date specified), Śāha Kapūrachanda
and Mōtichanda [came on a pilgrimage].

208.*Date A. D. 1785.*

Mārvāḍī.—(On the date specified), the Agaravāla Panipathiyā Atadāsa of
Delhi and Sēth Bhagavānadāsa came on a pilgrimage.

209.*Date A. D. 1743.*

Mārvāḍī.—(On the date specified), Santōsharāya, Bālakisanaji
and Khandēlavāla Budhalāla Gangārāmaji [came on a pilgrimage].

¹ Parābhava = Vikrama Samvat 1544.

210.*Date A. D. 1742.*

Mārvāḍi.—(On the date specified), Santōsharāyaji, Bālakisanaji, and Ajtdataji with his sons Chainerāya and Dīnadayāla had come on a pilgrimage. Ajtdataji was an Agaravālā Sarāvagi of the Pānipatha sect and of the Gōyala-gōtra and belonged to Isthānapetṭha.

211.*Date A. D. 1742.*

Mārvāḍi.—(On the date specified), Vanavārlāla, son of Dīnadayāla, [came on a pilgrimage].

212.*Date A. D. 1754.*

Mārvāḍi.—(On the date specified), Balurāma, an Agaravālā Sarāvagi, son of Rāmakisana, and Kēsorāya of Gōkalagaḍha. . . . [came on a pilgrimage].

213.*Date A. D. 1786.*

Mārvāḍi.—(On the date specified), the Narathanavālā Tirāmala, son of Lakṣmaṇarāya, Nathmala Gainirāma. . . . and the Sahanavālā . . . [came on a pilgrimage].

214.*Date A. D. 1754.*

Mārvāḍi.—(On the date specified), Sēth Rājārāma and Rāmakirasana, sons of Mangatarāya of the Gōyala-gōtra, and Siraipāla and Śambhunātha, sons of [came on a pilgrimage].

215.*Date about A. D. 1754.*

Mārvāḍi.—(On the date specified), Naya Nārāyanaji, rāma, Dānamala, Kēso-dā Jainandarāyaji [came on a pilgrimage].

216.*Date A. D. 1754.*

Mārvāḍi.—The son of Kavasārāya. (On the date specified), Mōjitrāma, a Ganganiya Agaravālā and Pānipathiya, of Maṇḍanagaḍha, son of Samīramala, [came on a pilgrimage].

217.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), the Sēṭh of Karabadha
 lasurāya . . . rāyaji, the Lasāniyā Isarāmaji, and Hulāsurāya Bala-
 kadāsa, a Sanāniyā Baniyā of the Garga-gôtra and a Panipatha Agaravāla Sarāvagi,
 [came on a pilgrimage].

218.

Date about A. D. 1742.

Mārvāḍi.—Udaisimha Vagaḍavāla and [came on a pilgrimage]

219.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), Navalārāya, son of Sankarādāsa, had come
 [on a pilgrimage].

220.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), the Sarāvagi Santōsharāya, son of Magant-
 rāma and grandson of Jaikarana, [came on a pilgrimage].

221.

Date about A. D. 1120.

To Arasāditya (or king Āditya) and Āchāmbike were born, causing joy (to
 their parents), three sons, namely, Paumpa-rāja, Haridēva and the virtuous lea-
 der of the assemblage of ministers Baladēvaṇṇa, who were ornaments of the Kar-
 nāṭaka family renowned in the world, uncles of Māchi-rāja, fiercely valorous to
 enemies, devoted to the feet of Jina, and possessed of great fortitude. May Bala-
 dēva,—chief of all ministers, subduer of enemies, eschewer of others' wives, a neck-
 lace to Sarasvati, of well-known pure fame, of a celebrated noble form, worshipper
 of the feet of Jinēndra,—be victorious.

222.

Date ? A. D. 1559.

(On the date specified), Gummi-seṭṭi's son. seṭṭi and Puṭṭaṇṇa's
 son Chikannā visited the god.

223 (98).

Date A. D. 1827.

Dēvarājai-arasu, *bhākshi* or head of the body-guard, police (*kanddchāra*) and
 cavalry office (*savdra-kachēri*) departments at the court of Krishṇa-Rāja-Vaḍeyar.

lord of the excellent city of Mahisûr,—son of Chaluvai-arasu of Satyanangala, grandson of Tôṭa Dēvarājai-arasu and great grandson of Bīlikere Anantarājai-arasu of the Kāśyapa-gōtra, Ahaniya-sūtra, Vṛishabha-pravara and Prathamānuyōga-śākha, descended from Chāvunḍa-Rāja,—having died on the day of the head-anointing festival of Gōmatēśvara-svāmi, his son Puṭṭa Dēvarājai-arasu, in order that the *muṭha* might conduct *pāda-pūje* and other services for Gōmatēśvara-svāmi every year, made (on the date specified) an endowment of 100 *varahas*. May the service prosper. May the doctrine of Jine thrive.

224 (99).

Date A. D. 1539.

Praise of the Jina-śāsana. Chavudi-seṭṭi of Gērasoppe having caused the mortgage on my land to be released, I, Kambhayya, son of Agani Bommayya, will (in return) carry on for as long as the moon and sun last these (charities):—the gift of food to one group (*taṇḍa*), the (upkeep of the) flower-garden in front of Tyagada-Brahma and 1 *paḍi* of rice for *akshate-puñja* (grains of rice used for worship). Good fortune.

225 (100).

Date A. D. 1539.

(Chikaṇa, son of Doḍa-Dēvappa, gave a charity-deed (*dharma-sādhana*) to Chavudi-seṭṭi of Gērasoppe as follows:— As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group. Good fortune.

226 (101).

Date A. D. 1539.

Bommaṇa, son of Kavi (? the poet), gave a charity-deed to Chavudi-seṭṭi of Gērasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group for six months every year.

227 (102).

Date A. D. 1539.

The flower-seller (*hāvina*) Chennayya gave a charity-deed to Chavudi-seṭṭi of Gērasoppe as follows:— As you have caused the mortgage on my land to be released, I

228 (103).

Date A. D. 1509.

(On the date specified), the crest-jewel of perfect faith in Jainism Channa-Bommatasa,—brother of the purifier of his family, supporter and protector of Jainism,

Bomyana-mantri, who was the son of Kēsavanātha, who was again the chief minister of the maṇḍalēśvara Kulōttunga-Chaṅgāḷva-Mahadēva-mahipāla, - and the assemblage of the blessed *śrāvakas* (Jaina laymen) of Nanjarāyapaṭṭana caused the *baḷlivāḍa* (? harbour) of Gummaṭasvāmi to be renovated.

229.

Date A. D. 1488.

This inscription is mostly defaced. It seems to record the grant of some village including its dry and wet lands and its income in money and grain.

230.

Date about A. D. 1500.

This inscription is much defaced. It appears to be a sale-deed. Some one sells his ? income (*pattige*) in a village to another to be enjoyed by him and his posterity for as long as the moon and sun last. Then follow names of witnesses.

231.

Date about A. D. 1500.

(The allotment) made by Paṇḍita-dēva:— During the great anointment (*ma-hābhishēka*), for milk and curds 2, to the *pūjāri* 1 share, to the workmen and stone-masons 2 shares, to the ? carpenter (*bhaṇḍikāra*) 1. The violators shall be punished (with a fine in the shape of) one oblation-vessel¹.

232.

Date ? A. D. 1467.

(On the date specified), Kariya Gummaṭa-seṭṭi, son of Kariya Kāntana-seṭṭi and younger brother of Kariya Birumaṇa-seṭṭi, having gone to Beṅguḷa with a group of pilgrims from Biditi and honored the *saṅgha* on the conclusion of the *Ratnatraya* observance (*nōmpi*) in the presence of the feet of Gummaṭanātha, acquired fame and religious merit.

233.

Date about A. D. 1470.

To Kariya Bominana Gummaṭanātha is the sole refuge.

234 (85).

Date about A. D. 1180.

I shall praise the immeasurable Gommaṭa-Jina, worshipped by the lords of men, Nāgas, gods, demons and Khacharas, destroyer of Cupid by the fire of meditation and

¹ The purport of the inscription is not clear; and the meaning of the last portion is doubtful.

worthy to be meditated upon by ascetics. Who else is so honorable as the high-souled Bāhubali, son of Puru, who, having generously handed over the kingdom of the earth to his elder brother,—who on defeat in a regular hand-to-hand fight unjustly left off speaking and when even the discus thrown by him proved a failure was seized with shame,—went forth and destroyed by his penance the enemy *karma*? The emperor Bharata, conqueror of all kings, son of Purudēva, caused to be made near Paudanapura, with joy of mind, an image, 525 bows high, resembling the form of the victorious-armed Bāhubali-kēvali. After the lapse of a long time, a world-terrifying mass of innumerable *kukkuṭa-sarpas*¹ having sprung up in the region near that Jina, that enemy of sin obtained, indeed, the name Kukkuṭēśvara. Afterwards that region became invisible to the common people, though seen even now by many skilled in spells and charms (*mantra-tantra*). There might be heard the sound of the celestial drum; why say more, there might even be seen the details of divine worship; those who have seen the brilliant charming mirror of the nails of that Jina's feet, can see the forms of their former births:— the supernatural power of that god is renowned in the world. On hearing from people of the celebrated supernatural power of that Jina, a desire arose in his mind to see him, and when he prepared himself to go, he was told by his preceptors that the region of that city was distant and inaccessible; whereupon, saying "in that case I will cause to be made an image of that god," Gōmata had this god made. Combining in himself learning, purity of faith, power, virtuous conduct, liberality and courage, the moon of the Ganga family, Rāchamalla, was celebrated in the world. Was it not that king's matchless power, Chāmuṇḍa-Rāya (*alias*) Gōmmata, an equal of Manu, that thus caused this god to be made with great effort?

When an image is very lofty, it may not have beauty: when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gōmmatēśvara-Jina? When it is said that Maya, the king of heaven (Indra)², and the lord of serpents (Ādiśēsha)³ are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭēśvara? Birds do not fly over it even in forgetfulness: fragrance and bright saffron-red lustre issue from the region of its two arm-pits: this wonder has been clearly witnessed by the people of the three worlds: who can adequately praise the glorious form of Gōmmatēśvara-Jina? The famous world of the Nāgas always forming the foundation, the earth the base, the points of the

¹ The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmāvatī.

² Though possessed of 1000 eyes.

³ Though possessed of 2000 tongues.

compass the walls, the region of heaven the roof, the cars of the gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning, the three worlds enlightened by Jina's sayings have (thus) become the abode of Gommatêsa. Is he of matchless beauty? he is Cupid; is he mighty? he is the conqueror of the emperor (Bharata); is he liberal? he gave back the whole earth though he had completely conquered it; is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*: this said, how exalted is Bâhubališa? May the supremely honorable Gommatêsa-Jina grant us a permanent sense of honor; Cupid, happy beauty: the possessor of the strength of arm which destroyed the pride of arm of the emperor, great strength of arm; the abandoner of the burden of sovereignty, freedom from desire; the obtainer of emancipation, emancipation. The whole world has clearly witnessed the shower of *namêru* flowers their bright white lustre and diffusive fragrance pervading the points of the compass: poured by the gods on the beautiful divine head of the chief of gods Gommatêsvara: such greatness is nothing extraordinary to that god. Say, did it happen in such a way as to make people say "I was able to see," "I was not able to see"? One whole day the shower of excellent celestial flowers fell on the top of the head of the chief of Jinas Gommatêsa, causing delight to the eyes of the people of the earth, so that even women, children, old people and cowherds shouted with joy at the sight. As if the cluster of brilliant stars came down with devotion to worship the feet of this supreme lord, the heavy shower of bright flowers fell from the sky at the lotus feet of the celebrated Gommatanâtha of Belgûla to the great astonishment and joy of the earth. The shower of flowers fell gracefully on the lord Bâhubališa, so that people said that the shower of flowers formerly poured by the gods on the occasion of the victory in hand-to-hand fight over the primeval emperor Bharata and on the occasion of the acquisition of perfect knowledge after the destruction of the great enemy sin might have been similar to this. Why in vain do you make yourself wander in the forest of births by foolishly mistaking the various dying deities of the land for gods? Think on Gommatâdêva who is of the form of the supreme soul, and you will be rid of birth, old age and other sorrows. No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatâdêva looks as if proclaiming this standing on high.

O Gommatâdêva, even the lamentations of innocent women, crying "what greater things are you going to acquire by applying yourself to penance, forsaking, for no reason, us, this Vasanta (spring), the moon, the flower-bow and arrow and (thus making us a leader-less troupe)?, do not reach your ear; who is there so merciless like you? The anthills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly

embraced him, saying "why have you forsaken us?", the state of Gommatādēva's intense application to penance was (worthy to be) honored by the lords of serpents, gods and sages. "Younger brother, all my younger brothers have gone to penance; if you, too, thus go to penance, this wealth has no attraction for me; do not go" —this entreaty of your elder brother you heeded not and took *dikṣhe* (initiation; O Gommatādēva, your heroic resolution is? pleasing to the wise. "Give up the idea that your feet are in my territory: when one thinks of it, the territory is neither yours nor mine, it is otherwise; according to the saying of the birthless (Jina), faith, knowledge and strength are the highly esteemed qualities of the soul" —when your elder brother said thus, O Gommatādēva, you completely drove away the passion of pride from your mind. The despicable conduct of other guides who while exhorting their ascetics against the evils of false penance allow themselves to be closely associated with women is surely like that of a? deceitful teacher (*kammariy-ōja*); O Gommatādēva, it is indeed befitting that you have undertaken such penance as is the cause of unfading happiness to yourself and others and become a teacher. O Gommatādēva, when you firmly fixed your mind on the soul, the troup of the great *ghṛīti* (*karmas*)¹, of which *mōhaniya* is the chief, bowed, fled away and fell, and you acquired great strength, faith, knowledge and happiness²; and further by the destruction of the *agḥṛīti* (*karmas*) you acquired final emancipation of unending happiness. O Gommatādēva, how fortunate are those who worship your lotus feet with fragrant fresh wild flowers, look upon your form with joy, circumambulate it, and heartily praise you according to their knowledge: how fortunate (again) must those be who like Indra know you and are worshipping you. Though (as) Cupid³ he had formerly the greatness of the empire of desire in him, and though the discus weapon, resembling the sun, discharged from the hand of Bharata, desired, along with the empire of the earth, his mighty arm, Bāhubali forsook them (the two empires) and took *dikṣhe* for the sake of the happiness of the empire of final emancipation: will people like us ever forsake them thus?

Thus did Sujanōttamsa gladly praise Gommatā-Jina with the desire of destroying the many sins formerly committed in thought, word and body. Boppa is known as Sujanōttamsa in the sense that worthy good people are ever his head-ornament (*uttamsa*), and not in the sense that he is the head-ornament of the good. This inscription in praise of Jina was composed by the knower of the doctrine of Jina, conqueror of sin by his learning, Sujanōttamsa of pure fame, honored by the assembly of good poets. A disciple of the eminent emperor of *saiddhāntikas* and lord of ascetics Nayakīrti, versed in true knowledge, possessed of the science of soul-knowledge, was the lord of sages Bālachandra of bright fame. By direction

¹ See page 25, note 9.

² These four are said to be the great characteristics of the soul.

³ Bāhubali is believed to be Cupid incarnate.

of that sage, Kavaḍamayya's Dēvaṇa lovingly caused the inscription in praise of the virtues of the world-renowned Gommaṭa-Jinēndra composed with joy by Boppaṇa-paṇḍita, known as the ? leader (*bappa*) of Kannaḍa poets, to be engraved; and Rudra of Bagaḍage reverently caused the grand consecration to be made.

235 (86).

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvimsati-Tīrthakaras caused to be made by the *vaḍḍa-byavahāri* Basavi-seṭṭi of Mosale (see No. 197) in the enclosure of Gommaṭadēva of the holy place Beḷugūḷa, the merchants of Mosale pledged themselves to give annually as follows—(Then follows a long list of names and amounts.)

236 (87).

Date about A. D. 1185.

For the eight kinds of worship of Basavi-seṭṭi's Tīrthakaras, the merchants of Mosale pledged themselves (to give) annually as follows—(Then follows a long list of names and amounts.)

237 (88).

Date ? A. D. 1196.

(On the date specified, the *mahā-pasāyita* Vijayaṇṇa's son-in-law Chikka Madukaṇṇa, having purchased certain lands (specified) in Gangasamudra from the *mahā-maṇḍalāchārya* Chandraprabha-dēva, granted the same to provide for twenty flower garlands for the daily worship of Gommaṭadēva. Good fortune.

238 (89).

Date ? A. D. 1198.

(On the date specified), to provide for flowers for the worship of Gommaṭadēva, Kabi-seṭṭi's (son) Sōmeṇya of Yagaliya granted certain lands (specified) to the *mahā-maṇḍalāchārya* Chandraprabha-dēva, disciple of the senior (*Hiriya*) Nayakīrti-dēva.

239.

Date A. D. 1742.

Mārvāḍi—(On the date specified), the Pānipatha Patadēva, father of Dānachanda-Puravālā, [came on a pilgrimage].

240 (90).

Date about A. D. 1175.

Praise of the Jina-śāsana. May there be obeisance. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Obeisance to Jina.

(Lines 5-18, giving an account of Ganga-Rāja, are identical with lines 4-20 of No. 73.)

That great minister, *daṇḍandya*, a millstone to traitors, Ganga-Rāja—when Chōla's *sāmanta* Adiyama, stationed as if a door in the camp of Talakāḍu, the frontier of Gangavāḍi-nāḍu above the ghāts, refused to surrender the *nāḍu* which Chōla had given, saying 'Fight and take it'—marched (against him) with the desire of victory; and the two armies met. O Ganga-chamūpa, why do we require others in this part of the country for the task of describing the greatness of your prowess? Is not Dāma who, while the destructive point of the sharp sword in your hand raised with the desire of victory was lifting up the skin of his back, fled in the direction of Kāñchi enough? O Ganga, unable to expose his body to the turn of your sword once in battle, the Tigula Dāma escaped and took refuge in the forest, and, thinking of it again and again even now, is frightened like the deer day and night to the consternation¹ of his faithful wives. Having remained till now in Talakāḍu astonishing people by his valour which put to flight many in any number of battles, the *sāmanta* Dāmōdara, turning now his back on the fight through great fear of the blows of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull (or potsherd) from which (even) a dog will not eat. Marching alone rapidly, taunting and making them lose courage, he thus put them to flight. Moreover, he put to flight Narasinga-varma and all the other *sāmantas* of Chōla above the ghāts and brought the hole *nāḍu* under the dominion of a single umbrella, whereupon the grateful king Viṣṇu, being pleased, said "I am pleased; ask for a boon." Thereupon, though he knew that the king would give (anything that was asked), he did not ask like ordinary people for any other thing, but, intent on the worship of Jina, asked for Gōvindavāḍi amidst the plaudits of the earth. The noble-minded (Ganga) granted it indeed with joy for the worship of Gommatādēva, so that the assembly of sages, expressing approbation again and again, exclaimed "this is excellent." The Koṇḍakunda line of the Mūla-sangha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dēva who is celebrated as the disciple of the learned Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gachchha of the Dēsiga-gaṇa. He renovated all the *basadis* or Jaina temples of Gangavāḍi; he had the enclosure built around Gommatādēva of Gangavāḍi; having driven out the Tigulas,² he restored Gangavāḍi to Vira-Ganga; was not Ganga-Rāja a hundred-fold more fortunate than that former Rāja³ of the Gangas?

By the power of *dharma* or virtue (*otherwise* bow) alone does the world conquer all enemies; let every one apply the highest quality (*otherwise* bow-string) there alone. May the illustrious emperor of philosophy, Gupachandra-dēva's son

¹ Literally, causing palpitation in the hearts of.

² See page 39, note 2.

³ Chāmupā-Rāja.

Nayakīrtidēva-munipa, a moon in raising the ocean the teachings of Jina, a treasury of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). When returning from the conquest of the regions, the celebrated unequalled warrior king Narasimha visited with devotion the Jinas Gommatā and Pārśvanātha, as also the shrine of the Chaturvīmśati images, and granted for them with joy Savanēru, Bekka and Kaggere to last till the advent of another age (*kalpa*). The Himālaya mountain Narasimha (caused to flow) from the deep pool the uplifted water-vessel through the spout Hulla's hand a Ganges stream to the middle of the pond the feet of Nayakīrti-munīśa. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Viṣṇu and his lovely consort Śrī, so to king Narasimha and his consort Ēchala-Dēvi was born the meritorious altruistic king Ballāḷa of victorious arm, a Yama to the race of mighty enemies. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāḷa, a treasury of irresistible prowess, took the fort and seized the kings Kāma-dēva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. The great minister, *sarvādhikāri*, senior treasurer, Hullaḷyā, lay disciple of Nayakīrti-siddhānta-chakravartī, having asked for and received from the hands of the pratāpa-chakravartī vīra-Ballāḷa-Dēva Savanēru, Bekka and Kaggere, granted the same to provide for the eight kinds of worship of Gommatādēva, Pārśvadēva and the twenty-four Tīrthakaras, and for gifts of food to ascetics. A moon to the ocean the *paramāgama*, disciple of the emperor of philosophy and lord of ascetics Nayakīrti, versed in true and pure knowledge, was the lord of sages Adhyātmi-Bāḷachandra. Who can thus make a great *śāsana* (or inscription) of the Yama of the end of time to the race of Cupid (*i.e.*, Jina), a group of epitaphs, and a series of tanks and ponds as acts of reverence in memory of Nayakīrtidēva-siddhāntika? Who was so fortunate?—thus was Nayakīrti spoken of on the earth.

241 (91).

Date about A. D. 1175.

Be it well. All the jewel merchants, endowed with all good qualities, of the holy place Beḷugūḷa, to provide for flowers for Gommatādēva and Pārśvadēva, pledged themselves to pay annually for as long as the sun, moon and stars endure certain dues (specified) on coral. Good fortune.

242 (92).

Date about A. D. 1175.

Be it well. To provide for flowers for Gommatādēva, all the merchants of the holy place Beḷugūḷa, including Gumi-seṭṭi's Dasaiya, Lōkeya-sahaṇi's daughter

Sômanve and others (two more named), having purchased certain lands (specified) at Gangasamudra and Gommatapura from the assembly, made over the same to the garland-maker with a charter to the effect that he was to enjoy them for as long as the sun, moon and stars endure.

243 (93).

Date ? A. D. 1274.

(On the date specified), to provide for flowers for Gommatadêva and the Tirthakaras, Chenni-setti's son Kallayya, lay disciple of Chandrakirti-bhattârakadêva, granted, as a perpetual endowment, 1 *ga* and 2 *pa* with the condition that no less than 6 garlands of flowers should be supplied. Good fortune.

244 (94).

Date ? A. D. 1274.

(On the date specified), to provide for the daily anointment of Gommatadêva, a perpetual endowment of 4 *gadyânas* was made as an act of reverence in memory of Mēdhavi-setti of Barakanûr, lay disciple of Prabhāchandra-bhattârakadêva, with the condition that 3 *mānas* of milk should be supplied every day for as long as the sun and moon last. The jewel merchants and the ? *elayi* should look after this charity. Good fortune.

245 (95).

Date ? about A. D. 1274.

Kēti-setti, son of Sōyi-setti of Halasûr, paid 3 *ga* to provide for 3 *mānas* of milk for the daily anointment of Gommatadêva. The milk should be supplied out of the interest on the sum by the jewel merchants for as long as the sun and moon last. Good fortune.

246 (96).

Date A. D. 1273.

Praise of the Jina-sāsana. While the pratāpa-chakravarti Hoysala-sri-vira-Narasimha-Dēvarasa was in the capital Dōrasamudra, ruling the kingdom in peace and wisdom—(on the date specified), Sambhu-dêva, son of Mādayya of Honnachagere, and others (three named), having purchased certain lands (specified) at Mattiyakere from the *mahā-maṇḍalāchārya* Nayakīrtidêva's disciple Chandraprabhadêva with exemption from all imposts and a libation of water, granted the same for as long as the sun, moon and stars endure to provide for milk-offerings for Gommatadêva and the twenty-four Tirthakaras of the enclosure. Good fortune.

247 (97).

Date ? A. D. 1274.

(On the date specified), Âdiyanna, son of Gōvinda-setti of Gērasape and lay disciple of Prabhāchandra-bhattârakadêva, granted, as a perpetual endowment,

4 *gadyānas*, to provide for milk for the daily anointment of Gommatādēya. One *baḷla* of milk was to be supplied for the daily anointment out of the interest on the sum at the rate of 1 *hāga* for each *hon* per month. The jewel merchants and the *elame* were to be the guardians of the money. They had to carry on (the charity) for as long as the sun, moon and stars endure. Good fortune.

248.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), Kaṭarāya and Giridhara-lāla, sons of Vijaimala, and Mangatarāya, son of Kaṭarāya, (and) Benūnala came on a pilgrimage to Gōmatasvāmi.

249 (83).

Date A. D. 1723¹.

Praise of the Jina-śāsana. Be it well. (On the date specified), the mahā-rājādhirāja paramēśvara, enjoying satisfaction from his anointment to the Karpāṭaka kingdom, possessed of supreme happiness and good fortune, of skilful means for protecting the six *darśanas* or schools of philosophy, pre-eminent among the learned, breaker of the pride of the wicked, lord of the Mahiśūra country, Doḍḍa-Krishṇa-Rāja-Vaḍeyaraiya,—Moreover, the support of the people, liberal, truthful, merciful, captivator of the lady fame, modest, a fine abode of *dharma*, full of happiness, of increasing glory and valour, possessed of great merit, leader of the Kshatriyas, the great king Krishṇa-bhūvara, waxing like the brilliant moon, acquired the wealth of excellent *dharma*;—on seeing the face of the divine Gōmata-Jinapa, which out-shone the sun and moon, on the mountain at the holy Beḷuguḷa, was pleased, and, with horripilation, spoke. The purifier of the line of kings, the illustrious Krishṇa-Rāja, granted, for the acquisition of the increase of merit, certain villages (named) including the village Beḷuguḷa along with its hamlets, as a *sarvamānya* (i.e., exempt from all taxes), for as long as the seven oceans endure, with the sun and moon as witnesses, in order to provide for the worship and festivals of the lord of the seven *parama-sthāna* Gummaṭa-svāmi. These villages were granted for the Jina-dharma of Beḷuguḷa. Further, the virtuous and pre-eminent king Krishṇa-Rāja granted the village Kabāle for the (upkeep of the) feeding-house, etc., situated near the Chikka-Dēva-Rāja pond (*kalyāṇi*). May this work of merit (*dharma*) at Beḷuguḷa not fail and may our kings promote with joy the growth of *dharma* for as long as the sun and moon last. Those who maintain this work of merit will obtain virtue, wealth, pleasure and final

¹ The original has Śaka 1621, but this agrees neither with the cyclic year given nor with the period of Krishṇa-Rāja-Oḍeyar I who reigned from A. D. 1713 to 1731. The year intended is apparently Śaka 1646 corresponding with Śōbhakṛitu.

emancipation for generations. King Krishna's stone inscription exhorts thus—
May those who carry on this Jina-dharma with affection enjoy long life
and great prosperity. The vile sinner who violates this shall incur the infamy
of having slaughtered on the site of Kurukshetra and in Bāṇarāsi (Banares) seven
crores of eminent sages, tawny cows and men learned in the Vēdas. May there
be good fortune.

250 (84)

Date A. D. 1634.

(On the date specified), the mahā-rājādhirāja rāja-paramēśvara, lord of the city
of Maisūr, establisher of the six *darśanas* or schools of philosophy, and of *dharma*,
Chāma-Rāja-Oḍeyarayya,—the lands of the temple-managers of Beluḡuḷa having
for a long time been mortgaged,—sent for Chennanna, son of Kempappa of Hosavolalu,
and other mortgage-holders (two named) and said "I shall pay off the debt
on your mortgage": whereupon Chennanna and all the other merchants and *garu-
ḍus* (nineteen named, including poet Panchabāṇa's son Bomyappa and poet Bom-
manna), in order that merit might accrue to their parents, gave up to the mortgagee
temple-managers, with pouring of water, the mortgage bonds in the presence of
Gummaṭasvāmi and their guru Chārukīrti-paṇḍita-dēva, and wrote this stone in-
scription recording the release of the mortgage and stating that whoever claimed the
debt that had thus been quitted should incur the sin of having slaughtered one
thousand tawny cows and Brāhmanas at Kāśi and Rāmēśvara.

251

Date about A. D. 1118.

(This inscription is identical with lines 1-36 of No. 240.)

252

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvimsati-Tīrthakaras
caused to be made by the *vaḍḍa-vyavahāri* Basavi-setṭi of Mosale (see No. 235), the
jewel merchants and others pledged themselves to give annually as follows—(Then
follows a very long list of names and amounts).

253 (82).

Date A. D. 1422.

Praise of the Jina-sāsana. There was a minister of Bukka-Rāya named Baicha-
dandēśvara, whose policy, worthy to be approved by all, exterminated the multitude
of his enemies. If I speak of his liberality, the celestial tree (Santānaka) enters
the way of the greedy; if of his proficiency, that talk of Brihaspati hides somewhere;

if of his inexhaustible forbearance, the earth is affected by insensibility : how on earth is it possible for poets to praise the general Baichapa? From him were born three sons, conquerors of the world, graced with a lovely character, adorned by whom the middle world became similar to the final beatitude of the Jainas (which is adorned) by the three jewels¹. Honored in the world for his virtues was the general Mangapa, remover of the necklaces from the large breasts of the wives of his adversaries, who made his younger brothers, the general Irugapa and Bukkapa, highly famous by the abundance of his own glory. A chief seat of kindness, the sole shelter of virtuous conduct, a receptacle of veracity, ever swift-footed in running on the track of the munificent, a supporting tree to (the creeper) *dharma*, the birthplace of forbearance, a rendezvous of goodness—this general Mangapa; an adherent of the Jainagama, spread his fame. His wife was Jānaki, resplendent with the ornaments lovely character and virtues, as Jānaki of slender round waist (was the wife) of Rāghava of charming glory. They had two sons, destroyers of hosts of enemies and purifiers of the path of *dharma*; the elder of them was the conqueror of the world, leader of the blessed, the general Baichapa. His younger brother, endowed with all virtues, was the general Irugapa, by the moonlight of whose fame the lotuses the faces of his enemies close even in daytime.

O Brahma, wipe off the writing on the forehead, otherwise your reputation as Brahma will disappear; O Yama, build another royal city for the kings hostile to him; O host of Vēṭālas, increase the extent of your bellies for drinking fresh blood;—prince Irugapa was filled with fury to fight with his haughty enemies. When on the march of the general prince Irugapa the rays of the sun were obstructed by the clouds of dust raised by the fierce blows of the hoofs of his charging mares, the lotuses the hands of his enemies closed,² the lilies his fame expanded, and the fire his prowess glowed. A lordly wild elephant, while walking in the court of an enemy's palace deserted in a hurry during Irugēśvara's march, seeing his own reflection on a beautiful fragment of glimmering moon-stone (of the court) and striking it under the impression that it was a hostile elephant, broke one of his tusks, and was earnestly invoked at the time by the hosts of Vēṭālas thus—"O Gajānana,³ protect, protect." The silly saying of cheats, namely, "Who is able to wipe off a letter written by Brahma on the broad forehead"?, we do not believe; because as soon as the general Irugēndra was born on earth, his friend, though devoid of wealth, was supplied with abundant wealth, and his enemy, though possessed of wealth, was deprived of it. O general Irugēndra, since your arm bore the burden of the earth which had been laid on the group of the hoods of the lord Śeṣha, that fortunate serpent, with the lines of his hair bristling

¹ See page 33, note 1.

² The enemies folded their hands in submission.

³ Gajāśa has only one tusk.

with intense joy caused by the constant close embrace of his wife, used his thousandfold tongue in praising your virtues. Abundance of food, protection from danger, medicine and learning became his daily gifts; injury to others, falsehood, passion for the wives of others, theft, and greed kept away at a distance from him. His liberality (was directed) only towards worthy persons, his pity towards the poor, his looks towards Jina, his devotion towards the path of *dharma*, his ears towards listening to the fame of Jinendra, his tongue towards praising his virtues, his bodily health towards bowing to him, his nose towards the excessive fragrance of his lotus feet, and his everything towards his service. While the world was made white by the fame of the general Irugapa, the talk of darkness was confined only to the hair of (women) with rolling eyes; and while his long arm bore the circuit of the earth, the talk of mutual oppression was likewise confined only to their breasts. By their ears with their ear-rings forgotten, by their foreheads with no marks fixed to them, by their dishevelled curls, by their breasts untouched by strings of pearls, and by their *bimba*-like lips deprived of the redness (caused) by the betel, the wives of hostile kings very often make his great prowess manifest on all sides. The long-standing stain in her disc having been washed off by his fame, surpassing the river of the gods (Gangā), the moon, being clear, naturally swallows the beauty of the faces of women.

To whom is he not worthy of homage, the ascetic Paṇḍitārya of a greatness worthy to be honored, the grains of dust of whose lotus-feet produce land for those who bow with devotion, the wave of the lustre of whose compassionate side-glances cleanses the heart, and the faultless fluency of whose speech destroys ignorance and self-conceit? The roar of the discourse of the ascetic Paṇḍitārya, which is a warrior on the neck (*i.e.*, a vanquisher) of the succession of great self-conceit, fame and skill of the pleasant and rich sweetness of the stream of honey of the cluster of flowers of the Mandāra tree, resembles indeed the celestial river (Gangā) rushing through the hollows of the matted hair of the dancing Rudra. The course for the first descent of compassion, a permanent abode of tranquillity, the fruit of the penance of proficiency, the fortunate source of the beauty of goodness, a lion to the mighty elephant Cupid, a mine of the nectar of poetry, a sun in the sky of the Jaina path,—is Śrutamuni, remover of the distress of those who bow to him. A Mandara mountain for churning the ocean logic, a rising sun to the lotus-grove grammar, the emperor of ascetics Śrutamuni, with his mind purified every day by the supreme scriptures, increases (in glory). In his presence, at Beḷuḡa, the holiest place in the world, that glorious brave general, called Irugapa, granted the most excellent village called Beḷuḡa for the perpetual enjoyment of Gummaṭśvara. (On the date specified), the leader of the assemblage of ministers granted with pleasure the excellent holy place with its beautiful grove and with the new tank built by himself. May this matchless holy place Beḷuḡa, a field for growing the rice the pure

fame of the general Irugapa, shine as long as the moon and stars! (Two usual final verses. Good fortune.

254 (105).

Date A. D. 1398.

Praise of the Jina-śāsana. Nābhēya (Rishabha), Ajita, Śambhava, Nami, Vimala, Suvrata, Ananta, Dharma, Chandrāṅka (Chandraprabha), Śānti, Kunthu, Sumati, Suvidhi (Pushpadanta), Śtāḷa, Vāsupūjya, Malli, Śrēya (Śrēyāmsa), Supārva, Jalajaruchi (Padmaprabha), Ara, Nandana, Pārva, Nēmi, Vira,—may these twenty-four gods grant good fortune in the world. May the destroyer of *karma*, knower of all things, Vira, the last Tīrthanātha (or Tīrthankara), who is praised by the three worlds as the maker of an excellent gift to his devotee, protect (us). At the court of that Vira-Jina were eleven (*Rudra-saṅkhyā*) Gaṇadharas, who had acquired the seven supernatural powers¹ and who sustain all *gaṇas* in right faith, knowledge and conduct, keeping them away from the false triad² also. Their names were Indrabhūti (Gautama), Agnibhūti, Vāyubhūti, Akampana, Maurya, Sudharma, Putra, Maitrēya, Maṇḍya, Andhavēla and Prabhāsaka. I daily honor the seven *gaṇas*, namely, Pūrvajña³, Vādi, Avadhijña⁴, Dhīparyayaṇa⁵, Vaikriyika⁶, Śikshaka and Kēvalajñāni⁷, numbering respectively 300, 400, 1300, 500, 900, 9900 and 700. When Vira-Jina attained perfection (*i.e.*, *nirvāṇa*), there were only three called Anubaddha-Kēvalis, namely, Gautama, Sudharma and Jambū, by whom as by the Kēvali,⁸ the continuity was kept up in this world. May my mind become purified through those five Śrutakēvalis, namely, Viṣṇu, Aparājita, Nandimitra, the guru Gōvardhana and Bhadrabāhu, who, like the Kēvalis, know everything through the scriptures. I bow to all the unchanging (*Abhinna*) Dasapūrvadharas who do not change their stainless conduct through the learning easily acquired by imparting instruction and study and who have mastered the ten extensive *pūrvas*⁹. They bore these names—Kshatriya, Prōshthila, Gangadēva, Jaya, Sudharma, Vijaya, Viśākha, Buddhila, Dhṛtishēpa, Nāga, and Siddhārthaka. May these five, namely, Nakshatra, Pāṇḍu, Jayapāla, Kamsāchārya and Drumashēpaka, who are famed for the mastery of the eleven *angas* (Ēkādaśāṅgadharis), abide in my mind. Lōha, Subhadra, Jayabhadra and Yaśobāhu had mastered the *anga* known

¹ See page 16, note 2.

² False faith, false knowledge and false conduct.

³ Knowers of the ten *pūrvas*. See note 8 below.

⁴ Knowers of the remote or past.

⁵ Knowers of the thoughts and feelings of others.

⁶ Possessors of the supernatural power of moving about in space without support.

⁷ Possessors of perfect knowledge.

⁸ The Jaina scriptures consist of twelve *angas*, the last *anga* comprising, among other matters, fourteen *pūrvas*.

as *achāra*¹ (Āchārāṅgadhāras): these formed indeed the foundation-pillars of the jewelled palace the Jinēndrāgama.

When the illustrious Kumbha, Vinita, Haladhara, Vasudēva, Achala, Mēru-dhīra, Sarvajña, Sarvagupta, Mahidhara, Dhanapāla, Mahāvīra, Vīra, and many other *sūris*, who were receptacles of brilliant penance and learning, had attained the blissful state, the lord of ascetics Koṇḍakunda was born through the good fortune of the world. In order to show that he was not touched in the least both within and without by dust (*otherwise* passion), the lord of ascetics, I believe, left the earth, the abode of dust, and moved four inches above. This lord of ascetics, the illustrious Umāsvāti, published the *Tatvārthasūtra*, which forms valuable viaticum for people who undertake the journey in the path of salvation. Of him who had also the second name Grīdhrapīṇchha was Balākapiṇchha the disciple, the jewels of whose sayings form in the world fascinating ornaments to the lady salvation. May he long be victorious—Samantabhadra, whose sayings are an adamantine goad to the elephant the disputant and by whose power this whole earth became barren (*i.e.*, was rid) of even the talk of false speakers. The clear jewel lamp of Samantabhadra's sayings lights up indeed the whole palace of the three worlds which is filled with all the categories stamped with the *syātkaṛa* and whose interior is concealed by the darkness of the sayings of false speakers. His disciple, Śivakōṭi-sūri, whose body was like a pole for supporting the creeper penance, ornamented the *Tatvārthasūtra*, which is a boat for (crossing) the ocean of worldly existence. Formerly named Dēvanandi by his guru, then known as Jinēndrabuddhi on account of his great intelligence, Pūjyapāda was so called by the learned because he was worshipped at the feet by the forest deities. Bhaṭṭa-kaṭanka, as if to make his name highly significant, made the world, which had been stained with the mire of the false sayings of the Saugatas and others, stainless on all sides. May Jinasēna-sūri, illuminated by the bright mirror of whose teaching the whole sacred history is understood by his followers, be victorious in the world. Bow ye to the eldest son of that lord of the *gaṇa* (*i.e.*, of Jinasēna), a receptacle for modesty, the sole friend of the blessed people, of a conduct praised by the learned, giver of happiness to the world, devoid of the deep sleep of delusion, Guṇabhadra, who has crossed the ocean of learning.

Arhadbali, who, by means of the (eight-fold) omens consisting of the *vyāñjana*, *svara*, *nabha*, *tanu*, *lakṣhaṇa*, *chhinna*, *bhāuma* and *śakuna*, knows, as if a witness, pleasure and pain, success and failure, and everything else in all the three times (past, present and future), and who shone with his two disciples Pushpadanta and Bhūtabali, as if the celestial tree became possessed of two shoots to give fruit to the people of the world, made the Mūla-saṅgha (consisting) of the Koṇḍakunda

¹The first *anga* is named *achāra*. Āchārāṅgadhāras are also known as Prathamāṅgadhāras.

lineage into four *saṅghas* in order to minimise hatred and other (evils) that might arise owing to the nature of the times. Let one make a difference in the case of all heterodox *saṅghas* such as the Sitāmbara and others which are of a form contrary to rule; but he who thinks of such a thing in the case of the Sēna, Nandi, Dēva and Simha *saṅghas* is a heretic. Among these *saṅghas*, the Nandi-saṅgha, an eye to the world, has the three sub-divisions *gaṇa*, *gachchha* and *vali*; and victorious is the lofty Ingulēsvara-*vali* of the pure Pustaka-gachchha of the virtuous Dēsti-gaṇa of that *saṅgha*. In it were Nāga, Dēva, Udaya, Ravi, Jina, Mēgha, Prabhā and Bāla, with the suffix *chandra*; Dēva, Śrī, Bhānu, Chandra, Śruta, Naya, Guṇa, Dharma and others, with the suffix *kr̥tidēva*; Dēśa, Śrī, Chandra, Dharma, Indra, Kula, Guṇa, Tapō and other sūris, with the suffix *bhūṣhaṇa*; as also Vidyā, Dāma, Indra, Padma, Amara, Vasu, Guṇa and Mānikya, with the suffix *nandi*.¹ Destroyers of sin, breakers of the tusks of the elephants the disputants, conferrers of various kinds of good fortune, bees to the lotuses universal learning, possessors of bright bodies uninfluenced by the world-conquerer Cupid, lofty by their pure conduct, and free from the ties of the world—were these celebrated ones.

May he be victorious—Nēmichandra, who is the tire (*nēmi*) of the wheel of the chariot *dharma* taking one to one's desired goal and by the splendour of whose sweet speech, as by the ambrosial rays of the moon, the sun's heat,—which destroys the lilies (*otherwise* the earth), lights up the top of the peaks of mountains (*otherwise* burns up families with crores of fraud), rises every day (*otherwise* always falls upon) and is skilled in causing pain to the eye (*otherwise* in disturbing faith)—is allayed. The learned Māghanandi, who, adorned with *samvara*² and *nirjara*³, did not give access to sins, made his name truly significant (*mā agha-nandi*) in the world. In the lofty mountain of his high family, which had roaring lions (*otherwise* teachers who were lions to disputants) and big streams (*otherwise* a succession of gurus), rose Abhayachandra-dēva in worshipping whose feet the world delighted. Ever victorious is Abhayachandra, conqueror of the enemy Rāhu or illusion, abandoner of association with the night or blame, the seat of all digits or arts, the abode of the lotus (dweller) or Lakshmi, associated with the victorious fortnight or side, possessed of the favour of the sun or friend, a jewel lamp of the assemblage of the stars or good men⁴. His son, restrainer of the body by severe penance, praiser of Jinēśa, destroyer of the desire for the objects of sense through the teachings of Jinēndra, filler of the whole earth and the

¹ The suffix has to be added in each case to form the name.

² The stoppage of the inflow of *karma*.

³ The falling away of *karma* from the soul.

⁴ In this verse by a pun on some of the words Abhayachandra is favourably contrasted with *chandra*, the moon.

regions with his spreading fame, Śrutamuni, then occupied the position of *gaṇi* (head of a *gaṇa*). A fire to the forest worldly existence, a sun to the lotuses the blessed, the celestial cow in conferring wealth on the man bowing to him, enemy of the darkness sin on the earth, water to the rising heat of misery, of pure character, avoider of women,—was the great *sūri* Śrutamuni. The three fierce powerful *daṇḍas*¹ which are the seat of great unhappiness and the seed of sin, the three-fold *garava*² which causes dishonor and increases the ocean of offence to others, the three *śalyas*³ resembling an arrow, the three faults originating in sinful speech which pierces the vitals of great bodily happiness—these the chief of sages Śrutamuni alone abandoned. Then came to the position of *gaṇi* Abhinava-Śrutamuni who, by the lustre of his body, increased, like the full moon, the ocean of the beginningless and endless *paramāgama* (Jaina scriptures) among the constellation of his (Śrutamuni's) disciples' disciples on the earth. In the path rendered naturally difficult by the bitter debate of opponent speakers, in new poetry pleasing to the ear by soft and sweet words giving happiness and delight, in *mantra* (incantation), in *tantra* (charm), in *yantra* (amulet), in all worthy arts, or in the ocean of grammar, who else is proficient delighting in universal learning like the sage Śrutamuni? A Pūjyapāda in grammar, conqueror of all heretical faiths, a Dēva (? Akaṇkadēva) in the science of logic, a Gautama in the true doctrine taught by Jina, a Koṇḍakunda in soul-knowledge, a Vardhamāna in destroying Cupid, a rain-cloud to the fire of sorrow,—who in the three worlds was thus celebrated like Śrutamuni? Worship ye the stainless moon the chief of sages Śrutamuni, possessed of abundant pure faith in the well-organised Jaina path, wonderful success of very great intelligence wished for by the assemblage of eminent scholars, and marvellous conduct, a terror to the succession of births, and a friend even to the fresh lotuses the blessed. That Abhayachandra-sūri's younger brother was the illustrious Śrutakīrtidēva who, by his charming conduct, illustrated in full the characteristics taught by Jinendra. In the knower of all Vēdas, ridder of the distress of mind, conqueror in all debates, rejoicer in good conduct, possessor of bright clear intelligence, praiser of the feet of Jina, Viśvavidyavinōda (delighter in universal learning)⁴—he sought all protection.

Then came to the position of *gaṇi* his son, the illustrious Chārūkīrti, by whose fame, filling the three worlds, the unequal moon is made to wane constantly even now, and by the herd of active wild elephants of whose discourse the rising lotuses of eloquent disputants, though abodes of Lakshmi and the bright rays of the sun (*otherwise* deeply attached to their friends), were rooted out. This lord Chārūkīrti

¹ See page 22, note 3.

² *Ibid.*, note 2.

³ *Ibid.*, note 1.

⁴ A previous stanza leads us to suppose that this was probably a title of Śrutamuni.

of charming glory, accomplisher of everything that had to be accomplished, delighter in universal learning rendered bright by the removal of? knowable, unknowable and other kinds of ignorance, who was bowed to at the feet by kings and whose charming and excellent discourse spread to the regions, made the great disputant showing pride at the court of the king barren of speech. When king Ballāla, encloser of the forces of strong (enemies), terrifier in war by his cavalry, was verily in a moribund condition through severe illness, he quickly restored him to health. Having himself crossed through the all-knowing Abhayasūri the shoreless ocean of all science, he similarly caused? another Abhayasūri and Simhaṇārya to cross the same ocean. The virtuous disciple of that teacher of rules (*sūtra*) efficacious in crushing wicked sin, of eloquent speech flowing with nectar, destroyer of sin, a sun in unfolding the lotuses his followers, of a glory pervading all regions, was the illustrious *sūri* Paṇḍita, who willingly stayed in the city of Beḷuṅḡa for the promotion of *dharma*. In that (city), excelling the city of the gods, had Chāmunda-Rāja, with devotion and effort, auspiciously set up on the mountain, for emancipation, the lord Bhujabali-Gommaṭa, incomprehensible to performers of sacrifices; similarly, another, of pure conduct, made there, as the emperor famous in the three worlds in Kailāsa, adorable images of Jina, of a form glorious in the three times (past, present and future). Let the illustrious Paṇḍita adorn that brilliant matchless place, like king Arkakīrti, with a splendid enclosure, flight of steps etc.; it is fitting; but it is a wonder that having bathed seven times the head of the ornament of the three worlds (*i. e.*, Gommaṭa) he cleansed the whole world of mire (sin) and adorned it with immense merit. We do not know whether through anointing with milk or through his own spotless fame this brave one made the principal mountains the mountains of Śiva (Kailāsas), the earth crystalline, the elephants of the regions the elephants of the gods (Airāvatas), the seven oceans oceans of milk, the clouds above clouds of autumn, the Nāga world crowded with Śeṣhas, and heaven (*svarga*) flooded with the contents of the broken nectar-pot. As Indra performed on Mēru the anointment on birth, just so did this *sūri* perform another to the god on this mountain showing it to us and to all people; the stainless one also showed (to us) again the virtuous path, though for a long time concealed by the masses of darkness the teachings of heretics, by completely removing them as Puru in former times. O mean Kāṇḍa, take refuge in a corner suitable for sleep; O miserable Maimāmsa, give up high hope in your eloquent debates and be off quickly; O senseless Bauddha, you are foolish, get away soon; O Sankhya, do not come for fight;—the illustrious Abhayasūri, a lion among disputants, destroys the elephants great disputants.

Both Chārakīrti and Īśvara possess everlasting power, possess omniscience, possess lordship of speech and auspiciousness¹; but the one was a devotee of Jina,

¹There is a pun here on the words Īśvara, Sarvajña, Gīrīśa and Śiva which are all names of Śankara.

the other was not a devotee of Jina (*otherwise* was dressed in a skin); the one with his intelligence bestowed the gold mountain on a *mārgaṇa* (suppliant), the other with his great dullness placed a *mārgaṇa* (arrow) on the Gold mountain¹. O Manmatha, when formerly consumed by the thundering flames of the fire from the eye on the forehead of Śiva, Pārvati was the elixir vitæ for you; but when burnt up by the fire of the penance of the good sage Chārukīrti, chief of the omniscient (*otherwise* superior to Sarvajña or Śiva), and blown away by the tempest of his good conduct, what will be your refuge? In order to expiate the sin incurred by union with her grandfather (*otherwise* Brahma), Sarasvati plunged into the Ganges of Chārukīrti's discourse. His mouth the abode of Vāṇi, his heart full of mercy, his conduct pure, his body the sole dwelling of tranquillity, his great merit worthy of being esteemed by all good people, the group of his excellent qualities pleasing to the ear of all the learned,—may the lord of ascetics Chārukīrti, of eminent kindness, be long victorious in the world. Making the ignorant wise, the poor wealthy, the lowly respectable, the wicked good, the sorrowing happy, the proud virtuous; following the conduct of Samantabhadra; causing prosperity to bowing chiefs,—Chārukīrti, of a fame charming like the moonlight, is victorious in the world. O Chārvāka, forsake your pride; O Sāṅkhya, give up the row of your titles beforehand; O Bhāṭṭa, you are beaten by (his) innumerable brilliant resources; O Kāṇāda, abandon speedily and for ever your high conceit, the cause of your grief; for the renowned Simhanārya comes striking down other disputants. Devoted to the feet of that Paṇḍita, possessed of right knowledge and conduct, intent on making great gifts, were the two rulers of that region, Hariyāṇa, lovely like the moon and Maṇikka-dēva, equal to Arjuna-dēva. In order to achieve their favorite *dharma*—the destroyer of the enemy *karma* and the bestower of great happiness—which was difficult of accomplishment, by the honorable² supreme rite of *sanyāsa*, all these fortunate tranquil ones made all people the abodes of peace by the streams of the nectar of their discourse, and, meditating on the feet of Jinendra, abandoned their bodies and attained the state of the gods.

(On the date specified), the great Paṇḍita attained the state of the gods. Then followed his disciple Abhinava-Paṇḍitadēva-sūri, whose fame formed a bright mirror to the faces (of the ladies) of the points of the compass: having made over to him his duty of the promotion of *dharma*, Paṇḍitārya attained emancipation. O Tathāgata, head-jewel of the fickle, you vainly torment yourself with the constant desire to prove the true to be a bundle of falsehood; to tell you the truth: (you will do well to) give up your love of debate and take to your heels according to the great worldly saying 'if alive, one sees happiness'; for Paṇḍitārya reduces to ashes, as the fire the trees on earth, hostile disputants. Ever resplendent is the modest

¹ According to the Purāṇas Śiva used Mēru as his bow when destroying Tripura.

² *Manyēna* is probably a mistake for *mānyēna*.

Abhinava-Pāṇḍitārya, possessed of good marks and alert in causing happiness, who is a boat at hand to the people that are ignorantly fond of (their) bodies resembling the little waves of the shoreless ocean of worldly existence and caused by the *śayas*¹ and are harassed by the aquatic animals of unhappiness, and whose feet of wonder-working movements are worshipped by new followers. He, through devotion to his guru, caused to be made at an auspicious time on an auspicious day along with other *gṛāhis* and eminent house-holders, an epitaph to him, filling all regions and at the same time satisfying the desires of all by the sounds of all musical instruments and gifts of all jewels.

May this inscription, composed according to his ability with a view to final emancipation by Arbaddāsa and devoted to the praise of the triad of the authors of *śāstras*, be victorious on earth as long as the moon, the stars, the sun and Mēru endure.

255 (106)

Date A. D. 1409.

In the glorious Kārṇāṭa country is an excellent city of the name of Gangavati in it was the pious Maṇikyadēva, devoted to gifts, fasting and observances, whose lawful wife, an abode of virtues, was Bāchāyī; and to them was born an illustrious son named Mayanna, who was adorned with the jewels of good qualities and was a disciple of Chandrakīrti.

Be it well. (On the date specified), that excellent believer, renowned as the crest-jewel of perfect faith, having purchased after worship of the feet of the god two *khaṇḍugas* of wet land of the *dānaśīle* (alms-house) under the Gangasamudra tank of Beluḡuḷa in the presence of the jewel-merchants and *ganḍuḡaḷ* (two named) of Beluḡuḷa and granted the same to provide for the midday worship of eight kinds of Guṇṇaṭanātha, acquired unusual fame and merit. Good fortune.

256 (107).

Date about A. D. 1181.²

On the petition of the virtuous fawn-eyed Āchala-dēvi, the noble wife of the chief Chandramauji, the generous king Vīra-Ballāḷa granted for the worship of the feet of Guṇṇaṭanātha of Beluḡuḷa the Bekka region to continue for as long as the earth and ocean endure. These are the boundaries of the village thus granted with pouring of water. (Here follow the boundaries). May the village granted continue as long as the moon and sun last. Good fortune.

¹ See page 22, not 1.

² See No. 327. It is rather curious that this inscription is found at the bottom of the slab after the more modern ones, Nos. 254 and 255. The characters, too, appear to be of a later period.

Date A. D. 1455.

Praise of the Jina-śāsana. Be it well. (On the date¹ specified),—Be it well; Chārukrīti-paṇḍita-dēva, his disciple Abhinava-Paṇḍita-dēva, the *gavulūgaḷ* of Beḷugūla-nāḍu, many of the jewel-merchants, the *paṇḍita-sthānikas*, and physicians

258 (108).

Date A. D. 1432.

Victorious is the brilliant doctrine, of unassailable greatness, of Jina, which refutes false doctrines and is the sole controller of the goddess of emancipation. Of unlimited joy, consisting of perfect knowledge, remover of fear by mighty power, of all-seeing greatness,—may the supreme light pervade the heart. May they dwell in my heart—the Tīrthakaras who, taking on board the ship of sacred lore,—possessed of all brilliant jewels, freed from bilge-water (*otherwise* saving the ignorant), containing cabins of various modes of argument, painted with the lime (or nectar) of the *syātākāra*, and furnished with the high mast of compassion for living creatures—others (found) in the middle of the ocean of worldly existence, carry them over to the island of immortality. Among them was the lord of the three worlds, Vardhamāna-muni of exalted greatness, the last Tīrthanātha, even the brightness of whose body disclosed to all those near at hand their former and future births. May the adorable pre-eminent head of the *gana*, Gautama, praised by the chief sages, who acquired eminence by attaining the position of heir-apparent to that last lord of the world of intelligence, be victorious. In his pure and famous line, adorned with the bright jewels of perfect conduct, arose on the earth the lord of ascetics Bhadrabāhu, as the full moon in the milk ocean. Pre-eminent for the wealth of perfect intelligence, of brilliant perfection of conduct, breaker of the bond of *karma*, of a fame increased by the growth of penance, Bhadrabāhu of supernatural powers lifted up here the pure doctrine of the Siddhas beautifully composed with faultless words. Though the last of the lords of sages the Śrutakēvalas on earth, Bhadrabāhu became the foremost leader of the learned by his exposition of the meaning of all the scriptures.

His disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds. From the renowned mine of his line came forth a faultless row of jewels of ascetics, in which was resplendent, like the central jewel, the lord of sages* Kuṇḍakunda, destroyer of the fierce *daṇḍas*.² In his pure

¹ The cyclic year given as corresponding to the S'aka year 1371 is Yuva; but Yuva-S'aka 1379.

² See page 22, note 3.

line arose the knower of the import of everything, the excellent sage Umāsvāti-muni,¹ who reduced to *sūtras* (or aphorisms) the import of the *śāstras* taught by Jina. Intent on the protection of living creatures, that ascetic bore, indeed, the feathers of a vulture, and was from that time called by the learned Grīdhraṇḍīchhachārya. From him sprang the light of the family of ascetics, Balākapiṇḍha, of exalted penance, by even the mere contact with whose body the wind converted poison, etc., into nectar. Then arose the promulgator of the doctrine of Jina, Samantabhadra, of amiable form, the severe fall of the thunderbolt of whose speech reduced to powder the mountains of hostile disputants. Then (came) the supporter of the kingdom of *dharma*, Pūjyapāda, whose feet were worthy of worship by the chief of the gods, and the merits of whose scholarship are (even) now proclaimed by the *śāstras* he brought to light. Endowed with universal intelligence, possessor of the satisfaction of having accomplished his high mission, destroyer of the bow of Cupid, he became just like Jina, and was hence appropriately designated Jinēndrabuddhi by the ascetics. May he be victorious—the sage Pūjyapāda, unrivalled in the power of healing, whose body was purified by a visit to the Jina in Vidāha, and the touch of the water used for washing whose feet had indeed the virtue of turning iron to gold.

After him, the leader of the sages versed in the *śāstras* was Akalanka-sūtri, the rays of whose discourse enlightened all truths concealed by the darkness of false (doctrines). When that great sage had gone to the region of heaven as if to join the pre-eminent lords of heaven, among the lords of sages sprung from his line there arose on the earth these varieties of the *saṅgha*. The great *saṅgha* of ascetics, forming itself into four varieties of a friendly character, shone as if the adorable Jinēndra had acquired four faces similar to one another. Amidst the learned divine ascetics who belonged to the different *saṅghas* Dēva, Nandi, Simha, and Sēna, of different countries, and who followed the right *dharma* in all their conduct, celebrated was the Nandi-saṅgha. May the Ingulēśa line, the causer of good fortune to the earth, of the Pustaka-gachchha of the Dēśiya-gaṇa of the Nandi-saṅgha, be victorious. In it was born the renowned ascetic Śrutakīrti-bhaṭṭāraka, intent on protecting all creatures, subduer of the senses, acquirer of great glory by the promotion of the Siddha (or Jina) doctrine, destroyer of all mental darkness by the moon of his brilliant discourse. Having made his followers dutiful and having left to them the great load of his learning and to the earth the load of his body, that peaceful one attained the world of gods by *śamādhi*. That Digambara having attained the world of gods, not only do his lofty character and virtues abide on the earth but also his fame acquired by the practice of penance which destroyed the valour derived from his fierce bent bow of the excessively proud Cupid. From him sprang Chārūkīrti-muni, of unequalled glory and of a fame that made the points of

¹ In other inscriptions, such as No. 64, etc., he is identified with Kuṇḍakunda.

the compass white, who was severe in penance, tranquil in mind, commanding in character, lean in body. Choking the tree of sin by the creepers of his penance, that noble-minded one, a moon in increasing the volume of the ocean of grammar, published to the world the *Sāra-traya*, as also the science of logic, etc. The body of Viṣṇu became black as if by anxiety on seeing Lakshmi always attached to the feet of that lord of ascetics; how else can the blackness occur in his body? Even the air that had but touched his body cured disease; was it much (then) that his medicine cured king Ballāla of his disease? That excellent sage, having accomplished that kind of *śamādhi* which he had decided on by the power of his intelligence, left the body which was the abode of various kinds of calamity and entered a celestial body of increased glory.

When that blessed sun had set, if the moon Paṇḍita-yati had not then risen, every thing would have been covered by the dense darkness of the false (doctrine): thus was it proclaimed by eminent speakers. O wise men, adore ye him who is the protector of the learned, destroyer of the creed of the heterodox, subduer of all the senses. The glory of his great penance brought into existence the Nagara-Jinālaya of Dhavaḷa-sarōvara (i.e., Beḷgola). His two feet alone the assemblage of kings made their head-ornament; the nectar of his speech alone the assembly of the learned drank and lived for ever; his fame made the sea-girt earth bright; his learning illuminated the great import of all sciences in the earth. Having performed severe penance, and having acquired undisturbed merit, that learned ascetic went to the world of gods as though inclined to enjoy the fruit thereof. From that great one sprang Siddhānta-yōgi advancing by his great eloquence the *siddha-śāstra* (Jaina sacred lore) as the sun in a clear sky unfolds by the cluster of his rays the assemblage of lotuses. That wise one split the doctrines enunciated by false disputants by arguments derived from the *anēkanta*¹ or *syādvāda* doctrine as Indra split lofty mountains by his thunderbolt born of the clouds. Just as the rays of the jewels in the crowns of kings bowing to his lotus feet always made him red (*otherwise* possessed of attachment), no substance and no woman, no cloths and no youth, no power and no great wealth could in like manner produce attachment in him. Plunging into the ocean of science, that strong-minded one secured, first, jewels of all learning, while others, though capable, who plunged after him, obtained only single ones and not the whole. In order to purify the world, promote *dharma* and spread knowledge to all, that sage procured celebrated disciples of sharp intellect and taught them. Obtaining all learning from their preceptor through devotion, as milk from the cow through the calf, they grew exceedingly strong with that nourishment and made known their great ability. Among his learned disciples, one named Śrutamuni shone with many good qualities as mount Mandara among lofty mountains with its jewelled peaks. Considering that by

¹ See page 15, note 1.

descent, character, good qualities, intelligence, learning and appearance he was worthy, he placed him in the position of a *sūri*¹ and felt himself satisfied. Then, once upon a time, recognising that but little of his life remained, the sinless one thought to himself thus:—"Making over my *gana* to this able one, I shall perform penance worthy of *samādhi*". Having thus reflected in his mind, the sage who was the leader of the *gana* and kind to his followers, sent for his son who was at the head of the *gana* and distinguished for his learning and character, and addressing him thus—"This *gana*, an abode of good qualities, has descended in my line; you have indeed to protect it as I have done", made over to him his own favorite *gana*. Grief at (the prospect of) separation from his preceptor caused dejection in his face which he soothed by his gentle words; does dust resting on the lotus remain when blown by the gentle breath of a woman? Well disposed towards the learned, devoted to the protection of living creatures, refuter of false creeds, destroyer of all faults, conqueror of the power of Cupid, that master of philosophy attained divinity, the fruit of good deeds.

On his departure, this lord of sages, occupying that *sūri*'s position and meditating on his lotus feet, highly promoted the *saṅgha* by his blameless qualities, learning and character. Doing what ought to be done, eschewing what ought not to be done, protecting the *saṅgha*, and increasing blameless *dharma*, this one of great intellect made his preceptor's instructions fruitful. This sage put an end on the earth to the exceedingly haughty uproar of the excessively proud disputants of false creeds by his faultless words skilled in adopting the beauty of the cluster of waves rising from the ocean whirled by the revolving mountain of the gods (Mandara). "Say, who are you, woman?" "The fame of Śrutamuni." "Why have you come?" "Brahman, I am searching everywhere on the earth for a learned man like my beloved." "Is there not Indra?" "He is the destroyer of families (*otherwise* mountains)." "Is there not Kubēra?" "He is a bad man (*otherwise* Kinnara, an epithet of Kubēra)." "Where has Śēsha gone?" "He is a slanderer (*otherwise* double-tongued)." "And Rudra?" "He is a herdsman (*otherwise* lord of souls)." Ornaments pleasing to the heart of the goddess of Speech, resembling the honey of the flowers of the Mandāra tree, rejoicing all people, his words pour ambrosia into the ears of the leading poets. This is a wonder: though auspicious on all sides, he is not Samantabhadra; though his feet are worthy to be worshipped by Śrī, he is not Pūjapāda; though possessed of peacock's feathers, he is not Mayārapīṇchha; though inconsistent (*otherwise*? free from bondage), he is not inconsistent. To slay that great exponent of the *dharma* enunciated by Jinendra, that illuminator of the line of sages, a disease was secretly sent, like a spy, by Kālī. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented

¹ See page 6, note 1.

him. Of him, possessed of astonishing conduct, the limbs became lean but not the observances; the body trembled owing to the severity of the illness, but not the mind: such (devotion to) daily duties¹ was very rare. That strong-minded one became possessed of relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body. As it spread through the limbs, the ascetic, making himself sure of its incurability, went to his elder brother, bowed to his feet, and with folded hands spoke thus:—

O glorious lover of *dharma* Paṇḍitendra-yôgirāja, by the favour of your feet I have acquired everything—pure fame, learning, austerity, penance, and undying merit; what is there here for me who have accomplished my duty and am desirous of the Kalpa or upper world? What is there miserable in the three worlds except the body?, and when attacked with disease its reproach is beyond words. O prominent one among the scholars who know all the duties of the good, the mode of abandoning the body through meditation has to be given (? taught) to me.

Having thus made a suitable request and having received *sallêkhana*² appropriate to him from the lord of *ganis*, though often dissuaded by him, the sage calmly reflected on what was to be reflected upon (as follows)—

The living creature, having fallen into the middle portion of the ocean of the horrible wordly existence containing groups of whales and alligators in the shape of great calamities and terrible lofty waves in the shape of death and life, suffers torment day and night. This body, an abode of misery, is indeed fit to be abandoned not only to the sky-clad (*i.e.*, the Jainas) but also to all people; hence it is that sages always exert themselves with eagerness for its riddance here by severe mortification of the body and other (means). The collection of the objects of sense is a poison full of all sorts of danger; it causes, alas! to living creatures that touch it infatuation (*otherwise* insensibility or swoon) in many births; hence it is that the all-forbearing sages give it up and enter the imperishable state resulting from the destruction of all kinds of *karma*. Which enlightened man will move about on the earth leaning on the staff of the body, which is in contact with the burning fire of misery, which is burnt by the solar heat of the horrible wordly existence, and which is soaked with the oil of the lovely objects of sense such as garlands of flowers, sandal, etc.? Women having been created, why create sins?; the body having been created, why create the nether world?; the sons and others having been created, why create enemies?—thus did the creation of Bramha prove vain. This boyhood is indeed the seed of much misery; this wealth of youth is burnt up by intense passion; that old age is the abode of the weapon of wrath;—thus does each state of the body produce calamity. By the merit of former births.

¹ *Avasâyaka*. See page 54, note 2.

² See page 2, note 2.

have I acquired a good birth, a healthy body, rare intelligence, association with the good, and devotion to the Jaina faith; who else is then so fortunate as myself?

Having thus reflected on the whole nature of the world and found it evanescent, the ascetic composed himself, and, meditating on his own nature with half-closed eyes and an unshaken mind, applied himself thus to *samādhi*. Installing the Siddha form in the middle of the heart-lotus and sprinkling it with original prayers (*mantras*) resembling flowing nectar, Śrutamuni, abandoning his body, died amidst the shouts of praise of the assembly of sages. Freed from sin and illusion, he reached, among the ? stages of enjoyment (*bhōgāṅga*), the imperishable Kalpa (or upper world) charming with its interior and flight of steps freed from dust by the fall of the stream of the tears of joy of bowing celestial women. On the departure of the ascetic the world became a void; the mind of living creatures, becoming weak, was soon filled with the darkness of perplexity; (the fire of) grief blazed making the tears warm:—what will not unbearable separation from the great do? Which kings (*otherwise* mountains) did not bear that great sage's feet (*otherwise* rays) on their heads? Whose heart was not captivated by that great scholar's pure conduct? That great sun the sage has set by the power of destiny. O wise men, strive ye to kill that destiny with penance. This epitaph of Śrutamuni, who had amassed religious merit, was set up in the notion that honor paid to the spot where those of blameless conduct departed to the other world would indeed be honor paid to them. May it long endure. On the date (specified) in the year Paridhāvi corresponding to the Śaka year reckoned by the arrows, the arrows, the fires and the moon (1355), was it set up.

May the great divine light, which is devoid of all acts, free from obstruction, highly exalted, free from ignorance, matchless, sleepless, beyond the range of speech and thought, above the power of the world, and the foremost, ever abide in my heart. Capable of producing good musical modes (*otherwise* joy to the good) by its association with the sound (*otherwise* suggested meaning) of the composition, the poetry of the poet Mangarāja resembles the lute of Sarasvati.

259 (117.)

Date? A. D. 1619.

(On the date specified), the virtuous devotee of the supreme Jinēśvara Hiriyaṇṇa, the beloved son of Śenabōva (the accountant) Śāyaṇṇa,—a Brāhman of the Kāśyapa-gōtra and a disciple of Paṇḍitaḍēva, residing in Sōmanāthapura reckoned as an immemorial village of Konga-nāḍu,—and his wife Mahadēvi, having seen the divine feet of Guṃmaṇātha-svāmi, attained the path of salvation.

260.*Date A.D. 1732.*

Mārvāḍī.—(On the date specified), the pilgrimage of Makhisā,
 . . son of Khērāmāsā, and of Vānāpōsā was fruitful.

261.*Date A.D. 1730.*

Mārvāḍī.—(On the date specified), the pilgrimage of Hīrāsā, son of Khērāmāsā,
 was fruitful.

262.*Date A.D. 1740.*

Mārvāḍī.—(On the date specified), the pilgrimage of Jaga, son
 of Khērāmāsā and grandson of Dharamāsā, was fruitful.

263.*Date A.D. 1720.*

Mārvāḍī.—(On the date specified), Chāgēbā, son of Hāsasā and grandson of
 Hīrāsāha of the Ugharavāḷa sect, along with Kīrti of ? Bhaṇḍevēḍa and Sōnābāi,
 Rājāi, Gōmāi, Rādhāi and Munnāi, made the pilgrimage fruitful

264.*Date A.D. 1706.*

(This inscription merely specifies the date.)

265.*Date about A.D. 1145.*

Be it well. Bharatēśvara-daṇḍanāyaka, lay disciple of Gaṇḍavimukta-
 saiddhānta-dēva of the Pustaka-gachchha of the Deśiya-gaṇa of the Mūla-sangha,
 had this made.

266.*Date about A.D. 1145.*

(Same as the previous inscription).

267 (115.)*Date about A. D. 1160.*

Be it well. The great minister, a treasure to the blessed, a leading hero of

the army, a charming figure in the battle-field, younger brother of Marīyāna-danḍanātha, a Karna in making gifts, Bharatamayya-danḍanāyaka caused to be made these images of Bharata and Bāhubali-kēvali and these *basadis* for beautifying the sides of the entrance to the holy place. He also had the *happalige* (? railing) of this ? hall and this grand flight of steps made, and the *happalige* of the ? hall around Gommatadēva built. . . Moreover, that lord of wide-spread fame, Bharata-chamūpa of supernatural fortitude, had with pleasure eighty new *basadis* erected and two hundred renovated in this Gangavādi-nādu, so that they met one's gaze wherever one looked. Maṛi . . . , son of Būchi-rāja and the firm-minded Śāntaladēvi, daughter of Bharata-chamūpati, had this written.

268 (113.)

Date? A.D. 1178.

Praise of the Jina-śāsana. Be it well. Adorned with the brilliant badges of the titles obtainer of the band of five great instruments, *mahā-maṇḍalāchārya*, etc.; awakened by *visambōdha* (? perfect perception); possessed of the three eyes complete, pure and perfect knowledge; endowed with infinite knowledge, faith, strength and happiness¹; saviours of their well-understood pure *dharma*; engaged in the reflection on the dependence of one's future on one's self; able in both the *nayas*² (or modes of argument); devoid of the three *danḍas*³; forsakers of the three *śalyas*⁴; destroyers of the four *kashāyas*⁵ (or passions); possessed of firmness (in dwelling) in mountain caves and in (bearing) the four kinds of *upasarga* (or pain); destroyers of the fifteen *pramādas*⁶ (kinds of heedlessness); skilled in the five *achāras*⁷ (or exercises); knowers of the points of similarity and difference of the six schools of philosophy; performers of the six essential acts; devoted to the seven *nayas*⁸; versed in the eight-fold omens⁹; endowed with the eight kinds of *jñānāchāra*; released from the nine kinds of *Brahmacharya*; tranquil in the

¹ See page 100, note 2.

² The two modes are known as *dravyārthika*, from the point of view of substance, and *paryāydr-thika*, from the point of view of modification or condition.

³ See page 22, note 3.

⁴ *Ibid.*, note 1.

⁵ These are (1) *krōdha* (anger), (2) *māna* (pride), (3) *māyā* (deception) and *lobha* (greed).

⁶ These are (1) *stiri-kathā* (gossip about women), (2) *bhōjana-kathā* (talk about food), (3) *rāshṭra-kathā* (talk about politics), (4) *avanipdā-kathā* (talk about kings), (5-8) the four *kashāyas* (see previous note), (9-12) the five senses—use of the sense of sight hearing smell taste and touch, (14) *nīdrā* (sleep) and (15) *sneha* (affection).

⁷ See page 54, note 2. *Vṛtyāchāra* is one of the five.

⁸ See page 15, note 1.

⁹ See page 110.

happiness of the ten *dharma*s¹; practising the vow of giving instruction in the eleven duties of lay men; devoted to the twelve kinds of penance²; moons in? illumining the scriptures consisting of the twelve *āṅgas*³; possessed of the thirteen *achāras*, high character, virtues and fortitude;? enquirers into the varieties of the eighty-four lakhs of living beings; compassionate to all creatures; suns in the sky of the illustrious Koṇḍakunda line; knowers of?spells; resplendent with the red lead and stream of ichor of the lordly elephant the Dēsi-gaṇa;—the illustrious royal preceptor of the three worlds Bhānuchandra-siddhānta-chakravartī of the Koṇḍakundaṇvaya of the Postaka-gachchha of the great Dēsi-gaṇa, Sōmachandra-siddhānta-chakravartī, Chaturmukha-bhaṭṭāraka-dēva, Simhanandi-bhaṭṭāchārya, Śānti-bhaṭṭārakachārya, Śāntikīrti bhaṭṭāraka-dēva, Kanakachandra-Maladhāri-dēva, Nēmichandra-Maladhāri-dēva, the? brilliant gurus of all the *gaṇas* of the four *saṅghas*, the *gaṇadharas* of the Kali age the fifty eminent sages, their (female) disciples Gaurasrī-kanti, Sōmasrī-kanti, . . . nāsī-kanti and Dēvasrī-kanti, Kanakasrī-kanti's disciples, and the twenty-eight groups of disciples,—having assembled, celebrated, (on the date specified), the five auspicious events (*pāñcha-kalyāṇa*)⁴ at the holy place of Gommatadēva.

269 (114.)

Date? A.D. 1316.

Be it well. (On the date specified), Padmaṇandi-dēva, disciple of Traividya-dēva of the Koṇḍakundaṇvaya of the Pustaka-gachchha of the Dēsi-gaṇa of the Mūla-saṅgha, became a royal swan in the assemblage of lotuses the heart of the goddess of heaven. Good fortune.

270:

Date about A.D. 1600.

(On the day specified), Baiyana, son of Gāmaya Narasappa-setṭi of Bēgūru, visited the god, built this reservoir and founded a water shed.

271.

Date about A.D. 1400.

Gōpaya, lay disciple of Sōmasēna-dēva, and Baichakka (names of visitors).

¹ See page 53, note 2.

² See page 6, note 2.

³ These are (1) *achāra*, (2) *sūtrakṛita*, (3) *sthāna*, (4) *samavāya*, (5) *bhagavati*, (6) *jñātṛidharma-kathā*, (7) *upāsakādhyayana*, (8) *antakṛid-dāśā*, (9) *anuttarāpāpāśā*, (10) *prāṇavyākaraṇa*, (11) *vipāka-sūtra*, and (12) *drishṭi-pravāda*.

⁴ See page 70, note 1.

125

272.

Date about A.D. 1400.

The epitaph of . . . kīrti-dēva, disciple of . . . bhuvanakīrti-dēva.

273 (112.)

Date about A.D. 1400.

The epitaph of Hēmachandrakīrti-dēva, disciple of Śāntikīrti-dēva. Good fortune.

274 (111.)

Date A.D. 1372.

Praise of the Jina-āsana. A moon is causing to swell the milk ocean the Mūla-sangha, a sun in unfolding the assemblage of lotus buds the Balātkāra-gaṇa, was . . . takīrti-dēva of Vanavāsi. His desciple, . . . , lord of great disputants, a Pitāmaha (Brahma) among royal disputants, emperor of all learned men, was Dēvēndra-Viśalakīrti-dēva. His disciple was the *bhaṭṭāraka* Śubhakīrti-dēva. His disciple was the omniscient *bhaṭṭāraka* of the Kali age, Dharmabhūṣaṇa-dēva. His disciple was Amarakīrti-achārya. Of his disciple the *bhaṭṭāraka* Dharmabhūṣaṇa-dēva, who was a solar orb in . . . and who . . . , an (epitaph) was (on the date specified) caused to be made by Vardhamāna-svāmi, a moon in causing to swell the ocean the *tatvārtha*.

275.

Date about A. D. 1400.

? Vanavāsi-svāmi

276.

Date about A. D. 1400.

Simhanandi-achārya (name of a Jaina teacher.)

277 (119.)

Date A. D. 1661.

Mārvādi.—Of the Maṇḍita-gachchha of the Kāshṭha-sangha was Rājakīrti. His successor was Lakshmiśēna, whose successor was Indrabhūṣaṇa. His successor, of the Ghēravāla sect, was Bōra, son of Khaṇḍabāyī, whose wife was Dhanāyī. Their son was Khāmphala, (whose wife was) Pūjanāyī. Their son was Vanajana, (whose wife was) Paḍāyī. (On the date specified), the pilgrimage of the last couple with their followers to Gōmaṭasvāmi was fruitful.

Date about A. D. 1661.

Mārvādi.—The pilgrimage of Pātāyāṭ (and) Jagadāyāṭ was fruitful.

Date about A. D. 1661.

Mārvādi.—Pājanāyāṭ's son Paṇḍis [pilgrimage was fruitful.]

Date about A. D. 1600.

(On the day specified), Jinnapa, son of Nagaṇṇa-setṭhi of Bhāragave, caused to be carved the feet of Cārukīrti-bhātāra of Beḷuḷa.

Date about A. D. 983.

A sun in the shape of a jewel adorning the crest of the eastern mountain the Brahma-Kshatra race, a moon in the shape of the splendour of his fame in causing to swell the ocean the Brahma-Kshatra race, a central gem to the pearl necklace of Lakshmi procured from the Rōhana mountain the Brahma-Kshatra race, a strong wind to the fire the Brahma-Kshatra race——was Chāvunḍa-Rāja. When his lord king Jagadēkavira by order of king Indra raised his arm to conquer Vajra-Dēva, younger brother of Pātālamalla, who had an army terrible as the ocean agitated at the end of the world, the hostile army, routed by the elephant (Chāvunḍa-Rāja), fled like a herd of deer before Jagadēkavira's victorious elephant. With this elephant which splits with the thunderbolt its tusks the rock the frontal globes of the enemy's elephants and with you, the leader of eminent heroes and an elephant-goad to the vicious elephants the enemies, (*otherwise* an elephant with a brave driver and with a goad causing fear to enemies)², to help me, which hostile king will not fall as food to the black serpent my arrow?——thus was he praised by his lord in the war with Nalamba-Rāja. Let the saline ocean be the moat, Trikūṭa the enclosure, Lanka the city, and the enemy of the gods (Rāvaṇa) the opposing king, yet, O king Jagadēkavira, I am able to conquer him by your majestic lustre——the dignified speech thus made by him was proved true in a moment in the war with king Raṇasinga. We who had been consumed with a longing to embrace the neck of this hero in many battles have now obtained happiness from the water of the sharp edge of your sword. May you live to the

¹ The remaining three sides of this important inscription appear to have been defaced in order to engrave No. 282 (110.)

² Chāvunḍa-Rāja is likened to an elephant.

end of the age (*kalpa*), O victor over Rāgarangasinga!—thus did the celestial nymphs invoke blessings on the rutting elephant (*Chavunda-Raja*) who transformed (hostile) kings into gods.¹ He at first frustrated the desire of king Chaladanka-Ganga wishing to seize by the prowess of his arm the goddess of the Ganga sovereignty, and (then) completely gratified the desire of hosts of goblins longing to drink the blood of heroic enemies from the jewelled cups the skulls of heroes.

282 (110.)

Date about A. D. 1200.

For the Chagada-kamba (or pillar of gifts) in front of Gommaṭa-Jinapa, the Hergade Kanna, endowed with intelligence and profound virtues, an Indra in enjoyment, had a Yaksha made.

283.

Date ? about A. D. 1719.

Mārvādi.—Chittamana-sauvara (and) Mānakaraikara (? names of pilgrims.)

284.

Date A.D. 1719.

Mārvādi.—(On the date specified), the obeisance of Bugaḍasa, Dharmasa, Kottasa and Sōmanikasa. (In Kannaḍa characters) Also (of) Mānikasa.

285.

Date A.D. 1719.

Mārvādi.—(On the date specified), the pilgrimage of Makhabirā was fruitful.

286.

Date? about A.D. 1645.

Mārvādi.—Of the Kāshṭha-sangha.

287.

Date A.D. 1645.

Mārvādi.—Of the Gōṇasa-gōtra of the Ghērvāḷa sect of the Kāshṭha-sangha was Savadibavu; his wife was Jāyana; they had two sons. The first son was Sannōja; his wife Yamāra; their son the Sanghavi² of Arjunaśitagrama. The second son was the Sanghavi Padaji; his wife Tānāyi; they had two sons: the first was Viṭṭhama whose son by Kamalājā was Ēśōja; the second son

¹ That is, ~~sent~~ them to heaven.

² A man who takes people on a pilgrimage at his own expense.

was Gēsāji. (On the date specified), these made obeisance. Also Hīrāsā Dharamāsā of Māḍagaḍa.

288.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), Jagasa . . . and his brother; the pious Gonasā Samasani, [came on a pilgrimage].

289.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), Jīnāsā's son Jītaḍāsā [came on a pilgrimage].

290.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), the pilgrimage of Aḷtsā was fruitful.

291.

Date A.D. 1655.

Mārvāḍi.—(On the date specified), the pilgrimage of Sānasā and Hīrāsā of Māḍavagaḍa, sons of Dharamāsā and Īrāyī and grandsons of Hīrāsā and Ghumāyī of the Kāshṭha-sangha, and of Sātapaḍamā of Vasṭagaḍa, was fruitful. Also the pilgrimage of Mātāyī.

292.

Date A.D. 1655.

Mārvāḍi.—(On the date specified), the pilgrimage of Talṭiḥī Māramā, Kalāvā Māramā, Jivāmā, Jivājī, . . . Jivānadi, Jāmakhēḍakarāsātā and Tīmākara.

293.

Date A.D. 1751.

Mārvāḍi.—(On the date specified), the pilgrimage of Dagḥāvusā (and) Mānikasā was fruitful.

294.

Date A.D. 1841.

Mārvāḍi.—In the given year? Surajana was fruitful.

295.

Date A.D. 1831.

Mārvāḍi.—(On the date specified), a fruitful pilgrimage was made.

129

296.

Date about A.D. 1750.

Mārvāḍi.—Śupujīśa Nēmāji, Sāmaji, (and) Sarata Yōgōyi [came on a pilgrimage].

297.

Date A.D. 1718.

Mārvāḍi.—(On the date specified), Dēmāsā, Mānikasā (and) Gavila . . . [came on a pilgrimage]. (In Kannaḍa characters) Dēmāsā .

298.

Date A.D. 1661.

Mārvāḍi.—(On the date specified), the pilgrimage of Pīlāsā, Hīrāsā and Rāmāsā, sons of Lashasā of the Pitalā-gōtra and Kāshṭha-sangha, was fruitful.

299.

Date about A.D. 1700.

Mārvāḍi.—Brahmarangasāgara-paṇḍita and Jasavanta (names of visitors).

300.

Date about A.D. 1700.

Mārvāḍi.—Gōvinda's? mother Gangāyi (name of a visitor).

301.

Date A.D. 1661.

Mārvāḍi.—(On the date specified), Paṇḍita of the Kāshṭha-sangha [came on a pilgrimage].

302.

Date A.D. 1646.

Mārvāḍi.—(On the date specified), Trichhaka, son of . . . , and . . . [came on a pilgrimage].

303.

Date about A.D. 1650.

Mārvāḍi.—The penance of Ambāji and Janmāji.

304.

Date about A.D. 1650.

Mārvāḍi.—(On the day specified), the pilgrimage of Peḍeka . . . was fruitful.

305.

Date? A.D. 1645¹.

Mārvāḍi.—(On the date specified), the pilgrimage of Dhāvara , son of Māchā , was fruitful.

306.

Date A.D. 1645.

Mārvāḍi.—(On the date specified), Nēmāśa, Sēmāyī, Jivāyī (and) Bhivajhā. [came on a pilgrimage].

307.

Date about 1650.

Mārvāḍi.—Jivā-sangavi², Aḍu-sangavi (and) Chāgōgāśa (names of visitors).

308.

Date about 1650.

Mārvāḍi.—? Brāhma Śāpāsājī (and)? Brāhma Ratnasāgara (names of visitors).

309.

Date about 1650.

Mārvāḍi.—(The pilgrimage of) Gōvinda of Gudaghaṭipura and Savaḍī of Jivāpēt was fruitful.

310.

Date A.D. 1645³.

(On the date specified), Jinapa of the Valabha-gōtra, son of Surapa-Nagapa of Kamalapara, Surapa (and) Chikhaṇada-seṭṭi [visited the god].

311.

Date about A.D. 1350.

Hāleja's Masaneya, the champion over those who having fastened let loose, the husband of the wife of ? Oḍeyar, the-pot of intoxication of Bōya-seṭṭi.

312. (116)

Date A.D. 1680.

(On the date specified), Banadāmbike, the virtuous wife of Nagappaiya.

¹ The date given is Samvat 1568 corresponding to Pārthiva. But Pārthiva = Samvat 1583. Śaka 1568 = Pārthiva. May Samvat be a mistake for Śaka?

² See page 127, note 2. The figure 135 prefixed to the first two names represents perhaps the number of pilgrims taken.

³ The Śaka date given as corresponding to Pārthiva is 1582. But Pārthiva = Śaka 1568.

younger brother of Siddappaiya who was the son of Venkappaiya, younger brother of Vanka Honnappaiya, who was the son of the Dēsa-kulakarapi of the Munigundastime, came and visited the god. May there be prosperity.

On the same date Bhisṭappa, husband's brother of Nāgavva, the virtuous wife of Dānappa-setṭi who was the son of Jidagappa Nāgappa of Maḍigūr, visited the god along with Śrutasaḡara-varṇi.

313. (118)

Date A.D. 1648.

Marvāḍi.—Obeisance to the Siddhas. Gōmaṭasvāmi. Ādīśvara. (On the date specified), Chārūkīrti-paṇḍita, Dharamachandra and (set up) the image of the Twenty-four Tīrthankaras. (Then follow names of a few more persons who apparently took part in the ceremony. These are)
. . . the Gēravāḷa Jināsā of the Yavare-gōtra, Dhivāsā's son Sadāvanasā, Jhābūsā, Lamāsā's son Takāsā, Manāsā, Sātāsā of Kamūlapūr, Bhāsasā,

314.

Date about A.D. 1200.

The sound of Jinavarma's *kankhari*¹ produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock.

315.

Date about A.D. 1200.

A lay disciple of Maṇikyadēva of Kolīpāke, Jinavarma-jōgi, the great *kankhari* expert. Obeisance to Ādinātha of Moramūr.

316.

Date about A.D. 950.

The illustrious sculptor Bidiga, of the mint, a? dog (in attacking) the body of those who touch

317.

Date about A. D. 950.

Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers, a Bhitma to liars, warrior of his sister's husband.

¹ Apparently a musical instrument.

318 (120).*Date? about A. D. 1217¹.*

Kede Sankhara-nāyaka, son of the heroic Vira-Pallavarāya of Arakerē, shot at the hill Bellugoḷa.

319.*Date? A. D. 1246.*

Be it well. (On the date specified), Maleyāḷa Appāḍi-nāyaka, younger brother of Komaracha-nāyaka, standing here, shot at Chikka-beṭṭa (or the smaller hill).

320.*Date about A. D. 1650.*

The limit for wet land is 40 *ka* (*kambhas*).

321 (121).*Date? A. D. 1679.*

(On the day specified), the Brahmadēva *maṇṭapa* or hall was the gift of Rangaiya, younger brother of Giri-gauḍa of Hirisāḷi.

322.*Date about A. D. 1300.*

Vijayadhavaḷa².

323.*Date about A. D. 1300.*

Jayadhavaḷa³.

324.*Date A. D. 1652.*

Mārvāḍi.—(On the date specified), the pilgrimage of? Paṇḍava-gōkesvā and Sasnōji was fruitful.

325.*Date about A. D. 1650.*

. of Māṇi Virabhadra, ? Paṇḍarāda, Bairava

¹ Cp. Nos. 170 and 171.

² Probably the name of some old Jaina work.

³ The name of a commentary written in A. D. 836 on the *Tatvārtha-sūtra*.

326 (122).

Date about A. D. 1200.

Be it well. Nāgadēva-Heggaḍe, son of Bammadēva-Heggaḍe who was a lay disciple of the celebrated emperor of *saiḍdhāntikas*, of a fame encircling the three worlds, a sun in the firmament of the Koṇḍakunda line, the illustrious Nayakīrti-siddhānta-chakravartī, having caused to be constructed a tank under the name of Nāgasamudra and having caused to be planted a garden, the disciples of Nayakīrti-siddhānta-chakravartī, namely, Bhānukīrti-siddhānta-dēva, Prabhāchandrādēva, Bhaṭṭarakādēva and Nēmichandra-paṇḍita-dēva granted with a *śāsana* (or deed) to Nāgadēva-Heggaḍe, in the presence of Bāḷachandrādēva, with exemption from all imposts, to be enjoyed by his sons and grandsons, that garden, wet land and Avarehaḷu with the condition that he should pay 4 *gadyāṇas* every year. The gift was made to provide for the eight kinds of worship of Gommaṭadēva.

476.¹

Date about A. D. 1850.

Obeisance to the Siddhas. May Gōmaṭēśa be propitious. Presented by Mātappa (of) Hubballi in memory of Dharanappāsūja (of) Hubballi.

477.

Date about A. D. 1300.

The epitaph of Ra . . . yi, daughter of Malli-setṭi.

478.

Date about A. D. 1650.

This inscription is too much defaced to make any sense out of it. It appears to record some gift by Kencha-gauḍa and others.

479.

Date about A. D. 1400.

Paṇḍitayya (name of a visitor or engraver).

495.¹

Date ? A. D. 1311.

(On the day specified), Payi-setṭi, son of Nāgi-setṭi of Kaleha, a most pious Jaina known as *samyaktva-chūḍamaṇi* (crest-jewel of firm faith in Jainism), and a

¹ See page 80, note 1.

disciple of Abhinava-Paṇḍitāchārya of the Koṇḍakundānvaya of the Pustaka-gachchha of the Dēsi-gaṇa of the Mūla-sangha, meditating on the feet of Jinésvara, attained the blessed state by happy *samādhi* as a result of having offered the *champaka* tree for the worship of Gommaṇaṇātha-svāmi.

496.

Date ? A. D. 1440.

Be it well. (On the date specified), Jinasēna-bhaṭṭāraka-paṭṭāchārya and the people of Kollāpura, along with the *saṅgha*, visited the god.

497.

Date ? A. D. 1407.

(On the date specified), six persons, including Ōjakuḷa . . . la-seṭṭi, Padmavati and others, seem to have visited the god. .

498.

Date ? A. D. 1407.

(On the date specified), Seṭṭi Brammaya-seṭṭi, son of Seṭṭi Nēmaṇa-seṭṭi who was the son-in-law of Kiriya Kālāṇa-seṭṭi, in front of the feet of Gommaṇaṇātha.

499.

Date ? A. D. 1400.

This inscription is too much defaced to make anything out of it except the cyclic year Vikrama.

INSCRIPTIONS AT THE VILLAGE.

327 (124).

Date A. D. 1181.

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the hereticoal doctrines. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean.

In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Pārijāta tree, was indeed born king Vinayāditya, a terror to valiant foes. His modesty rejoicing the wise, his great prowess terrifying the hostile army, the acquirer of pure fame, king Vinayāditya shone making his name really significant. His wife, an equal of the *mantra-dēvate* (deity invoked by a *mantra* or charm) of Cupid, an abode of good disposition and qualities, accomplished in all arts, was Keḷeyabarasi by name. To that pair was born a son, as to Śachi and the king of gods (Indra) was formerly born Jayanta, the king Eṇeyanga, of a mind free from sorrow. He, a resolute valiant hero, the right arm of the Chālukya king, a thunderbolt in splitting the lofty mountains the assemblage of formidable kings, a rain-cloud to the crops the bards, made the world white by the splendour of his rising fame which was bright like the white lotus, the celestial elephant, the autumnal cloud, the moon and the *kunda* flower. The wife of the ornament of kings, Eṇeyanga, celebrated as the lord of the earth, was the abode of beauty, abounding in virtuous qualities, Ēchala-Dēvi: are there any so fortunate as she? To those two, thus celebrated, were born sons who were indeed famous in the whole earth by their names Ballāḷa, Viṣṇu-nṛipālaka and Udayāditya. Though mediocre (*otherwise* the middle one) among them, the sole abode of excellent qualities, crest-jewel of kings, a sun to the lotuses the Yādavas, Viṣṇu-bhūpālaka became the greatest in the world by the prowess of his arm which easily extended to the eastern and western oceans. The strongest forts of his enemies, (such as) the celebrated Kōyatūr, Tāḷavanapura and Rāyarāyapura, were burnt in the growing flames of Viṣṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma. As Lakṣmīdēvi to the glorious Viṣṇu with the Garuḍa crest, so indeed did Lakṣmī-Dēvi, with a face like the bright moon, attain celebrity as the chief wife to Viṣṇu.

To them was born a son, endowed, like Cupid, with beauty of limbs capable of captivating the hearts of women, but without bearing the name Atanu (bodyless and without taking pride in shooting at women, the matchless king Narasimha, the vanquisher of heroes in battle by shooting at them. Why many words? To him who came and had audience (*i.e.*, who submitted) this Narasimha was an ocean of nectar, (but) to him who spoke bold words through arrogance,—what was he like you say?—he was like the ocean which comes bursting its bounds at the time of the destruction of the world, like Yama, like the angry Kuḷika, like the destructive fire at the end of the world, like the thunderbolt, like the lion, like the fiery eye of Śiva. His other half: the giver of unequalled happiness to king Narasimha,

the soft-footed lady Ēchala-Dēvi alone obtained fame in the earth as being fully worthy of the position of crowned queen. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Vishnu and his lovely consort Śrī, so to king Narasimha and his consort Ēchala-Dēvi was born the meritorious altruistic king Ballāla of victorious arm, a Yama to the race of mighty enemies. A lion to the elephants the hostile kings, a full moon to the assemblage of lotuses the hostile kings, a violent wind in dispersing the collection of clouds the group of hostile kings, a thunderbolt to the mountains the hostile kings, a sun in destroying the mass of darkness the hostile kings, the destructive fire at the end of the world to hostile kings—was born Vira-Ballāla-Dēva. When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballāla-Dēva of matchless strength caused the drum to be sounded at the commencement of battle, Lāla was deprived of ease, Gūrjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chōla dropped his clothes. When in the pride of his arm Oḍeyarasa was with great fury determined to fight, king Ballāla marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Pāṇḍya together with his beautiful women, country, treasures, father and group of horses. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāla, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmadēva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pāṇḍya family, terrible to warriors, hunter of *maṇḍalīkas*, plunderer of the Chōla capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalīkas*, fierce in war, champion over the Malapas, Śanivārasiddhi, Giridurga-malla, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer of Talakāḍu Kongu Nangali Nōḷambavāḍi Banavase and Hānungal, Bhujabāla-Vira-Ganga-pratāpa-Hoysāla-vīra-Ballāla-Dēva was ruling the southern territory in peace and wisdom, punishing the wicked and protecting the good—his servant: his god Hara, his lord king Vira-Ballāla-Dēva of valiant bar-like arm, his father Śambhu-dēva of excellent pure conduct, his mother the world-renowned Akkavve, a celestial jewel to the good and the friendly,—when this is said, can the group of great ministers of the Kali age compare in the least with Chandramauḷi-prabhu? Faithful to his lord, an eminent statesman, an abode of high glory, a lion to the rutting elephants hostile ministers, the celebrated Chandramauḷi of great learning became minister to

the famous king Ballāla-Dēva as (formerly) the glorious Bṛihaspati became chief minister to Indra. A sun to the lotus the excellent (science of) logic, a moon to the ocean Bharata-sāstra, a basin for water around the creeper high class literature, learned in various arts, an ornament of the Dvija race, worthy to be praised by all, a birthplace of goodness, the celebrated minister Chandramauḷi of steady counsel and rising fame shone on the earth. His other half: resplendent with the waves her firm arms, adorned with the blown lotus her face, charming with the fish her eyes, possessed of the great whirlpool her navel, filled with the holy water her beauty, is not this spotless Āchhiyakka, wife of Chandramauḷi, worthy to be praised by the people of the (whole) world, the worshipful Gangā-dēvi (the river Ganges) herself? Be it well. To describe the descent of the senior Herggaḍiti Āchala-dēvi who was pre-eminent for her unstinting gifts of the four kinds¹, and whose head was purified by the fragrant water of the bath of the venerable Arhat-paramésvara whose pair of lotus feet united with the garlands on the crowns of ever bowing gods:—

A respectable man of Māsavaḍi-nāḍu, a pure and most excellent *śrīvaka* (Jaina lay worshipper), of great fame that whitened the group of elephants at the points of the compass, the chief Śiveya-nāyaka shone on the earth. Are there any women equal to his wife Chandavve, honored by all, the lustre of whose fame, bright like the white lotus, the moon and the autumnal cloud, made the (whole) earth white? Their son: a bee falling at the lotus feet of Jinapati, a Cupid to all women, a treasury of modesty, unequalled in all the earth, this Bannadēva-heggaḍe acquired fame. His brother: free from sin, of pure conduct, gratifier of the group of all suppliants by his liberality, the strong-minded Baveya-nāyaka surpassed the celestial tree on earth. His sister: with a face like the lotus, firm breasts, eyes like those of deer, a voice like that of an amorous cuckoo, a gait like that of a lordly elephant in rut and a slender waist, Kālavve was (indeed) a mine of beauty on earth. Her sister: dear to the heart of the mine of virtues Heṇṇaḍi-dēva, the world-renowned ruler of Māsavaḍi, possessed of great good fortune, resplendent with a fame bright like the Ganges, the moon, Kailāsa, a pearl necklace and the autumnal cloud, Āchala-dēvi acquired celebrity in all the world. Her brother: a celestial tree to men of great learning, profound like the pure ocean, a sun in dispelling the mass of dreadful darkness the group of arrogant rival *nāyakas* or chiefs, husband of the lovely lady fame white like the autumnal cloud, a mine of great courage and valour, Sōvaṇa-nāyaka was renowned in the earth. The virtuous Bāchavve was celebrated in all the earth so that it was stated of her that in excellent qualities she was equal to Pārvati, Gangā, Sītā and Attinabbe. Their son: a Garuḍa to the serpent the hostile army, associated with high fame, a bee at the pollen of the lotuses the feet of Jinēndra, highly generous, with the assemblage

¹ Food, shelter, medicine and learning.

of these his good qualities shone on earth the *daṇḍandyaśaka* of the *deśi* (? merchants), gratifier of the desire of the (people of the) earth, Bammeya-nāyaka, protector of all the poor and the helpless. His wife: to the chief Malli-seṭṭi and to Māchave-Setṭikavve distinguished for her perfect conduct was born on this earth the lotus-eyed virtuous woman Dōchavve, who vanquished the wife of Cupid (Rati) by her perfect beauty and whitened the points of the compass by her fame brilliant like the pearl and the moon. Bammeya-nāyaka's younger brother: of a form like that of Cupid, supporter of a fame bright like a pearl necklace and the milk ocean, the brave Māra of a pure conduct devoid of all blemish obtained renown on the earth. His sister: deer-eyed, lotus-faced, of large hips, charming with well-developed breasts, with lips ruddy like the *bimba* fruit, cuckoo-voiced, of fragrant breath, of a trembling slender waist, with hair black like a row of bees, of a gait like that of a swan, with a neck resembling a conch,—Āchala-dēvi ridicules the wife of Cupid (Rati) by her beauty. Her sister: moon-faced, deer-eyed, firm like the Mandara mountain, of high breasts, charming with hair black like a collection of bees,—Chendavve was honored in all the earth. Her younger brother was Kāma who was charming with fame bright like a pearl necklace, Hara's smile, the moon, Kailāsa, alum, the conch, white lotus, milk, the celestial Ganges, and the autumnal cloud.

As to Siri and Viṣṇu was formerly born Cupid, as to Śambhu and Pārvati Śaṣṭmukha became a son, so to this world-renowned chief Chandramauli and Āchiyakka was now born the virtuous Sōma of great glory and endless merit. A dear lover of the lady fortune, an ear-ornament of the lady victory, master of the heart of the charming lady speech, lord of fame white like due, silver and the milk ocean, a Rēvanta in riding furious unmanageable horses, a charming Cupid to lovely women,—Sōma shone on earth. Her supreme god the glorious lord Jina, the abode of unending happiness, her guru the famous lord of ascetics Nayakīrti, emperor of philosophers, her husband the world-renowned minister Chandramauli,—when this is said, who an earth can equal this Āchala-dēvi of rising fame bright like the moon? A devotee of the lotus feet of the sage Bālachandra who was the chief of the distinguished disciples of the famous lord of ascetics the worshipful Nayakīrti, illuminer of the circle of the points of the compass with her fame, the firm-minded Āchala-dēvi speedily caused to be made, with great devotion, a fine temple for the lord of Jinas Pārśvanātha at the holy place Belgōla. In the line of her guru (which was) the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiyagana of the Mūla-sangha: the son of the celebrated Guṇachandra-siddhānta-dēva, possessor of soul-knowledge, a thunderbolt to the mountains the hostile creeds, shone the energetic lord of sages Nayakīrti-siddhānta-dēva. An autumnal moon in causing to swell the ocean of excellent philosophy, illuminer of the circle of the whole earth with his fame brilliant like silver and a pearl necklace, a wind to the collection of clouds the cluster of the irresistible arrows of Cupid, a sun to the

assemblage of lotuses the blessed, this lord of sages Nayakīrtidēva obtained renown. His disciples: the lord of sages Bhaṇukīrti, an excellent *saidḍhāntika*, the illustrious Prabhāchandrādēva, the king of sages Māghanandi, praised by all, the lord of ascetics Padmanandi, the lord of sages Nēmichandra, praised by the world, acquired celebrity, all being ever the worshippers of the lotus feet of this sage Nayakīrtidēva. A lion to the elephant Cupid, a bee falling at the resplendent lotus feet of the renowned lord of ascetics the illustrious Nayakīrti, emperor of good conduct, having the pair of his feet worshipped by the garland (or cluster) of rays of the gems on the crowns of kings, possessor of soul-knowledge, the firm-minded lord of sages Bāḷachandra became the lord of the delicate lady penance. Gauri, after practising austerities, obtained, indeed, union with Chandramauḷi (Śiva); say, what charm is there in this for women (to be proud of)? After the incessant practice of severe austerities in many births did, indeed, Chandramauḷi obtain union with the profound Āchale; this said, who else was fortunate like her to possess such charm?

(On the date specified), on the petition of the virtuous chief Chandramauḷi, the generous king Vira-Ballāḷa granted, for the worship of the god Pārśva set up at the holy place Beḷgoḷa by Chandramauḷi's noble wife the fawn-eyed Āchala-dēvi, Bannēyanahallī to continue for as long as the earth and ocean endure. And that gift made by the above-mentioned king, Āchale, worshipping the two feet of the king of sages Bāḷachandra, presented for the lord of Jinas so that her fame extended as far as the four oceans. These are the boundaries of the village thus granted with pouring of water. (Here follow details of boundaries). Further grants made were Chāṇagaṭṭa (boundaries given) near the tank of Bekka, which had been purchased from Bāchana, younger brother of the accountant Kēsiyana; the garden below Hiriya-Jakkiyabbe's tank, Kētangere, the garden below the bund of Gangasamudra, and 20 shops in front of the *basadi*¹. The *nānādēsi*, the *nāḷu* and the *nagara* granted these dues for the eight kinds of worship of the god:—for a bullock-load of grain 1 *baḷḷa*, of arecanut 1 *haga*, of black pepper 1 *haga*, of turmeric 1 *haga*; for a bundle of cotton 1 *haga*, of women's cloths 1 *visa* for each *hon*; for a bullock-load of betel leaves 600. (Then follow three usual imprecatory verses.) Good fortune.

328 (125).

Date A.D. 1446.

(On the date specified), the abode of valour, the matchless Dēva-Rāt, alas! met with his death. How can the course of Yama be stopped?

¹ See page 19, note 1.

329 (126).

Date A.D. 1404.(On the date¹ specified), Harihara-Rāya went to the abode of gods.

330 (127).

Date A.D. 1446.

(This is merely a repetition of a portion of No. 328.)

331.

Date A.D. 1181.

In the Koṇḍakunda line of the Pustaka-gachchha of the Dēśi-gaṇa of the Mūla-sangha shines the lord of sages Nayakīrti, an emperor of philosophy. Devoted to the lotus feet of the greatest of his disciples the lord of sages Bāla-chandra, consort of the minister Chandramauḷi praised in all the earth, this Āchāmbā, who filled the three worlds with the cluster of blossoms of her fame resembling Kailāsa, a pearl necklace and Śiva's smile, caused the Jina temple to be made with devotion and pleasure.

332.

Date about A.D. 1700.

Mārrāḍi.— . . . maghadēva, tātirāva, [presented or set up the image].

333 (128).

Date! A.D. 1206.

Praise of the Jina-śāsana. Free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandi-traividya-dēva, Bhānukīrti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghaṇandi-bhaṭṭāraka-dēva, the *mantravādi* (enchanter) Padmaṇandi-dēva and Nēnichandra-panḍita-dēva; and their disciple was Nayakīrti-dēva. Born in the eminent line of Khaṇḍaḷi and Mūlabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels,² the merchants residing at the holy place Belgūla acquired celebrity on earth. To all the merchants of Gommaṭapura Nayakīrti-dēva gave in the presence of the senior *māṇikyā-bhaṇḍari* Rāmadēva-nāyaka, minister of Sōmēśvara-dēva who was the son of the

¹ The same date is also given in *Epi. Car.*, VIII Tirthahalli 129.

² See page 33, note²1.

pratāpa-chakravarti Vira-Ballāla-Dēva, a charter as follows:—For house-tax at Gominaṭapura, beginning from the year Akshaya and for as long as the moon, sun and stars endure, the residents shall pay eight *haṇas* (once for all) as the capital on which one *haṇa* can be realised (as interest), and live in peace. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *āchārya* of the place shall himself pay and settle the matter: it is no concern of the residents. Those who violate the terms of this charter are destroyers of Dharma-sṭhala. If among the merchants of this holy place one or two, posing as leaders, teach the *āchārya* deceit and, causing confusion by taking one thing for another, encourage him to covet a *hḍga* and a *beḷe* and ask for more, they are traitors to the creed, traitors to the king, enemies of the Baṇanḡigas, ? gamblers (*nettagayaru*), perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *āchārya* and the wicked. If without the consent of the merchants one or two leaders enter into the *āchārya's* house or the palace, they are traitors to the creed. With regard to privileges, former usage shall be followed. Those who destroy this usage shall incur the sin of having slaughtered tawny cows and Brāhminans on the banks of the Ganges. (Usual final verse).

334 (129).

Date A.D. 1282.

It is stated that of the Balātkāra-gaṇa of this Mūla-sangha . . . the author of the sacred treatise named Śāstra-sāra. Praise of the Jina-sāsana. Obeisance to the clear manifestation of learning Kumudachandra the moonlight of whose speech gives joy to the lilies the blessed. Obeisance to the world-renowned philosopher Maḡhanandi, who delights in soul-knowledge and showers joy on people who bow to him. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean.

Be it well. (On the date specified),—be it well; the possessor of all titles, *mahā-maṇḡalāchārya*, best of the *āchāryas*, foremost of the Ingaḷśvara-Dēsiya-gaṇa of the Mūla-sangha, the royal guru Nēmichandra-paṇḡita-dēva's disciple Bāḷachandra-dēva, and all the jewel merchants (*maṇḡikya-nagarangal*) of incalculable merit of the holy place Beḷuḡuḷa, who were the foremost of the Balātkāra-gaṇa and dear lay

disciples of the *mahā-maṇḍalāchārya*, best of the *achāryas*, royal guru of the Hoysaḷa king, the emperor of philosophers Māghanandi, made a grant of wet land which the merchants had? purchased from Bālachandra-dēva, in addition to the former grants of a garden and six *salages* of wet land below Edavallageṛe situated within the field boundary of Rācheyanahalli, in order to provide for offerings of rice for the god Ādi of the Nakhara-Jinalaya. (Then follow details of boundaries of the land granted).

335 (130).

Date A. D. 1195.

Praise of the Jina-sāsana. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of precious things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysaḷa kings resembling the ocean. In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Pārijāta tree, was indeed born king Vinayāditya, a terror to valiant foes. King Vinayāditya's son was king Eṛeyanga; his son the glorious king Viṣṇu; his son this king Narasimha. His son: When the destructive fire at the end of the world to the group of brave hostile kings, Vīra-Ballāḷa-Dēva of matchless strength caused the drum to be sounded at the commencement of battle, Lāḷa was deprived of ease, Gūrjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chōḷa dropped his clothes. Laying siege to Uchehangī, which was for a long time considered impregnable to enemies, king Ballāḷa, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmadēva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pāndya family, terrible to warriors, hunter of *maṇḍalīkas*, plunderer of the Chōḷa capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vasantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalīkas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer with ease of various hill forts of all countries including

Talakaḍu Kongu Nangali Noṇambavāḍi Banavase Hāuungal Lokiguṇḍi Kummata and Erambarage, Bhujabala-Vira-Ganga-pratāpa-chakravarti Hoysala-vira-Ballāla-Dēva was ruling the whole earth in peace and wisdom, punishing the wicked and protecting the good:—To describe the *maha-maṇḍalāchārya* of the holy place Belgola, situated within the wide earth, surrounded by the moat of the four oceans and made exclusively his own by the blows of the edge of the dreadful sword held in Ballāla's hand, adorned with the lotus feet of the lord of Jinas the southern Kukkuṭēśvara, and embellished by the temples of Kamaṭha-Pārśvadēva and various other Jinas: free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandi-traividya-dēva, Bhānukīrti-siddhanta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghanandi-bhaṭṭāraka-dēva, the *mantravadi* (enchanter) Padmanandi-dēva and Nēmi-chandra-paṇḍita-dēva. The lay disciple of the *maha-maṇḍalāchārya* Nayakīrti-siddhanta-chakravarti who was an ornament of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha: resplendent on earth was the truthful contented famous minister Nāgadēva, son of the minister Bammadēva and protector of Jina temples. His wife: Chandavve, superior to Rame (Lakshmi), born cheerfully to this virtuous chief Malli-seṭṭi, an abode of Lakshmi, who gladly bore the title of *paṭṭaṇasāmi*, and to this Māchave-Seṭṭikavve possessed of the wealth of most excellent conduct, obtained world-wide fame. Their son: as to Indra and Paulōmi was gladly born the beautiful Jayanta, so to the chief Nāgadēva, lover of fame brilliant like due and the waves of the milk ocean, and Chandavve was born this firm-minded world-praised *paṭṭaṇasāmi* named Mallidēva. The son of the renowned chief Bammadēva and Jōgavve, father of this famous *paṭṭaṇasāmi* Mallidēva and of this noble Kamaladēvi, husband of this lotus-faced world-praised lady Chandale,—the eminent Nāgadēva shone on earth. By this Nāga, the *paṭṭaṇasāmi* of Vira-Ballāla, were caused to be made a dancing hall and a stone pavement in front of the god Pārśva. After having caused to be made, as an act of reverence in memory of the departed Nayakīrti-siddhanta-chakravarti, a? *muḍiḍa*, an epitaph, and in front of the Kamaṭha-Pārśvadēva-basadi a stone pavement and a dancing hall, the possessor of spotless qualities, a devotee of the feet of the lord of ascetics Nayakīrti, the minister Nāgadēva caused the Nagara-Jinalaya, an abode of Lakshmi¹, to be made. The merchants who were the protectors of that Jinalaya: born in the eminent line of Khaṇḍali and Mūlabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels, the merchants residing at the holy place Belgola acquired celebrity on earth.

¹ Probably Śrīnilaya was the name given to the basadi.

(On the date specified), the garden below the first bund of Edavalagere, 6 *salages* of wet land, 10 *kolagas* of dry land below the tank in front of Udukar's house, 2 houses and a shop in the south of Kēti-setṭi's street north of the Nagara-Jinālaya, *seḍeyakki*, an oilmill, 5 *haṇas* for two houses, and 3 *haṇas* for the *maḷa-biya* of the village (were granted) to the Nagara-Jinālaya.

336 (131).

Date A. D. 1279.

Be it well. (On the date specified), the *pūjāris* or officiating priests of the Nakhara-Jinālaya, agreeing among themselves, gave a deed to all the merchants of the holy place Beḷuḡuḷa as follows:—When the wet and dry *dēvadāna* lands of the god Ādi of the Nakhara-Jinālaya, wherever they may be, produce crops, we will carry on the services including the eight kinds of worship and offerings of rice agreeably to the scale fixed by the merchants. If any one of our family including our descendants mortgages, sells or . . . farms these wet and dry *dēvadāna* lands, he shall be a traitor to the king and a traitor to the creed. Then follows their signature—Śrī-Gommatanātha.

For the daily anointing of the god Ādi of the Nakara-Jinālaya of the holy place Beḷuḡuḷa, Sōvaṇṇa of Huligere gave as a perpetual endowment 5 *gadyāṇas*: 1 *baḷḷa* of milk (was to be supplied) out of (the interest on) this sum.

Date A. D. 1288.

(On the date specified), all the jewel merchants of the holy place Beḷuḡuḷa and of Jinanāthapura, agreeing among themselves, gave a deed as follows:—For the repairs (of the temple) of the god Ādi of the Nagara-Jinālaya, temple vessels etc., and services, all the merchants of those two cities granted, with pouring of water, to continue for as long as the moon, sun and stars endure, ? *davāna* at the rate of one *gadyāṇa* for every hundred *gadyāṇas* of *davāna* received from either local men or foreigners, for the god Ādi. If any one denies or conceals (his income) in this matter, his race shall be childless; he shall be a traitor to the god, a traitor to the king, and a traitor to the creed. The signature of all the merchants—Śrī-Gommatā.

337.

Date about A. D. 1410.

Bhīmā-Dēvi, lay disciple of Paṇḍitāchārya and queen of Dēva-Rāya-mahārāya, caused (the image of) Śāntināthasvāmi to be made.

338.

Date about A. D. 1410.

Basatāyi, lay disciple of Paṇḍitadēva, caused (the image of) Vardhamāna-svāmi to be made.

Date about A.D. 1325.

Be it well. Good fortune to the *chaityālaya* (or basti) named Tribhuvana-chūdāmaṇi, which was caused to be built by Mangāyi of Beḷuḡuḷa, disciple of Abhinava-Chārūkīrti-paṇḍitācārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, a crest-jewel of firm faith (in Jainism), and a crest-jewel of royal dancing girls.

340 (133).

Date about A.D. 1500.

The *gaṇḍas*, including Chenna-goṇḍa's son Nāga-goṇḍa of Beḷuḡuḷa-nāḍu and Kala-goṇḍa of Muttaga Honnēnahallī, who were lay disciples of Paṇḍita-dēva, granted to the basti caused to be built by Mangāyi the wet and dry lands of Doḍa-nakaṭṭe. Those who covet this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāraṇāsi. Good fortune.

341 (132).

Date about A.D. 1325.

Be it well. Good fortune to the *chaityālaya* (or basti) named Tribhuvana-chūdāmaṇi, which was caused to be built by Mangāyi of Beḷuḡuḷa, disciple of Abhinava-Chārūkīrti-paṇḍitācārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, adorned with the ornaments firm faith (in Jainism) and many other virtues, a crest-jewel of royal dancing girls.

342 (134).

Date? A.D. 1412.

Praise of the Jina-sāsana. Victorious at the city of Beḷuḡuḷa is Gummaṭēsa, a royal swan in beautifying the pond of the three worlds, a sun to the? lotuses the blessed, over whose head abounding in shining curls swarms of bees coveting the flowers showered by the gods move about in the shape of a cluster of clouds. In the year specified, Gummaṭaṇṇa, disciple of Hiriva-Ayya of Gērasoppe, having come to the preseuce of Gummaṭaṇātha, repaired the stone work of Chika-basti on the smaller hill, three bastis at the north gate and the Mangāyi-basti, five bastis in all, and made a gift of food to one group.

343 (135).

Date? A. D. 1419.

In the year specified, Śrīmati-avve of Gērasoppe and the whole assembly paid 4 *gadyāṇas*.

344 (136).

Date A.D. 1368.

Be it well. Victorious is the possessor of all titles, a great submarine fire to the ocean the Pāshaṇḍas (or heretics), original slave of the lotus feet of the king of Śrīranga,¹ donor of a path to the jewel hall of Viṣṇu's heaven, Rāmānuja, king of the kings of ascetics.

(On the date specified), during the time that the mahā-maṇḍalāśvara, punisher of hostile kings, champion over kings who break their word, śrī-vīra-Bukka-Rāya was ruling the earth,—dispute having arisen between the Jainas and the *bhaktas* (Vaishṇavas), the blessed people (the Jainas) of all the *nāḍus* including Āneyagondi, Hosapaṭṭana, Penugunḍe and the city of Kalleha² having made petition to Bukka-Rāya about the injustice done by the *bhaktas*,—the king, taking the hand of the Jainas and placing it in the hand of the Śrīvaishṇavas of the eighteen *nāḍus* including all the *achāryas* of the places the chief of which are Kōvil,³ Tirumale,⁴ Perumāḷ-kōvil⁵ and Tirunārāyaṇapura⁶; all the *samayis*; all the *sātvikas*; *mōshṭikas*⁷; those of the holy service, of the holy feet and of the (holy) water; the forty-eight people; the *sāvanta-bōvas*; and the Tirukula and Jāmbavakula,⁸—and declaring (at the same time) that there was no difference between the Vaishṇava *darśana* (or faith) and the Jaina *darśana*, (decreed as follows):—

This Jaina *darśana* is, as before, entitled to the five great musical instruments and the *kalāṣa* (or vase). If loss or advancement should be caused to the Jaina *darśana* through the *bhaktas*, the Vaishṇavas will kindly deem it as loss or advancement caused to their (own *darśana*). The Śrīvaishṇavas will to this effect kindly set up a *śāśana* in all the bastis of the kingdom. For as long as the sun and moon endure the Vaishṇava creed will continue to protect the Jaina *darśana*. The Vaishṇavas and the Jainas are one (body): they must not be viewed as different. Tātayya of Tirumale, by consent of the blessed people (the Jainas) of the whole kingdom, will, out of the money levied at the rate of one *haṇa* a year for every house according to the door from the Jainas throughout the whole kingdom for the

¹ The god Ranganātha of Śrīrangam near Trichinopoly.

² Kalya in the Māgaḷi Taluk of the Bangalore District where there is another version (Māgaḷi 18) of this inscription.

³ Śrīrangam.

⁴ Tirupati.

⁵ Conjeevaram.

⁶ Melkōṭe in the Seringapatam Taluk of the Mysore District.

⁷ Apparently those who subsist on *mushji*, a handful of grain given as alms.

⁸ The Holeyas and Mādigas. These are credited with having assisted Rāmānujāchārya in recovering the image of Śelvappillai of Melkōṭe from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple at Melkōṭe once a year to pay their devotions. For an account of the image and its rescue see Buchanan, I, 342.

bodyguard to be appointed by the Vaishnavas at the holy place Belugula, appoint twenty servants as a bodyguard for the god, and with the remainder of the money have the dilapidated Jinālayas (or Jina temples) whitewashed. In this manner, for as long as the sun and moon last, will they without failure pay every year and acquire fame and merit. He who transgresses this rule shall be a traitor to the king, a traitor to the *sangha* and the *samuddya*. If an ascetic or chief of a village destroys this charity, he shall incur the sin of having slaughtered a tawny cow and a Brāhman on the bank of the Ganges. (Usual final imprecatory verse.)

Busuvi-setṭi, the good son of Harvi-setṭi of Kalleha,¹ having made petition to Bukka-Rāya, sent for Tatayya of Tirumale and had (? the *śāsana*) renovated². And both the *samayas* (creeds) uniting bestowed the dignity of Sangha-nāyaka on Busuvi-setṭi.

345 (137).

Date about A.D. 1159.

(Lines 1-21 of this inscription are identical with lines 1-24 of No. 327. They take us down to "like the fiery eye of Śiva" in the description of king Nārasiṃha I.)

A rain-cloud to the mass of flames of the forest fire the rising pride of enemies, a wide-spread violent storm to the group of lamps the hostile kings, a Garuḍa to the assemblage of serpents the enemies, an elephant to the collection of lotuses the hostile kings, a great thunderbolt to the mountains the enemies, a lion to the rutting elephants the hostile kings,—was Nṛsiṃha. Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a subinarine fire to the ocean the Tūluva army, a fire to the forest rival heirs, an elephant to the lotus the Pāṇḍya family, terrible to warriors, hunter of *maṇḍalikas*, plunderer of the Chōla capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalikas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer of Talakāḍu Kongu Nangali Nōlambavāḍi Banavase and Hānungal, Bhujabala-Vira-Ganga-pratāpa-Hoysala-Nārasiṃha-Dēva was ruling the empire of the south in peace and wisdom, punishing the wicked and protecting the good—a servant of his father king Viṣṇu: To that celebrated king Nārasiṃha, as Brihaspati to Indra, was the general Hulla the honorable minister who suitably managed his affairs. The blameless Yaksharāja, an ornament of the Vāji family, being his father; the well-behaved Lōkāmbike, honored by the world, his mother; Aruḥa (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yādu kings,

¹ See page 146, note 3.

² This probably refers to the setting up of another version of the inscription at Kalleha.

Nārasiṅga, his lord,—how great was Huḷḷapa? Which mortal can equal Puḷḷa who excels the earth in weight, surpasses the ocean in profundity, rivals Mandara in loftiness, is superior to the celestial tree in extraordinary liberality, and is deeply intent on worshipping the lotus feet of Jineन्द्रa? Served by the host of gods (*otherwise* learned men), following the policy pointed out by the advice of Brihaspati (*otherwise* his guru or spiritual preceptor), destroying the proud enemy Baḷa (*otherwise* the army of proud enemies), rejoicing in assemblies for Jina worship,—bearing (thus) the greatness of Indra, the general and treasurer Huḷḷama, resplendent with great glory, flourished on earth. With all (others), incessant slaughter of living creatures was pastime, uttering lies cleverness of speech, constant seizing of others' property valour, intercourse with others' wives blessedness, inordinate desire intelligence;—who can (then) equal Huḷḷa who protects the jewels religious observances with the guards his good character? If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya¹, the excellent minister of king Rāchamalla;—after him, only Gangāna, praised by the learned, the excellent minister of king Viṣṇu; and after him again, only Huḷḷa, the excellent minister of king Nṛsiṃha-Dēva. If any other had such claim, why not name him? When it is said that the knower of the meaning of the *āgamas* enunciated by Jina, abandoner of all the external world, intent on unparallelled pure meditation, devoid of ignorance, the world-teacher Kukkuṭāsana-Maladhāridēva was himself his *crata-guru*, who can equal the general Huḷḷa-Rāja in meritoriousness?

Delighting in restorations of Jina temples, in assemblies for Jina worship, in gifts to groups of Jaina ascetics, in devotion to the praise of Jina's feet, in hearing holy *purāṇas* of Jina, the general Huḷḷa, praised by the blessed, passes his time thus every day. The strong-minded Huḷḷa renovated beautifully Uppatṭāyta's great Jina temple at Bankāpura, which had gone to complete ruin. Moreover in the same place—the completely ruined Jina temple of one formerly known on earth as Kaliviṭa² owing to his heroism and lewdness, the firm-minded Huḷḷa, a hero in making gifts and a paramour in union with the lady supreme bliss, caused to be rebuilt as high as Kailāsa. The general Huḷḷa, the sole abode of religious merit, in order that unfailing gifts might with ease be made for as long as the earth and the ocean endure to the assembly of twenty-four Jainasages in the great holy place Kopaṇa, lovingly granted amidst the plaudits of the whole world *vr̥ttis* which after paying much gold he had purchased from the residents of that holy place. The general Huḷḷa, favorite of fortune, caused to be erected a splendid Jina temple, from the base to the pinnacle, so as to stand to the end of time, in the original holy place of Kellangere, formerly founded by the Gangas and praised

¹ Chāmuḍḍa-Rāya.

² A *mahā śamanta* Kaliviṭa of the Chellakētana family, who was the governor of the Banavāsi province, is mentioned as a feudatory of the Rāshtrakūṭa king Krishna III in an inscription of A. D. 945. Fleet's *Kanarese Dynasties*, 420.

by the (whole) world, of which by lapse of time only the name remained. Desirous of the five *kalyāṇas*¹, the skilful general Huḷḷa, firm as Mēru, caused to be built five great *vasatis* (Jina temples) in Kellangere. Who is able to extol adequately all the qualities possessed by the general Huḷḷa? Is there any one capable of determining the quantity of all the water in the ocean by measuring it with a *balla*²? Possessed of active good qualities, praised by all the blessed, entertaining no doubt about the meaning of Jina's sayings, of a fame white like the water-lily, the *kunda* flower and the swan, the general Huḷḷa caused indeed to be built in this excellent holy place Belguḷa, praised by the world, this temple of Chaturvimsati (twenty-four)-Tīrthakaras. The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Tīrthakaras, resembling a mass of religious merit, was thus completed by Huḷḷa.

Be it well. To describe Nayakīrti-siddhānta-dēva, disciple of Guṇachandra-siddhānta-dēva, an ornament of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha: Free from fear and ignorance, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. On his return from the conquest of the regions, seeing with great regard the Jinas Gommatā and Pārsvanātha and this temple of Chaturvimsati images, the fearless matchless hero king Nārasimha gladly granted for them with obeisance the village Savaṇēru so as to continue till the advent of another *kalpa*. Having made the *mahā-maṇḍalāśchārya* Nayakīrti-siddhānta-chakravartī its *āchārya*, the ocean of good qualities, praised by the world, the gentle general Huḷḷa fittingly made over to this Jina temple the lovely village named Savaṇēru which he had obtained from king Nārasimha for as long as the ocean, the sun, the moon and the globe of the earth endure. (Then follow boundaries of the village). The money obtained from this place the *āchārya* of the place shall utilise for the repairs of the *basadis* of this *sthāna*, for the worship and enjoyments of the god, for the servants of the *basadi*, and for gifts of food to the assembly of ascetics. The excellent man who in his time scrupulously protects this (charity) will certainly obtain pure merit and fame; and he who cherishes the wicked thought of destroying this will suffer deep endless (*stops here*).

¹ See page 70 note 1.

² A measure of two seers.

346 (137).

Date about A. D. 1165.

May the birthless Supārśvadēva, honored by the world, grant to the minister Hulla-Rāja and his wife Padmāvatī long life and increase of prosperity and glory. With the golden lotus her lovely face, with the blue lotuses her eyes, with the lustre the brightness of her pure body, with the pair of the Chakravāka birds her breasts, shines Padmaladēvi, the abode of good fortune and perpetual propitiousness, like a lake of lotuses, the abode of Lakshmi and constant limpidness, in which sports the swan the mind of Hulla-Rāja. Fickleness only in her eyes, leanness only in her waist, great redness only in her feet, lips and beautiful hands, hardness only in her breasts, blackness only in her hair, laziness only in her gait; and not in her heart—when this is said, which women can compare with the jewel of women Padmāvatī in beauty, character and virtues? Lovely with spreading fame (resembling) the lord of serpents, the milk ocean, the silver mountain (Kailāsa), a white parasol, the Ganges, Śiva's smile, the elephant Airāvata, alum, a bull, a white cloud, due, a pearl necklace, Indra, a white lotus, Balarāma, Sarasvatī, a conch, a swan, the moon and the *kuṇḍa* flowers; praised by learned men, was the lord of ascetics Bhānukīrti. The general Hulla-pa, praised by the earth, gave, with pouring of water, the village Savanēru to the lord of ascetics Bhānukīrti, son of the lord of sages Nayakīrti.

347 137b.

Date A. D. 1278.

Be it well. (On the date specified), for the daily anointment of Dēvaṇa-vallabhadēva of Bhaṇḍāriy-ayya's basadi, the *mahā-maṇḍalācārya* Udayachandra-dēva's disciple Munichandradēva and others granted, as a perpetual endowment, certain sums of money. (Then follows a list of names and amounts.)

Date A. D. 1296.

(On the date specified, the assemblies of the Mūla-saṅgha, consisting of *mahā-maṇḍalācāryas* and *vīja-gurus*, having remitted (certain taxes), saying "We will not take any of these—*khāṇa*, *abhyūgati*, *kaṭaka-sēse*, *basadi* and *manakshata*¹, or any others, in respect of the *dēvadāna* wet and dry lands of the gods Goumatadēva, Kamaṭha-Pārśvadēva, and Dēvaravallabhadēva of Bhaṇḍāriyayya's basadi, or (of the gods) of other basadis", all the jewel merchants of the holy place Beḷugūla, the *gandū prajega* of? Kabbāhunātha-Aṅgavaṇa, and others granted, for the enjoyments of Dēvaravallabhadēva, the five *gadyāṇas* which Śaumbhudēva was unjustly levying as *maḷa-braya*² from that god's (village) Haḍḍuvarahallī, as also the eight-rights of possession together with the minor taxes, if any, of that village.

¹ All the five are names of taxes.

² A tax.

Date about A. D. 1250.

This inscription is mostly worn. It seems to give the spiritual succession of a number of Jaina teachers. The names that can be made out are Abhayānandi, Guṇachandra and *Madhyāhṇakalpavṛkṣha* Vāsudējya.¹

349 (138).

Date A. D. 1159.

Praise of the Jina-sāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May it be well with the Hoysala lineage (*otherwise bambu*) having Yādu for its progenitor (*otherwise root*), the succession of the Kshatriyas the pearls born in which forms the ornament of kings. A sun to the assemblage of lotuses the increase of virtue, a crest-jewel of firm faith in Jainism, a glorious path to political wisdom, an abode of prowess, a celestial jewel to suppliants, an ornament of the world, the pear king Vinayāditya was born, as the Kaustubha (jewel) in the milk ocean, in the lineage (*otherwise bambu*) named Yādava. Moreover, by the unfolding of the lovely pleasure lotus of Lakshmi, by incessant advancement (*otherwise daily rise*), by the removal of the darkness the kings blinded by pride, by the possession of great glory, by the occupation of the circle of the regions, and by the destruction of hostile territory (*otherwise of the hostile lilies*),—this king Vinayāditya obtained renown on the earth, making his name really significant. His dear queen named Kēliya, as if created with pleasure by Brahma for himself with the most excellent portions within the three worlds, became the model for Cupid's kingdom. To them was born a son, king Eṇeyanga, lofty in prowess, the glory of the Kshatriya family, of great fame praised by the earth, subduer by his valour of the earth extending as far as the points of the compass. Victorious for ever is the crest-jewel of kings Eṇeyanga, a spring season to the creeper liberality, a moon to the ocean the pleasure of women, a Yama incarnate in battle. Moreover, victorious for ever is the crest-jewel of the Kshatriyas Eṇeyanga, of a fame resembling the autumnal moon, of a form resembling that of Cupid, an Arjuna to the Kurus his enemies, a bridge to the ocean the Kali age. Moreover, victorious for ever is the jewel on the crowns of kings Eṇeyanga, associate of the goddess of Victory, vanquisher of enemies, eminent by his praiseworthy qualities, an abode of great prowess. Moreover, by whom is he not praised, the illustrious king Eṇeyanga, a treasury of the love of Lakshmi, a Brahma in investigating the skill of learned men, a sun in unfolding the lotus the goddess of Victory, an ocean in profundity, a spring season to the creeper the goddess of Fame, possessor of great beauty? Moreover, who is able to praise the sport of the prowess of the

¹ See *Mysore Archaeological Report* for 1911, 49.

arm of king Ereyanga, (which) burnt in a moment Dhārā, the city of the Mājava king; speedily put to flight the fierce Chōla army eager for war; destroyed Chakra-gōṭṭa, and routed Kaṭṭinga? His queen consort, a Rati in supreme beauty, an abode like Pārvati of world-astonishing blessedness, a Sarasvati in all fine arts, was the meritorious lady named Ēchala, a friend of the goddess Fame. Moreover, ever resplendent is Ēchala-Dēvi, of a lovely form like that of the victorious elephant ready for Cupid's war, charming with the flag her hair, possessed of the frontal globes her large breasts, and languid with passion. Moreover, as Śachi Indra, as Sītā Rāma, as Pārvati Śambhu, as Lakshmi Vishṇu, that goddess of fortune of Cupid (*i.e.*, Ēchala-Dēvi) always gladdens king Ereyanga.

As by Kausalyā Daśaratha had on earth Rāmachandra, as by the lady Dēvaki Vasudēva had Krishṇa, as by the lady Śachi Indra had Jayanta, by her that king had (a son) Vishṇu. When that Vishṇu, a moon among kings, rose, the hosts of his enemies (*otherwise* the group of hostile Chakravāka birds) perished, the circuit of the earth (*otherwise* the assemblage of water-lilies) acquired increased splendour, (and) the ocean of pure *dharma* swelled. Moreover, that king Vishṇu destroyed Kōyatūr, reduced Konga-Rāyarāyapura to ashes, shook Ghaṭṭakavāṭa, and caused the city of Kāñchi to tremble. Moreover, king Vishṇu reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsa dwell in forest, and shook the great Vallūr. Moreover, king Vishṇu made the water of the Malaprahāriṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the water the blood of Kaṭapāla. Moreover, though a Paraśu-Rāma to the Sahasrabhūja (the thousand-armed Kārtavīryārjuna) tree (in the shape of) king Narasimhavarma¹, it is a wonder that king Vishṇu destroyed hostile Kshatriyas in battle even a hundred times². A Rāhu to the sun the great valour of Adiyama³, a thunderbolt in splitting the great mountain Chen-giri, that king Vishṇu obtained again, just like victory over the enemy, the goddess of fortune of Talavanapura (or Talkād). Moreover, Vishṇu, powerful like Yama, striking with his hand, drank up all at once the rolling ocean the army of the Mājava king, Jagaddēva and others sent by the emperor; and, reducing with his staff-like arm the loftiest mountains to powder, siezed with his sword the earth from the east to the west as far as the Kṛṣṇavēṇṇā. Moreover, a matchless lion to the antelope king Irungōla, an axe in cutting down the group of trees the Kadamba king, displayer of pre-eminent prowess by his acts, was king Vishṇu whose qualities it is impossible to describe with words. The lady named Lakshmi-Dēvi, who was Lakshmi herself in removing the distress of all the world and whose limbs were fashioned out of ambrosia, became the abode of affection of that Vishṇu, who

¹ A Chōla feudatory, see No. 240.

² Paraśu-Rāma destroyed the Kshatriyas only twenty-one times.

³ Another Chōla feudatory, see No. 240.

was a Vishṇu in destroying the host of demons the arrogant hostile kings and who anointed the walls of the circle of the regions with his pure fame.

To them was born, as Dharinarāja to king Pāṇḍu and Prithā and as Cupid to Vishṇu and Lakshmi, a son Nārasimha, lord of the lady spotless fame which filled the pot in the shape of the mundane egg. Moreover: Barbara, give up your pride; Chōla, pile up soon your heap of gold; Chēra, beg for protection; Gauda, announce yourself from a distance covering your mouth with a cloth;—thus do irresistible shouts louder than thunder issue incessantly from the heralds at the court of the great king Nṛsiṃha. Moreover, this king Nārasimha will not at all tolerate prowess in any one other than the lion, majestic lustre in any one other than the sun, liberality *otherwise* the possession of rut¹ in any one other than the elephant, fame *otherwise* an ornament for the elephant's tusk in any one other than the tusk of elephants, royalty *otherwise* the possession of the name *rāja* in any one other than the moon, and skill in the use of fearful weapons *otherwise* the possession of an odd number of arrows in any one other than Cupid. Moreover: while he, also named Bhujabala-Vira-Ganga-pratāpa-Hoysala, the consort of Chāgala-Dēvi, a bright sun to the lotus the Yādava family, was protecting with great affection the four creeds as the ocean preserves its bounds,—having during an expedition for the conquest of the regions cut down the bambu forest the race of arrogant enemies, he ascended the mountain Vindhyagiri as the sun the eastern mountain, bowed in the manner of the flame of the wick of a lamp to the treasure¹ the pair of feet of the southern Kukkuṭēśvara-Jina (Gommatēśvara), and saw the Chaturvimsati-Jina temple, a Malaya mountain in producing the sandal tree pure *dharma*, erected, for the prosperity of his kingdom, by his treasurer the *sarvādhikāri* Hullapa, son of Lōkambikā and Jakkirāja, ? elder brother of even the world-protecting? Lakshmana and Amara, a sun in the sky of the Vāji family, a ruby crown of ministers praised by the world, cleverer than Yōgandharāyana in management of affairs, superior even to Brihaspati in knowledge of politics, rejoicing in (bowing to) the feet of Maladhāri-svāmi, a moon in causing to swell the ocean of gifts to all the Jina temples in the Ganga country, who with the abundant water of his pure conduct kept at a distance the stain of men woven by Kali, who rendered the regions white with his fame, and who destroyed proud enemies by the strength of the three constituents of regal power.

After seeing the temple the king lovingly bestowed upon it a second name Bhavya-chūḍāmaṇi after Hullapa's title Samyaktva-chūḍāmaṇi. To provide for gifts and the enjoyment of the good sages residing in the Bhavya-chūḍāmaṇi Jinavasati, for repairs, and for the eight modes of worship? by the saints of Pārśvasvāmi and of lord Kukkuṭēśa, the lord of the three worlds, as if offering his signet-ring

¹ The reference is to the belief that the flame of the wick of a lamp bends towards the spot where there is treasure.

for the rite of marriage with the maiden merit, (on the date specified), affiliating the basti to the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, the Himālaya mountain Narasimha caused to flow from the deep pool the uplifted water-vessel through the spout Huḷḷa's hand a Ganges stream to the middle of the pond the feet of Chaturvimsati-Jinēśas. King Narasimha, possessed of wealth greater than that of Kubēra, endowed with valour treble that of the lion, who (by his liberality) made Bali, Karna, king Śibi and the lord of the Khacharas (Jīmūta-vāhana) look worthless, granted Savanēru. (Then follow boundaries of the village, and three usual final verses). Victorious for a long time is the illustrious chief Huḷḷapa whose fame is a copious sandal paste on the body of the lady autumnal moonlight, a splendid silk garment to the wives of the regents of the directions, and a bright whitewash on the mansion of the three worlds. O Huḷḷa, may prosperity be for a long time to you, crest-jewel of the Jainas, a sun to the cluster of lotuses the assemblage of the blessed, an ocean in profundity, a Brahma in all eminent sciences, a moon in causing to swell the milk ocean the Jaina religion, in the interior of the white lotus of whose rising fame the ocean forms a glittering drop of water. (The rest of the inscription is mostly defaced). The minister, *sarvādhikāri*, senior treasurer, Huḷḷayya, Heggade Lakkayya and others, having made petition to Hoysala-Nārasimha-Dēva, granted during their administration of the tolls certain taxes (named) of Gommatapura and certain dues (specified) on various articles of merchandise to provide for the worship of the Chaturvimsati-Tirthakaras As the sky shines by the moon, a clear pond by the lotus, the face by the eyes, a garden by the fine mango tree, heaven by Indra, so does the Jaina religion shine by the emperor of *siddhāntas* the sage kirtidēva: when this is said, what more can a panegyrist say about him? The general Huḷḷa gladly granted Savanēru with pouring of water A sun to the lotuses the blessed, a moon in causing to swell the ocean of philosophy, a thunderbolt to the mountain Cupid, the renowned Bhānukīrti-muni (shines) on earth.

350.

Date? A. D. 1317.

This inscription is mostly defaced. It seems to record that the wife of some one who was a lay disciple of Chārṇakīrti-panḍitachārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa, and mi-seṭṭi came to Beḷugula and

351. (139.)

Date A. D. 1119.

Praise of the Jina-śāsana. Be it well In the growing doctrine of Vardhamāna

arose one Koṇḍakunda by name, who moved in the air four inches (above the earth).¹ In his famous line was born in the celebrated Dēśika-gaṇa the virtuous Dēvēndra-siddhānta-dēva, adored by Dēvēndra. In his line,—a sharp thunderbolt to the mountains hostile disputants, a bee at the lotus the Mūla-saṅgha, an ornament of the renowned lords of ascetics of the Pustaka-gaṇa and Dēśiga-gaṇa, destroyer of Cupid, a moon to the milk ocean the Jināgama, the lord of ascetics Divākaraṇandī obtained great celebrity in the world. To say that he was so and so I do not know, I know only this much that he had the greatness of being adored by the three worlds; further, when it is said that Divākaraṇandīdēva-siddhāntiga's self-control, character and penance were extraordinary, how can I describe it with one tongue? His disciple: he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour; he never lay on the side when overcome by sleep; he never said "shut or open the door"; he never spat; he never reposed;—is even the lord of serpents able to describe the assemblage of good qualities of Maḷadhāridēva? His disciple: breaker of the pride of Cupid, an ocean of the doctrine of the Jaina path tender to all living creatures, an enemy of the pleasures of sense, destroyer of wicked *karma*, ever a sun to the lotuses the blessed, Śubhachandradēva-siddhānta-muṇḍra is extolled by the wide sea-girt earth.

On receiving *dikṣhā* from the guru to these the illustrious sage Divākaraṇandī-siddhānta-dēva, Śrīmati-ganti, becoming a treasure of all penance, a celestial jewel of liberality, the chief of the possessors of numerous virtues, the beauty of the face of the ladies compassion, self-restraint and forbearance, and a moonlight to the ocean modesty, was ever celebrated in the world, being lovingly praised by the earth. The subduer of the *kāśāyās*² Śrīmati-ganti, having by severe penance thus obtained name and fame on the earth and having lovingly fixed her mind on the pair of the lotus feet of the great Jinēndra, the lord of the world, attained, by *samādhi*, a high rank in the abode of gods. (On the date specified), Śrīmati-ganti, ending her life by the rite of *sanyāsana*, went to the world of gods. Her good penance being immense, the meritorious Māṅkabe-ganti, adorned with the ornaments good qualities, caused to be set up this epitaph to her great guru. Tenderness to the assemblage of living creatures, great cleverness in (Jaina) philosophy, delight in worthy blessed people, absence of envy towards eminent sages, firmness in severe powerful penance, being in an excessive degree in him, how great was Divākaraṇandī-vrati among the groups of eminent ascetics!

352 (140).

Date A. D. 1634.

Be it well. (On the date specified), the mahārājādhirāja, rāja-paramēśvara, a

¹ See page 110.

These are the four passions—anger, pride, deception and greed.

spear to the heads of hostile kings, an adamantine cage to refugees, a brother to others' wives, remarkable for truth, liberality and prowess, lord of the earth, establisher of the golden *kalāṣa* (or pinnacle), emperor of the six *dharma*s, lord of the excellent city of Maiyisūr, Chāma-Rāju-Voḍeraiya—the *sthānikas*, owing to their troubles, having mortgaged the endowments made for the worship of Gummataṇātha-svāmi of Dēvara-Belugūla to? merchant-householders, and the latter, as mortgage-holders, having enjoyed possession of the same for a long time—holding an enquiry, sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said “We will discharge the debt granted by you to the *sthānikas*.” Thereupon the merchant-householders spoke as follows: “We have, for the spiritual welfare of our parents, made a gift, with pouring of water, of the debt granted by us to the *sthānikas*.” All having spoken thus, the king caused this grant to be made, with pouring of water, in the presence of Gummataṇātha-svāmi, the god and the guru being witnesses, by the merchant-householders to the *sthānikas*, saying “The *sthānikas* shall as long as the moon and sun endure perform the worship of the god and live happily.”

In future any of the *sthānikas* of Belugūla who mortgages the endowments, or any one who grants a mortgage thereon, shall be an outcaste, and has no claim to the *sthāna* or the property. Should any, in violation of this, either give or receive in mortgage, the kings who happen to rule over this kingdom (shall deal with them properly) and carry on the charity of this god as before. The kings who are indifferent to thus carrying on (the charity) shall incur the sin of having slaughtered one thousand tawny cows and Brāhmanas in Vāraṇāsi. Such was the *dharma-śāśana* which was caused to be written and granted. Good fortune.

353¹.

Date A. D. 1810.

(On the date specified), Pūrṇaiya issued an order to Gavudaiya, Āmilla of Kikkēri, as follows:—

Komāra-heggaḍi of Dharmasthala below the Ghāts, who had been on a visit to Śravaṇa-Balagūla for paying homage to the god, came to *hajūr* and produced a *sanad* formerly issued by Krishna-Rāju-Vaḍayar to the effect that the village Kabālu in the Kikkēri Talūka had been granted for the charities of Dāna-śāle (alms-house), situated near Chikkadēvarāya-kalyāṇi at Śravaṇa-Balagūla. It is accordingly ordered that this village Kabālu, of the present revenue value of 80 *varahas*, should be made over to the party concerned from the year Pramōdūta (1810) in order to provide for the charities of the above-mentioned Dāna-śāle, the worship of Gōmataṣvara and the expenses of the *maṭha* at Śravaṇa-Balagūla

¹ This and the succeeding one are *sanads* or grants written on paper.

presided over by the ascetic Chārukīrti-paṇḍitāchārya. Carry out this order without any trouble. Should there be an increase in the income of the village as a result of bringing waste lands under cultivation, of building tanks and ponds, and of introducing? *rdjapattu* into the village, such increase should be utilised only for the purposes noted above, and the *sarkār* ought not to interfere. Carry out the order without any obstruction. Dated the 28th March 1810.

Carry out the order as noted above. Śrī. Postscript: have this *sanad* entered in the *daftār* and return the original (to the party concerned). Signed Śrī¹.

Endorsement: entered in the local register on Friday the tenth lunar day of the dark fortnight of Phālguna.

354¹.

Date A. D. 1830.

I meditate on the goddess Chāmunḍikā born from the mass of light issuing from the mouths of Śiva, Viṣṇu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon, and who has taken a vow to rid the three worlds of fear. May the cause of all success, the root of all worlds, the faultless authority of all people, the favourite resort of the Vēdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy, and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth, with Mēru as the pinnacle, bore the charm of a parasol, protect us. Obeisance to you, Varāha, lifting the earth in sport, lying in the middle of whose hoof, Mēru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mēru like a bud, the earth like a lotus, and the sky too like a bee,—ever protect the three worlds.

Be it well. (On the date specified), the rājādhirāja rāja-paramēśvara prauḍha-pratāpa apratima-vīra-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yadu race, possessor of the insignia of among others the conch, the discus, the elephant-goad, the axe, the *makara*, the fish, the *śarabha*, the *śaṭra*, the *gaṇḍabhērūṇḍa*, the boar, Hanūmān, Garuḍa and the lion, Kṛishṇa-Rāja-Vaḍayar of Mahīśūr, son of Chāma-Rāja-Vaḍayar and grandson of Immaḍi Kṛishṇa-Rāja-Vaḍayar of the Ātrēya-sagōtra Āsvalāyana-sūtra and Rik-śākha, seated on the resplendent jewel throne on which Rāja-kshitipāla and other paramount kings descended from the lunar race had successively sat in the great Mahīśūra-samsthāna, the abode of the wealth of the Kārṇāṭaka country, which was an ornament of all the countries that adorned the whole circle of the earth,—gave

¹ This was the signature of Dewan Pūrnaiya.

² This is the original of the fanciful Sanskrit version printed as No. 141 in the previous edition.

a *śasana* as follows to the *maṭha* of Chārukīrti-paṇḍitāchārya at Śrāvāṇa-Belagūla granting some villages to provide for offerings of rice, lamps and repairs of the temples at Śrāvāṇa-Belagūla :—

According to the petition of Lakshmi-paṇḍita of the palace made at *hajūr* to the effect that the present cash grant of 120 *varahas* together with the village Kabbālu in the enjoyment of Chārukīrti-paṇḍitāchārya's *maṭha* being insufficient to meet the expenses of offerings of rice and lamps in the 32 temples at Śrāvāṇa-Belagūla in Kikkēri Taluk, namely, 8 (on the larger hill) consisting of the Big god and 7 minor temples, 16 on the smaller hill and 8 in the village, and in the *maṭha*, the grant of the village Kabbālu to the *maṭha* may be confirmed and that in lieu of the cash grant the three villages—Śrāvāṇa-Belagūla, Uttainahalli and Hosahalli—may be granted, with exemption from all taxes, for meeting the above-mentioned expenses, it has been ordered that the cash grant should cease and that the three villages named above should be made over to Chārukīrti-paṇḍitāchārya's *maṭha* for meeting the expenses noted above. (Then follow minute details of the items of income of each of the three villages for five years, submitted by the Āmīla of the Taluk with his seal and signature according to orders issued to him). We have issued a *sanad* to the Āmīla of the Taluk intimating that the villages, as described above, together with their hamlets, tanks and ponds, have been granted, exempt from all taxes, in order to provide for offerings of rice, lamps, car festival and annual repairs of the 33 temples, namely, 32 at Śrāvāṇa-Belagūla and 1 on the hill at Maleyūr, and directing him to make over the villages to the *maṭha* from the year Vikṛiti (1830) and to treat them as *sarvamānya*. Accordingly you are entitled to all the rights and taxes (many named)¹ within the four boundaries of these three villages except the right to sandal among trees. You are also authorised to receive tolls at the fair held at Śrāvāṇa-Belagūla and to use the amount for the service of God. Should there be any additional income by reason of the construction of any new tanks, ponds, channels, dams, etc., or in any other item such as *bājē-bābu* (miscellaneous income), you may utilise it, as stated above, for the service of God, etc. (Then follow five usual final verses). Dated the 9th August 1830. The grant was written by the *hajūr* Munshi Aramane Subarāya.

Postscript: in accordance with the above order take possession of these villages comprising 3 principal villages, 2 hamlets, 1 tank and 8 ponds, and producing a revenue of 966½ *varahas*, exclusive of former grants, provide for lamps, offerings of rice, festivals, etc., of the temples and enjoy the villages as tax-free property². Signed Śrī-Krishṇa.

¹ Wet land, dry land, house-tax, red thread, pile of salt-earth, the wild date tree, *pura-varga*, plough-tax, *nāma-kāvike*, *guru-kāvike*, *kāvike*, *bedike*, taxes on iron, sugarcane-mill and cotton, *mārga-karagapaḍi*, tolls, *pommu*, *jātikūṭa*, *samayāchāra*, grass-tax, *chardāya*, *horādaya*, *itge-maḍḍi*, *palanga*, *poppali*, *giḍa-gāvalu*, *Brāhmaṇa-nivēśana*, *Sūdra-nivēśana* *soppina-tōṭa*, *tippe-halla maravali* except sandal, fruit trees and *madḍika*.

² This portion appears to be in the hand-writing of the donor

159

355.

Date A.D. 1857.

Obeisance to Anantanātha. (On the date specified)¹, in the excellent city of Belguḷa renowned as the Southern Kāśi, for the *śrīvihāra* festival in Bhaṇḍāra-basti, and as a means of destroying succession of births and obtaining his true state (*i.e.*, final emancipation), was this image of Anantanātha set up and consecrated by Dharapēndra-śāstri, a resident of lovely Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārukīrti. Obeisance to the Five Gurus.

356.

Date A.D. 1858.

Obeisance to Gōmatēśa. (On the date specified)², in Belguḷa *alias* the Southern Kāśi, for daily worship and the *śrīvihāra* great festival in Bhaṇḍāra-basti, was this image of Gōmatēśvara-svāmi set up after consecration by the *śrāvakas* or laymen Gōpāla and Ādinātha, residents of Tañjapuri (Tanjore), for the fulfilment of the desire of Sanmatisāgara-varṇi, chief disciple of the great *acharya* Chārukīrti-panḍita. May there be prosperity.

357.

Date A. D. 1858.

Tamil.—(On the date specified), for daily worship in the *maṭha* at Belguḷa, this image of the Pañcha-Parameśhthis³ was presented by Perumāl-śrāvaka of Tañja-nagaram. May uninterrupted prosperity increase.

358.

Date about A. D. 1850.

Tamil.—The Gaṇadhara Vṛishabhasēna and the emperor Bharatēśvara; the Gaṇadhara Gautama and the mahāmaṇḍalēśvara Śrēṇika. (In Kannada) The gift of Padumaiya, a resident of Kaḷasa.

359.

Date about A. D. 1850.

Tamil.—This was presented to the *maṭha* at Belguḷa by Padmavatiyammāl, wife of Sīnnu-mudaliyār of Mannārkōvil. Good fortune.

¹ The inscription is dated in both the Mahāvīra and Śaka eras, the former dating from the *nirvāṇa* or death of Mahāvīra. 2519 of the Mahāvīra era is said to correspond to 1778 of the Śaka era.

² See note 1 above.

³ See page 44, note 1.

360.

Date about A. D. 1850.

Be it well. This is the gift of Ajjika of Tachchûru to the *maṭha* at Belgûla.

361.

Date A. D. 1858.

Tamil.—(On the date specified)¹, on account of the completion of the Ananta vow in Bhaṇḍāra-basti in the city of Belgûla, the images of the fourteen Jinas beginning with Vṛishabha and ending with Ananta-tīrthakera were presented by Śattiram Appavu-śrāvaka of Tañja-nagaram. May uninterrupted prosperity increase.

362 (142).

Date A. D. 1643.

(On the date specified), the wise emperor of *Traiṇidya*², the ascetic Chārukīrti-paṇḍita went to the city of *svarga*.

363.

Date about A. D. 1300.

The boundary of (the land belonging to) Chāmundaṛāya-basti.

364.

Date about A. D. 1300.

The tank of Nagara-Jinālaya.

365.

Date about A. D. 1680.

The *kalyāṇi* or pond of Chikkadēva-Rājendra-mahāsvāmi.

366.

Date about A. D. 1117.

This inscription is fragmentary: it merely gives the name and titles of the Hoysala king Viṣṇuvardhana.

367.

Date about A. D. 1120.

Praise of the Jina-śāsana. Jakkamavve, lay disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Māla-sangha, wife

¹ See page 159, note 1.

² See page 28, note 9.

of the elder brother of the general Ganga-Rāja and mother of the general Boppadēva, having observed the vow (known as) *māṁśa-tīṭṭha*, caused? the god to be carved on the boulder Nōmbare (*Nōmbare-nayanāda-dēvaru*) and had it consecrated. Good fortune.

368.

Date about A. D. 1120.

Be it well. Jakkimavve, lay disciple of Śubhachandra-dēva and wife of the elder brother of the great puissant general Gangapayya, lay disciple of Śubhachandra-siddhānta-dēva, having caused a tank to be built, had? the god carved on the boulder (*nayanāda-dēvaru*). Good fortune.

369.

Date about A. D. 1673.

The way to Puṭṭasāmi's (son) Chennanā's pond.

370.

Date about A. D. 1673.

The way to Chennanā's pond.

371.

Date about A. D. 1673.

The milk pond of Chennanā, son of Puṭṭasāmi-seṭṭi.

372.

Date about A. D. 1673.

The nectar pond of Chennanā.

373.

Date about A. D. 1673.

The Gaṅgā-Bhavanī pond of Chennanā.

374.

Date about A. D. 1673.

The Ādi-tīrtha pond of Chennanā, son of Puṭṭasāmi-seṭṭi and younger brother of Chikanā. Victory!

375 (123).

Date about A. D. 1673.

The *maṇṭapa* or hall and the Ādi-tīrtha pond of Chennanā, son of Puṭṭasāmi-seṭṭi and Dēviramma. Is this a milk pond or a nectar pond? Is this the river

Ganges, the Tungabhadra or Mangalagauri? Is this Vṛndāvana or a pleasure garden? Ah! ah! Excellent *tīrtha*, excellent *tīrtha*. Victory! Victory!

376.

Date ? A.D. 1146.

The *mahā-maṇḍalāchārya* Hiriya (Senior) Nayakīrtidēva and Chikka (Junior) Nayakīrtidēva will maintain, for as long as the moon sun and stars endure, the grant made by for the eight kinds of worship of Gommaṭadēva. Good fortune, (On the date specified), a grant of land . . . (was made) by for the Twenty-four Tīrthakaras of the enclosure of Chandradēva, disciple of the *mahā-maṇḍalāchārya* Hiriya Nayakīrtidēva.

377 (143).

Date about A.D. 1120.

Be it well. While the kingdom of the capturer of Talakāḍu, Bhujabala-Vīra-Ganga-Poysala-Dēva, and of the senior general (*hiriya daṇḍandayaka*)¹ was increasing in prosperity, Chaladankarāva Heḍe-jīya, Machi-setṭi, son of Ravabe (wife) of Beṭṭi-setṭi who was the son of Gavare-setṭi. Jakki-setṭi's sons Madi-setṭi and Machi-setṭi, and others, having observed the ? pit to the right of Gōmaṭēśvaradēva, with pleasure for a load carried on the head from the month Chaitra of the year

480².

Date A.D. 1858.

Tamil.—Obeisance to Vardhamāna. (On the date specified)³, for daily worship in the *maṭha* at Belguḷa and in fulfilment of the desire of Sanmatisāgara-varṇi, was this image of Vīra-Vardhamāna-svāmi presented by Appāsāmi of Śeṇṇiyambakkam in the Kañchi country. May uninterrupted prosperity increase.

481.

Date A.D. 1857.

Obeisance to Chandranātha. (On the date specified)⁴, in the *maṭha* in the city of Belguḷa renowned as the Southern Kāśi, for daily worship, and for burning up the forest of the five *samsaras* or cycles of existence and obtaining her true state and bliss, was this fine image of Chandranātha-Jina set up after consecration by the

¹ The reference is evidently to Ganga-Rāja.

² The inscriptions that were latterly found at the same village are also taken up for translation here.

³ See page 159, note 1.

fortunate *śrīvaki* or laywoman Nekka, a resident of Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārukīrti. May there be prosperity.

482.

Date A.D. 1857.

Obeisance to Nēminātha. (On the date specified)¹, in the excellent city of Beḷ-guḷa renowned as the Southern Kāśi, for the *śrīvihāra* festival in Bhaṇḍāra-basti, and as a means of putting out the forest fire of endless births and obtaining bliss, was this image of Nēminātha set up and consecrated by Śattappa-śrēṣṭhi, a resident of lovely Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārukīrti.

483.

Date A. D. 1519.

(On the date specified)², for the welfare of Sōntsiḥa, his wife Dharmayī and their son Singhārī, was this image of Śīṭalanātha caused to be made by Vilasā-muskari.

484.

Date about A. D. 1080.

Mālabbe, lay disciple of Dēvaṇandi-bhaṭṭāraka, presented (this image) to the Tīrthada-basadi at Kaḷasatavādi.

485.

Date about A. D. 1080.

Kannabe-kanti presented (this image) to the Tīrthada-basadi at Kaḷasatavādi.

486.

Date about A. D. 1200.

Mallishēṇa (name of a visitor).

487.

Date about A. D. 1300.

Viraṇṇa (name of a visitor).

488.

Date about A. D. 1673.

The pond of Chennappa, younger brother of Chikappa.

489.

Date about A. D. 1673.

The *maṇḍapa* or hall, pond and garden of Puṭasāmi's (son) Chennappa.

See page 159, Note 1.

The inscription is dated in both the Vikrama and Śaka eras.

164

490.

Date about A. D. 1673.

Same as No. 488.

493¹.

Date about A. D. 1200.

The milk spring.

494.

Date about A. D. 1300.

The boundary of Jinanāthapura.

500¹.

Date A. D. 1881.

(On the date specified), (this car) was presented by Jinnama, wife of the elder brother of Rāyanna-ṣeṭṭi, a resident of Virarājendrapyaṭe.

INSCRIPTIONS IN ADJACENT VILLAGES.

378.

Date about A. D. 1015.

This inscription is very much worn. The first part refers to a fierce battle between the Chōlas under Chōla-Permaḍi and the Gangas, while the latter portion records that some one, worshipping Jina, expired by the rite of *sanyasana*.

379.

Date A. D. 1632.

May there be prosperity. Be it well. (On the date specified), Pāleda-Padumanna, son of Narla-Mali-ṣeṭṭi of the Kammamenya-Lōhita-gōtra, renovated this *basti* and consecrated it. Good fortune.

380.

Date about A. D. 1200.

Be it well. The general Vasudhaika-bandhava Śrīkaraṇaḍa Rāchimaṣya, having set up the god Śāntinātha, made over (the *basti*), with pouring of water, to Sagarapaṇḍi-siddhānta-dēva, disciple of Śubhachandra-traividya-dēva who was the disciple of Maḡhanandi-siddhānta-dēva connected with the Savanta-basadi of Kollapura which belonged to the Koṇḍakunda line of the Pustaka-gachohha of the Dēṣiya-gaṇa of the Mūla-saṅgha.

¹ See page 162, note 2.

381.

*Date about A. D. 1500.*The *koḷagi* house of Sangamadēva.

382.

Date about A. D. 1150.

Trikāḷa-yōgi was at the foot of the tree. Abhayadēva of the Mūla-sangha.

383.

Date A. D. 1889.

Be it well. (On the date specified), this image was caused to be set up for the increase of spiritual welfare of Bhujabalaiya of the Mērugiri-gōtra, who was a resident of Belguḷa.

384 (144).

Date about A. D. 1135.

Praise of the Jina-sāsana. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Be it well. When the refuge of the whole world, favorite of earth and fortune, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, glory of the Satyāśraya family, ornament of the Chālukyas, Tribhuvanamalla-Dēva's sovereignty was continually increasing, to last as long as the moon, sun and stars:—

King Vinayāditya, praised by people, sun in the sky of the Yādava family, obtained renown in the whole sea-girt earth as a walker in the path of Manu. His son: Ereyanga-Poysala, having chased hostile kings in battle and conquered them with determination and having (thus) become an abode of valour, ruled the kingdom in peace. That famous king Eraga's son, destroyer of powerful enemies, lord of the whole earth, a Karna to the assemblage of suppliants, was the world-renowned king Ballala. His younger brother: king Vishnuvardhana, a lion among men, having brought into complete subjection the Kongu Seven and the Male Seven, captured countries as far as Lokkiguṇḍi. Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a sun among kings, having captured Talakāḍu Kongu Nangali Koyatūr Tereyūr Uchchangi Taleyūr Pombuchcha and other hill fortresses, was protecting the Gangavāḍi Ninety-six Thousand and ruling the kingdom in peace—his servants: Māraṇayya, son of Nāgavarma, was a prominent follower of the Jina-dharma; his son, praised by the world, was the stainless Échi-Rāja of the pure Kaundinya-gōtra; his dear wife was Pōchikabbe; to them were gladly born

Bamma-chamṭpa and the valiant Ganga-daṇḍādhīpa. Possessing the assemblage of qualities, namely, heroism, daring, greatness, truth, manliness, firmness of character, propriety, purity, liberality and valour, which seemed to abide in him alone, gratifying the groups of bards of the (whole) world by making gifts, saying "Who wants which?", Ganga-Rāja shone on earth by the greatness of his munificence. Seizing Talakāḍu, taking possession similarly of Kongu, chasing away Jam...., pulling out Chengiri by the strength of his arm, making the abode of Yama a home for Narasinga, the general Ganga, a lion to the deer the assemblage of enemies, took Ganga-maṇḍala and made it subject to the orders of king Viṣṇu. His elder brother: the blameless general Bamma, a bee at the lotus feet of Jina-pati, was known as the lord of the lady fame pervading the circle of the regions, as the lord of those that take delight in making gifts, as the lord of wealth and as the lord of learning. His wife: her refuge being the supreme Jina, her guru Bhānukīrti-dēva, her husband the causer of prosperity Bammadēva, Baganabbe obtained renown. From the womb of that fortunate lady was born the mine of beauty, worthy to be honoured by all the blessed, the general Ēcha of a fame brilliant like the moon. The general Ēcha lovingly caused to be erected, amidst the plaudits of the earth and the sportive spread of his fame, Jina temples in Kopana and other holy places and in Belguḷa of great celebrity, which, people said, captivated with their richly sculptured walls the hearts of the spectators. After living for a long time in happiness, delighting in bestowing gifts and rejoicing in the advancement of the Jina-dharma, he quitted the body by the right of *sanyāsana* and became a dweller in the world of gods.

Meanwhile, chasing and putting to flight arrogant adversaries who were thorns to the country, driving out the Kongas by the strength of his arm, putting to flight and routing hostile kings, and bringing other countries into subjection to his lord, the general Boppa, the eldest son of the valiant Ganga, thus became an abode of valour in the world. Be it well. The *mahā-sāmantādhīpati* who has acquired the band of five great instruments, *mahā-prachanḍa-daṇḍanāyaka*, causer of terror to enemies, a millstone to traitors, a Jattalaṭṭa in war, a Vatsarāja (in managing) horses, a Cupid to women, purifier of his family, a friend to learned men, the general Boppadēva, as an act of reverence, set up an epitaph to his elder brother¹ the general Ēchi-Rāja, and, for the repairs of the *basadi* which he had caused to be made and for gifts of food in it, granted, with pouring of water, in Gangasamudra ten *khaṇḍugas* of wet land, a flower garden and the small tank to the east of the *basadi*, and the dry lands of the Bekka tank to Mādhavachandra-dēva, disciple of his own guru Śubhachandra-siddhānta-dēva of the Pustaka-gachcha of the Deśiga-gaṇa of the Mūla-saṅgha. (Usual final verse). To be brief, Ēchikabbe, wife of Ēchi-Rāja of wide-spread fame, was a match and equal to Site and Rukmiṇi; are there

¹ Properly first cousin.

any others on earth who can be a match and equal to her in beauty? Échabbe bestowed gifts like Attimabbarasi,¹ saying "Who wants which"? so that people said that there were no women who could equal her in liberality and self-respect. . . . The *daṇḍanayakiti* Échikabbe, lay disciple of Śubhachandra-siddhānta-dēva, and her mother-in-law Bhāgaṇabbe set up this inscription, performed great worship and gifts and granted a cocoanut garden. Good fortune.

385.

Date? A. D. 1190.

(On the day specified), Nayakīrtidēva, disciple of the *mahā-maṇḍalācārya rāja-guru* Hiriya (Senior) Nayakīrtidēva, granted, with pouring of water, 2 *salageṣ* of wet land in the garden behind Hiriya Jakkiyavve's tank to provide for the eight kinds of worship of Chenna-Pāravadēva of the *basadi* caused to be built by his guru at Bekka. Good fortune.

386.

Date about A.D. 1200.

(This inscription is fragmentary).

. the *nāḍu* and the group of *prabhus* having thus assembled made a grant to continue for as long as the ocean, the Mēru mountain, the moon, the sun and the earth endure. Those who destroy this charity shall incur the great sin² of having slaughtered on the banks of the Ganges seven crores of sages, tawny cows and Brāhmanas.

387.

Date about A. D. 1300.

By order of Singyapa-nāyaka's son, the *prabhus* including Guruvapa and Sōvapa of Bekka granted this land for Chāmunḍarāya-basti.

388.

Date about A. D. 1117.

Vishṇuvardhana-Dēva's senior general *svāmidrōṣa-gharaṭṭa* (a millstone to traitors to his lord) Gangapayya made Jinanāthapura at the holy place Beḷṅguḷa the *koḷaga* called Drōhagharatṭa the exemption granted by Vishṇuvardhana-Dēva. The arrow shot by Drōhagharatṭa.

¹ See page 40, note 2.

² The word used is *Brahma-hati* i.e., Brāhmaṇicide.

Date A. D. 1213.

Obeisance to the Siddhas. Be it well. To describe the *mahā-maṇḍalācārya rāja-guru* Nēmichandra-panḍita-dēva of Belikumba: The world honors the moon to the ocean of learned men, the sage Nēmichandra, as one skilled in the investigation of the *āgamas* of the supreme Jinēśvara, as one full of the assemblage of spiritual qualities, as a moon to the lilies his followers desirous of the highest bliss, and as one illuminating the world by his matchless undecaying fame. To describe the character of his dear disciple Bālachandra-dēva's son: eloquence, liberality and pure conduct in the world was endowed with beauty and youth the ornament of the world Bālachandra had an attack of severe fever at dawn on the date specified, uttering the five salutations, died by (the rite of) *sanyasana* and became the beloved of the celestial nymphs On the spot where Bālachandra-dēva's son's body was cremated, Bairōja was directed to build this *śilākūṭa* or stone-house as an act of reverence the virtuous woman Kālabbe, an equal of Site, Rukmini and Rati, at dawn on the day specified in the year Bhāva (1214), attained *svarga* after obtaining *samādhi* by the rite of *sellēkhana*. (Obeisance) to Śāntinātha.

390.

Date A. D. 1673.

(On the date specified), Chennana, son of Puṭasāmi-setti, granted the village Jinneyanahalli to provide for the daily worship and festivals of Samudrādhiśvara-svāmi and for the maintenance of the pond, garden and *maṇṭapa*¹. Good fortune.

391.

Date about A. D. 1300.

Same as No. 363.

392.

Date about A. D. 1650.

This inscription is mostly defaced. It seems to record the grant of a garden as a *koḍagi* to Sankanna and Chikka Sankanna.

393.

Date about A. D. 1500.

This Nandi (pillar) was caused to be made by Mādeya-nāyaka, son of
ya-nāyaka.

¹ See No. 489, on page 163.

169.

394.

Date? A. D. 884.

Be it well. In the 15th year of the coronation of Satyavākya Permanaḍi, Bidiyāya, son of Maṭṭiyara-Būvayya, rescuing cattle, fought, fell and ascended to heaven. The husband of the daughter of Seṭṭhitti (? wife of a *seṭṭi* or merchant)

. . . .

395.

Date about A. D. 1500.

Nāga-gonḍa, son of Chennana-gaṇḍa of Beḷuṅḷa-nāḍu, and the *garuḍaḅaḷ* including Kalla-gonḍa and Baira-gonḍa of Muttaga Honna . . ḷi, who were lay disciples of Paṇḍitaḍēva, granted to the basti caused to be built by Maṅḡayi these wet and dry lands of Voḍḍarakatṭe. Those who violate this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāraṇāsi. Good fortune.

396.

Date about A. D. 1300.

Same as Nos. 363 and 391.

397.

Date? A. D. 1179¹.

Praise of the Jina-sāsana. Obeisance to the Siddhas. Obeisance to Vitarāga. Obeisance to the Arhats. Be it well. The Ganga kingdom was brought into existence by the lord of sages Simhaṇḍi of the celebrated Dēśika-gaṇa named (after) Koṇḍakunda.

(Lines 5-40 of this inscription, giving an account of Ganga-Rāja, are identical with lines 5-36 of No. 240.)

Having thus received (Gōvindaṇḍi), he (Ganga-Rāja) granted it for the worship of the god Pārśva and for the god Kuḷkuṭēśvara. (On the date specified), the grant was made after washing the feet of Śubhachandra-siddhānti-dēva. (Then follow details of boundaries of the village Gōvindaṇḍi) Maṭṭi-seṭṭi, the *paṭṭanasvāmi* of Gommaṭapura, Gaṇḍanārāyaṇa-seṭṭi and the group of chief merchants, having assembled, made this agreement. Those who protect this charity will obtain great merit. This stone inscription always proclaims thus:-- May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kṣhētra and in Vāraṇāsi seven

¹ This date is too late for Ganga-Rāja; also for the engraver Gaṅgachōri, whose date, as given in No. 67 of which also he was the engraver, is 1129.

crores of eminent sages, tawny cows and men learned in the Vêdas. The engraver was Gangâchâri, an ornament to the face of titled sculptors.

398.

Date about A. D. 1120.

The wet land granted for . . risidêva Kavi-seti also granted 1 *salage* and 1 *koḷaga* of wet land.

399.

Date about A. D. 1120.

Śrī-Vṛishabhasvâmi (label on the pedestal of the image).

400.

Date about A. D. 1120.

Jakkiyavve-dandanâyakiti, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gachohha of the Dêsi-gaṇa of the Mûla-sangha, having set up the god ta at Sâhali, granted 1 *salage* and 5 *koḷagas* of dry land at and 1 *koḷaga* (of wet land) and 1 *khaṇḍuga* of dry land at Gôvinda-vâdi.

401.

Date A. D. 1672.

May there be prosperity. Praise of Śambhu. (On the date specified). Dêva-Râjaya of Maisûru . . . granted the village Râgibommenahali for (the maintenance of) a feeding-house for Brâhmanas

402.

Date A. D. 1138.

Praise of Śambhu. Be it well. When Tribhuvanamalla, capturer of Talakâdu Kongu . . . and Banavâse, Bhujabala-Vira-Ganga-Hoysala-Deva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars:— at Bimmayanahalli Hoysala-setti's son kara-setti, Mâdi-gavunḍa's son Malla-gavunḍa and gavunḍa Kiriya Basavâchâri, fearful of mundane existence, caused a tank to be built and a temple to be erected, and becoming an ascetic, was protecting the charity. His younger brother was Chaudâchâri whose sons were Hoysalâchâri, Kunnaâchâri, Adalâchâri, Bibbâchâri and Madâchâri. (On the date specified), to provide for the bath and offerings of that god, Malla-gavunḍa, his maternal uncle (or father-in-law) Bichagavunḍa and others granted below that tank 4 *khaṇḍugas* of wet land and 1 *khaṇḍuga* of dry land. Those who carry on this charity will obtain the merit of

having bestowed at Kuru-kshétra and Vāraṇāsi a thousand tawny cows on men who have mastered the Vēdas. (Usual final verse). Maulāchāri and his son-in-law Kātāchāri made this god.

403.

Date about A. D. 1500.

Those who seize this dry field shall incur the sin of having killed their mothers at Varanasi.

404.

Date ? A. D. 1287.

Be it well. (On the day specified), ? Pemmaṇṇa fought and fell during a cattle-raid making him a resident of *svarga*, caused to be set up this *biragalu* as an act of reverence. Good fortune.

405.

Date ? A. D. 1333.

Be it well. (On the day specified), the possessor of all titles Kēta-gavuḍa, son of Chēcha-gavuḍa of Voḍarahaḷi, having fought in a battle with the Turakas and attained *svarga*, his sons Ālappa and Bayireya caused this *biragalu* to be set up.

406.

Date ? A. D. 1600.

(On the day specified), Tirumalarāja-nāyaka, son of Dāsapa-nāyaka of Nuguhaḷi, granted, for the spiritual merit of Dāsapa-nāyaka, Dāsapura to Gangapadēva of Kikēri. Signature of Hiri Tirumalarājaya. He who violates this shall incur the sin of having killed his father and mother at Kāsi.

407.

Date about A. D. 1250.

(On the day specified), the *mahā-maṇḍalāchārya* Nēmichandra-paṇḍita-dēva, the *paṭṭaṇasrāmi* Nāga-dēva-heggaḍe and Kencha-gauḍa granted this deed (*paṭale*) to Māra-gauḍa to the effect that for having built a tank he was to enjoy to posterity Mutteri-sime to the west of the dry land for which he was paying an assessment of 5 *haṇas* He who destroys this (shall incur the sin of having) killed a tawny cow.

INSCRIPTIONS AT ŚRAVANA BELGOLA.

ಶ್ರವಣಬೆಳ್ಗೊಳದ ಶಾಸನಗಳು.

ಚಿ ಕ್ಕ ಜಿ ಟ್ಟ .

ಪಾಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

1

1 * ಸಿದ್ಧಮ * ಸ್ವಸ್ತಿ || ಚಿತಮ್ಮ ಗವತಾಶ್ರೀಮದ್ಧಮ್ಮ ತೀರ್ಥವಿಧಾಯಿನಾ
ವದ್ಧಮಾನೇನಸಮ್ಮಾಪ್ತ ಸಿದ್ಧಿ ಸಾಖ್ಯಾಪುತಾತ್ತನಾ
ಲೋಕಾಲೋಕದ್ವಯಾಧಾರವಿಸ್ತುತಾಸ್ತು ಚರಣಾ ವಾ
ಸಂವಿದಾಲೋಕೇಶ್ವರಿಸ್ವಾಪ್ತುತೇಯಸ್ಯ ಕೇವಲಾ ||

2 ಜಗತ್ಪಚ್ಚಿದ್ರೂಪಾತ್ಮ್ಯಪೂಜಾತಿಲಯಮಿಯುಷಃ
ತೀರ್ಥಕೃತ್ಯನ್ನಾ ಮುಪುಣ್ಯಾಭಿಮುಹಾರ್ಹನ್ಯಮಃ ಪೇಯಃ ಷಃ
ತದನುಕ್ರಮಿಣಾಲಯಮದಯತ್ಯದ್ಯಜಗದಿ ತಮ
ತಸ್ಯ ಶಾಸನಮವ್ಯಾಜಮಪ್ರವಾದಿಮತಶಾಸನಮ ||

3 ಅಥಬಲುಸಕಲಜಗದ್ವಯಕುಣೋದಿತಸಿರತೀಯಗುಣಾಸ್ವದೀಭೂತಪರಮ ಜಿನಶಾಸನಸಂಸ್ಥಮಭಿವದಿ ಫತಭವ್ಯಜನ
ಕಮಲವಿಕಸನವಿತಿಮಿರಗುಣಕಿರಣಸಹಸ್ರನುಜೂತಿಮಹಾವೀರಸವಿತರಬರನಿವೃತೇ ||

4 ಭಗವತ್ಪರಮಪ್ರಗೌತಮಗೂಢರಸಾಕ್ಷಾತ್ಪ್ರಲೋಕಾಯ್ಯಗಜವೃಷ್ಟಿಷ್ಣು ದೇವಾಪರಾಜಿತಗೋವದ್ಧನಭದ್ರಲಾಹುವಿಶಾ
ಖಪ್ರೋಷ್ಣಿಲಕೃತ್ತಿಕಾಯ್ಯಗಜಯನಾಮಸಿದಾತ್ಥಕೃತ್ಪ್ರತಿಭೇಷಿಮಿದಿಲಾದಿಗುರವದಮ್ಪರಿಣಿಕ್ರಮಾಭ್ಯಾಗತ ||

5 ಮಹಾಪುರ ಪಸನ್ತಿಸಮವದ್ಯೋತಿತಾನ್ವಯಭದ್ರಬಾಹುಸ್ವಾಮಿನಾಲ್ಪಜಯನ್ಯಾಪುಷ್ಪಾಬ್ಜಮಹಾನಿನಿಮಿತ್ತತತ್ತ್ವಜ್ಞೇನ
ತ್ವೈಕಾಲ್ಯದರ್ಶಿನಾನಿನಿಮಿತ್ತೇನವ್ಯದಶನಂವತ್ಸರಕಾಲವ್ಯವಮೃದುಪಲಭ್ಯಕಥಿತೇನವ್ಯಸಬ್ಬಲಾತ್ರರಾವಥಾ
ದ್ವೈತಾ ||

6 ಪಥವೃಕ್ಷಿತಕ್ರಮೇಣೈವಜನಪದಮನೇಕಗ್ರಾಮತಸಂಬ್ಯಮಂದಿತಜನಧನಕನಕಸ್ಯಗೋಮಹಿಷಾಜಾಪಿಕುಲಸ
ಮಾಕೇಣ್ಣಿಗವ್ಯಾಪ್ತವಾನತಃಆಚಾರ್ಯಪ್ರಭಾಚನ್ದ್ರೋನಾಮಾವನಿತಲಲಾಮಾಭೂತೇಥಾಸ್ಥಿನ್ಯತಿವಪ್ರನಾಮ ||

7 ಕೋಪಲಕ್ಷಿತೇವಿವಿಧತಂವರಕುಸುಮದಲಾವಲಿಪಿರಜನಾಶಖಲವಿಪುಲಸಜಲಜಲದಸಿವಹನೇಲೋಪಲತಲೇವರಾಹದ್ವಿಃ
ವ್ಯಾಭೃಕ್ಷತರಹ್ಣಃವ್ಯಾಳವ್ಯಗಕುಲೋಪಚಿತೋಪತ್ಯಕಕನ್ದದರಮಹಾಗುಹಾ ||

8 ಗಹನಾಭೋಗವತಿಸಮುತ್ಪನ್ನಾ ಬ್ರಹ್ಮಣೋಶಿಖರೇಣಿವಿತರೇಷವ್ಯತರಕಾಲಮವಬುದ್ಧಾಘ್ರಾತ್ರನುಚ್ಚ[೧]ತತಪನ್ನಮಾ
ಧಿಮಾರಾಧಯಿತುಮವ್ಯಚ್ಛಸಿರವೇಣೀಸಬ್ಬವಿಷ್ಣುಶಿಷ್ಯೇಣೈಕೇನಪೃಥುಲತರಾಸ್ಥಿಣ್ಣ ||

9 ತಲಾಸುಲಾಸುಕೀತಲಾಸುಸ್ವದೇಹಂ ಸಸ್ಯಸ್ಯಾರಾಧಿತವಾನಕ್ರಮೇಣ ಸಪ್ತರತಮೃಷೀಣಾಮಾರಾಧಿತಮಿತಿಜಯತುಜಿನ
ಶಾಸನಮಿತಿ ||

* ಈ ಗುರುತುಗಳ ವ್ಯಾಖ್ಯಾನ ಅಕ್ಷರಗಳು ೧ ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿವೆ.

2

2 (15)*

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರು ಶಾಸನದ ಕೆಳಗೆ.

- 1 ಶ್ರೀ | ಉದ್ಯಾನೈಜ್ಞತನನ್ನನಧ್ಯನವಳವ್ಯಾಸಕ್ತರಕ್ತೋತ್ಪಲ
- 2 ವ್ಯಾಮಿಕ್ರಿಕ್ರಿತಕಾಲಿಹಿರದಿಶಂಕೃತ್ವಾತುಬಾಹ್ಯಾಚಲಂಸವ್ಯವಾಣಿ
- 3 ದಯಾತ್ಮದಾಬಿಭಾಗವಂನಾನೇನಸವ್ಯೋಧಯನಿಅರಧ್ಯಾಚಲವಸ್ತುಕೇಕನಕ
- 4 ಸತ್ಯನೋತ್ಪವತ್ಸತ್ವತಿ || ಅಹೋಬಿಹಿಗ್ಗಿರಾನ್ವಕ್ತಾವ್ಯಬಲದೇವಮುನಿಕ್ರಿಮಾನ್
- 5 ಆರಾಧನವ್ಯಗ್ರಹೀತ್ಯಾಸಿದ್ಧಲೋಕಂಗತಹುನಃ

3

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯದಲ್ಲಿರುವ ಪಾದಗಳ ಕೆಳಗೆ.

ಶ್ರೀ ದೇವಪದ || ವಮನಿ . .

4

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

- 1 ಮಲ್ಲಿಸೇನಭಟಾಂಕಗುಡ್ಡಚಾಚಿಬ್ಬ
- 2 ಯ್ಯತಿರ್ಥಮಾ ಬುದ್ಧಿಸಿದಂ

5 (12)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀ ತೀರ್ಥದ ಗುರುವಿನಗಳ್ವೋ

6 (11)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀಉಳ್ಳಕ್ಕಲಿಂಗರವರಿಗಳ್ವೋ ವಾರ

7 (10)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀ ಪರಮಾಳುಗುರುವಿನಗಳ್ವೋಧಣ್ಣ
- 2 ಕುತ್ಸಾರವಗುರೋ ಜಿಪ್ಪಿದಾರ

8 (9)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 7 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀಅಗಡಿಯಮೂನಿ
- 2 ಗುರುವರಶಿಷ್ಯಕೊಟ್ಟರದಗು
- 3 ಣಸೇನಗುರುವನ್ನೋಸ್ತುಮುಜ್ಜಿದಾರ

* ಹೀಗೆ ಅವರಣ ಚಿಹ್ನೆಗಳಲ್ಲಿ ಕೊಟ್ಟಿರುವುವು ಪ್ರಥಮ ಮುದ್ರಣದಲ್ಲಿಯ ಶಾಸನ ಸಂಖ್ಯೆಗಳು.

4

15

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 14 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರ . ಅಷ್ಟಾಕ್ಷರಮೃದಗಗಳ

2 ಸಸ್ಯಸಮನಿತವೃದ್ಧಿಯಾನಿಸಿಧಿಗೆ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾರ್ವನಾಥಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಗೋಡೆ ಬತ್ತಿನಲ್ಲಿ
15 ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

. . . ಪಾಠಪಮನಾನ . . . ಸಪ್ತ . . .

17 (4)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

. ಗಳನೋನ್ಮಮುಡಿಬ್ಬದರ್

18 (5)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 17 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ

ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರನಾಯ್ಕರತೀರ್ಥದೊಳಗೊನ್ಮಮುಡಿಬ್ಬದರ್

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 18 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಭಾಸ್ವರಕಥಿಪ್ಪಗಪಾನಪಾತವೃದ್ಧಿಗಳಶಿಷ್ಯರ

2 ಕಿತ್ತಣಿ . ಮರಾನಿಸಿಧಿಗೆ

20 (2)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 19 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

1 ಅದೆಯಜಿನಾಡಚಿತ್ತರವೊನೊಗುರವಡಿಗಳಶಿಷ್ಯಿಯರ್

2 ನಾಗವತಿಗನ್ನಿಯರಮೂ ಪುಡಿಬ್ಬಳನೋನ್ಮಮುಡಿಬ್ಬದರ್

21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 20 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

1 ದಕ್ಷಿಣಭಾಗದಾಮದುರಲಯ್ಕುಸಿತಾವ . ಕಾಕರಸಾಪ್ತಮುಟ್ಟದೊನ್

2 ಲಕ್ಷಣವಸ್ತರನ್ನೆನಲೂ ಉರಗ . ನೀವುಹಾವರೂತದುಳೆ

3 ಅಕ್ಷಯಕೀರ್ತಿಗತುನ್ನಕವವಾರ್ಥದ ಮೇಲದೊನೋನ್ಮಭಕ್ತಿಯಮ

4 ಅಕ್ಷಮೂರ್ತಕರವ್ಯಸುರಲೋಕಸುಕಕ್ಕೆಭಾಗಿಳಿ . . .

5 ಪಲ್ಲವಾಚಾರಿಕಿತ

22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 21 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

- 1 ಶ್ರೀ ಬಾಳಾಮೇಠಿ ಖಿಮೇಲಿಸರ್ವದಮಹಾದನ್ತಾಗ್ರದುಳ್ಳವೊಲ
- 2 ಸಾಲಾಪ್ಪ ಲತಪೋಗ್ರದಿನ್ನು ನಡದೋನೂಬೊಟ್ಟು ಸಂವತ್ಸರಂ
- 3 ಕೇಳೊಯ್ಯಿನ್ನ ಟುವಪ್ರಶ್ನೆಲಮದಂಡಿ ನೆವ್ವಾ ಕಳನ್ನೂರನಂ
- 4 ಬಾಲೇಬೋರ್ಗರವಂಸಮಾಧಿನೆಬೆದೋನೋನೈಯ್ದಿ ದೊಸ್ಸಿರ್ಧಿಯಾ ||

23

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 22 ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

- *ನಮ
†ಸ್ಯಸ್ತಿ
- 1 . ದೇಶಾಸ್ತ್ರವಿದೋಯೇನಗುಣವೇವಂಖ್ಯಸೂರಿಣೇ
 - 2 ಕಡ್ವಾಪ್ಪವರ್ತತಪ್ಪಿತ್ತೇ ನಮ ತಿಮಾಗ . .
 - 3 . ದಾಪ್ಪದಶತಪೋನುಪ್ಪಾ
 - 4 ಸಮ್ಯಗಾರಾಧನಾಕೃತ್ಯಾಸ್ವಗ್ಗೋಲಯ

24

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 23 ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

- 1 ಶ್ರೀಕಿತ್ತೂರಾವೇಳಾ ದರಾಧಮ್ಮನೇನಗುರವಡಿಗಳಿಕ್ಕಿಪ್ಪರ
- 2 ಬಾಲದೇವಗುರವಡಿಗಳಸನ್ಯಾಸನಂನೋಸ್ತುಮುಡಿಪ್ಪಿದಾರ

25 (8)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 24 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ ; 4 ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀಮಲನೂರಪಟ್ಟಿನಿಗುರವಡಿಗಳಿಕ್ಕಿಪ್ಪರಉಗ್ರಸೇನ
- 2 ಗುರ ಪವಡಿಗಳ † ಬನ್ದುತಿಬ್ಬಳಸನ್ಯಾಸನಂನೋಸ್ತುಮುಡಿಪ್ಪಿದಾರ

26 (20)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 25 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

- 1 ಯರುಳ್ಳರಿಬಿಡುಬಿಡುನಾನ್
- 2 ತಾರಿಕ್ಕುಮಾರನಿಜ್ಜೆ ಕೇಯ್ಯತಾಂ
- 3 ಸ್ಥಿರದರಳಿನ್ನು ಬೆಗುರವನುರಲೋಕವಿಭೂತಿಯಿದಾರ

27

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 26 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

- 1 ಶ್ರೀ ಮಗಸೇನರ್ಪರಮಪ್ರಖಾಪರಿಪಿಯುಕ್ಕೊಟ್ಟಿನಾವಟ್ಟಿದಳ್ಳಿ ಗ್ರೀಸುಗಂಗಳಬೇಟ್ಟಿಸಿದ್ಧ ಸಮಯನ್ತಪ್ಪದೆನೋನಿ
ವ್ವಿನಿನ್
- 2 ಪ್ರಸಾದಾನ್ತರಮಾನ್ವಿಚಿತ್ರಕನಕಪ್ರಜ್ವಲ್ಯದಿಸ್ತಿಕ್ಕು ದಾನ್ಯಾಸಿವ್ವರ್ವಾಪೂಜೆದನ್ದು ಯೆತವರ್ವರ್ಗಾಗ್ರಮಾನೇ
ಬಿದಾರ

* 1ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ. † 2ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ. ‡ ಈ ಗುರುತು ಹಾಕಿರುವ ಕಡೆ ಈಗ ಕಂಬ ಹೊತ್ತಿದೆ.

28 (23)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 27 ರ ಕೆಳಗೆ ; 1 ಕ್ಕೆ ಪಶ್ಚಿಮ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತವಾಚಿಉಳಂಚಗ್ಧೇರಿನಿಧಾನಿಸಿರಿಗೆ

² ಕಣ್ವಪ್ರಬಿಟ್ಟಮ್ಮಲಿಲ್ಲಾ ಲಂಕೆಯದ್ದರ

29 (21)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 28 ರ ಕೆಳಗೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತವಾಚಿಉಳಂಚಗ್ಧೇರಿನಿಧಾನಿಸಿರಿಗೆ

² ಸದ್ಭಕ್ತಗುರುಸೂತಾನಾನ್ಸಂಭವಗಗನತಾನಯನ್

³ ಗುತಲದಾಮೇಲಿತಿ . . . ಸ್ಥಲವಾನಿತಿರಿದಾಣವಾಕಳಿಗೆನೆಲದಿವಾನದಾ

⁴ ಸದ್ಭಕ್ತದಾಗೇಣಿಸಸಾನುಪತಾನ್

30 (16)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 29 ರ ಕೆಳಗೆ.

ಶ್ರೀ . ಮೃಡಗಿಲ್ಲೋನ್ನು ಕಾಲಂಕೆಯದ್ದರ

31 (17-18)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 30 ರ ಕೆಳಗೆ.

¹ ಶ್ರೀಭದ್ರವಾಹುಸಚಸ್ತ್ರಗುರುಮುನೀಂದ್ರಯುಗ್ಮದಿನೋವೈವತ್

² ಭದ್ರವಾಗಿದಧಮ್ಮವುನ್ನುವಯಿಕ್ಕಿವಸ್ತುಸಿಸಳಲೋ

³ ವಿದ್ಯುಮಾಧರಾಸ್ತಿವೇವಮುನೀಂದ್ರನಾಕ್ಕೆವವೆಳೋಳ

⁴ ಅಬ್ರಮೇಲನಾಂಪಟ್ಟಪುನರ್ಭವಕ್ಕೆಜಿರಿಗಿ .

32 (19)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 31 ರ ಕೆಳಗೆ.

ಶ್ರೀವೆಟ್ಟೆಡೆಗೂರವಡಿಗಲ್ಲಾಣಾಕ್ಕಸ್ತಿಬಿಗುಸ್ತಿಗುರುವಡಿಗಲ್ಲೋನ್ನು ಕಾಲಂಕೆಯದ್ದರ

33 (13)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 32 ಕ್ಕೆ ವಾಯವ್ಯ.

¹ ಶ್ರೀಕಾಲಂವಿಗುರವಡಿಗಳ

² ಕೆವೈರಾತಣಿಕಾಡಪಟ್ಟಿಯ

³ ಮೊಡೆಯಕುಲಂಪಕ್ಕದಗುರ

⁴ ವಡಿಗಳ್ಳಿವ್ವತ್ತೊನ್ನುದಿವಸಂ

⁵ ಸನ್ಯಾಸನಂನೋನ್ನುಮುಡಿಪಿದಾರ

ವೀಕ್ಷಕರು

8

39 .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 38 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಪಾಪ್ಪಯ್ಯ

40

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 39 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಕವಿರತ್ನ

41

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 40 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಮದಂಕಬೋಯ

42

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 41 ರ ಕೆಳಗೆ.
ಶ್ರೀವಿದ್ಯಪಯ್ಯ

43

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 42 ರ ಕೆಳಗೆ
ಶ್ರೀಮದಕಳಂಕಪಟ್ಟಿತರ

44

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 43 ಕ್ಕೆ ಆಗ್ನೇಯ.
ಶ್ರೀಸುಬ

45

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 44 ರ ಕೆಳಗೆ.

1 . . ಅಂಬಕುಲಾಂತರಕಬೀರಬಣ್ಣಪ
2 ರಹಸಿನಕೆಂಗ

46

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 45 ಕ್ಕೆ ವಶಿಮ.
ಸ್ವಸ್ತಿಶ್ರೀಣ್ಣ ನಕಾಳಯಪಟ್ಟಿಗಕಟ್ಟಪ್ಪ ತೀರ್ಥವಬನ್ನಿ..

47

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 46 ಕ್ಕೆ ಆಗ್ನೇಯ.

1 ಕಾ . ಯುಭಿಚ್ಚಗರಾಯನಕಾದಗ
2 ಚ್ಯವನ್ನಿ ತಿರವರಬನ್ನಿಸಿದ

9

48 (22)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 47 ರ ಕೆಳಗೆ.

ಶ್ರೀಅಭಯೇಂದ್ರ ಪಟ್ಟತಂಗುಡ್ಡ ಕೊತ್ತಯ್ಯ ಬನ್ನಿ ಬೈದೇವರಬನ್ನಿ ಸಿದ |

49

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 48 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀದವಾಂಬಬಳರಂಗುಡ್ಡ ಅನು . ಬನ್ನಿ ತೀರ್ಥವಬನ್ನಿ ಸಿದ |

50

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 49 ಕ್ಕೆ ವಾಯವ್ಯ.

ಅಲಸಕುವಾರೂವೆಡಾಮುನಿ

51

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 50 ಕ್ಕೆ ದಕ್ಷಿಣ.

ಶ್ರೀಕಣ್ಣಯ್ಯ

52

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ವಾಯವ್ಯ ಪಕ್ಷಿಗಳು ಬರೆದಿರುವದಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ 51 ರ ಕೆಳಗೆ.

ಶ್ರೀನಮ್ಮಣ್ಣಪ್ಪ ಗೀತಯ್ಯದೇವರಬನ್ನಿ ಸಿದ

53

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52 ರ ಕೆಳಗೆ.

ಶ್ರೀನಸಕಯ್ಯ

54

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 53 ರ ಕೆಳಗೆ.

ಶ್ರೀಬಿಡಿಯಮ್ಮ

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 54 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀನಾಗೇಂದ್ರ ಶಿತ್ತಯ್ಯದೇವರಬನ್ನಿ ಸಿದರ ||

56

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 55 ರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತಪಂಚಮಹಾಸಬ್ಬ ಮಹಾಸಾಮಂತ

2 ಅಗ್ರಗಣ್ಯ

10

57

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ಪಶ್ಚಿಮ 56 ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.

1 ಮಾರಸಂದ್ರಕಯಕೊಟ .

2 ಗಳವೆಯಬೀದಕೊಟ

58

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ಉತ್ತರ 57 ಕ್ಕೆ ಕ್ಷಣಾನ್ಯ.

ಮಳವಳವವವ

59 (38)

ಕೂಗ ಬ್ರಹ್ಮದೇವರ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ)

- 1 ಸ್ವಸ್ತಿಮು ಮುದಧಾಕೃತ್ಯವಧಿಮೇವಿಸಿ .
- 2 . ಚಕ್ರ ಧವೋಭುಂಜನಭುಜಾಸೇರ್ವಕಾತ್ | . .
- 3 ನೈತ್ರಿಜಗ ಪತೇಗ್ಗಂಗಾನ್ವಯಾಕ್ಷಾಭುಜಾಂ | ಭೂಪಾ
- 4 ರತ್ನಮುಖ ಪನಿತಾವಕ್ರೇನುಮೇಶೋದಯಃ ||
- 5 || ಗದ್ಯಂ | ತಸ್ಯ ಸಕಳಜಗತೀತಳೋತ್ತಂಗಗಂಗಳಕುಮುದ
- 6 ಕಾಮುದೀಮಹಾತೇಜಾಯಮಾನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೋಗುಣಿವ
- 7 ಮೃಧಮೃಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃಷ್ಣರಾಜೋತ್ತರದಿಗ್ವಿಜಯ
- 8 ವಿವಿತ್ಗೂಜ್ವರಾಧಿರಾಜಸ್ಯ | ವನಗಜಮಲ್ಲಪ್ರತಿಮೆಬಿಳವ
- 9 ಬಟ್ಟದಪ್ಪದಳನಪ್ರಕಟೀಕೃತವಿಕ್ರಮಸ್ಯ | ಗೋಮಾರ್ತಾಣ್ಣಪ್ರತಾ
- 10 ಪವರಂಕ್ಷಿತಸಿಂಹಾಸನಾದಿಸಕಳರಾಜ್ಯಚಿಹ್ನಸ್ಯ | ವಿಧ್ಯಾಟ
- 11 ವಿನಿಕಟವರ್ತಿ ಣ್ಣಕಕಿರಾತಪ್ರಕರಭಂಗಕರಸ್ಯ |
- 12 ಭುಜಬಳವರಿ ವೂನ್ಯಬೀಟಪ್ರವೇಶಿತಚಕ್ರವರ್ತಿ ಕಟ
- 13 ವಿಕ್ರಮ ಶ್ರೀಮದಿನ್ದ್ರರಾಜಪಟ್ಟವಿನ್ನೋತ್ಸವಸ್ಯ |
- 14 ಸಮುತ್ಸಾಹಿತಸಮರಸಜ್ಜವಜ್ಜ
- 15 ಘ ನಸ್ಯ | ಭಯೋಪನತವನವಾಸಿದೇಂದೀ
- 16 ಮಣಿಕುಣಿಳಮುದ್ದಿಪಾದಿಸಮಸ್ತವಸ್ತುಗ್ರ
- 17 ಸಮುಪಲಬ್ಧಸಂಕೀರ್ತನಸ್ಯ | ಪ್ರಣತವಸುಟರವಂಜಸ್ಯ
- 18 ಜನುತಸತಭುಜಬಲಾನಳೇಪಗಜಘಟಾಟೋಪಗವ್ಯದುವ್ಯು
- 19 ತ್ತಸಕಳನೋಂಬಾಧಿರಾಜಸಮರವಿದ್ವಂಸಕಸ್ಯ | ಸಮೂನ್ಮಾ
- 20 ಕತರಾಜ್ಯಕಣ್ವಕಸ್ಯ | ಸಂಚೋಣ್ಣಿಕೋಚ್ಚಂಗಿರಿದುಗ್ಗಸ್ಯ | ಸಂಪ
- 21 ತನರಗಾಭಿಧಾನಬರಪ್ರಧಾನಸ್ಯ | ಪ್ರತಾಪಾವನತಚೇ
- 22 ರಚೋಟಾಬಾಣ್ಣಪ್ಪವಸ್ಯ | ಪ್ರತಿಬಾಳಿತಜನೇಶಾನಸ್ಯ | .
- 23 ತಮಹಾಧ್ಯಜಸ್ಯ | ಬಿಳವದಂವಪದ್ರವಿಣಾಪಹರಣ
- 24 ಕೃತಮಹಾದಾನಸ್ಯ | ಪರಪಾಳಿತಸೇತೂಬಿಧಿಭೈ
- 25 ಧಸಂಖನವಸಂಧರಾತಳಸ್ಯ | ಶ್ರೀನೋಟಂಬಕು
- 26 ಕದೇವಸ್ಯ | ಕಿಯ್ಯುಕಾಸನಂಧಮೃಕಾಸನಂಚಸಂಚ
- 27 ತುದಿಗ್ಗುಣಾನ್ತರಮಾಕಳುನ್ತರಮಾಚನ್ದ್ರಕಾರಂ ||

- 98 ಯಾಕೃರಪ್ಪುಪಾಯಾನ್ತ .
 99 ತಿಕ್ಕಿಬಾಳಿಬರಂ
 100 ನಾನ್ಯವಿವಾಹತೋ
 101 ಕ್ರೀಗಂಗಳೂಡಾವಣಿ
 102 ವನಾ ದ . ಬಾಣಿ
 103 ಕ್ರಪ್ಪವ ಮಾ ಯೇನಾಮಿತಂ
 104 ಭಜಾವಳಿಪವಲ . ಕೃತ್ವಾ ಗಂಸ್ಯಯಾ
 105 ಗುತ್ತಿ ಯಗಂಗಳೂಪತಿ ನೋಟಂಬಂತ ಕಃ ||
 106 ಯ ಸನ್ಮಯ
 107 ಯುಧಿ ಗಾದಪ್ಪಯ
 108 ಪ್ರತಿಗಜ ವಿಕ್ರವಂ ||
 109 ತ್ವಳವಿವ ನೋಟಂಬಂತ ಕಃ .
 110 ಭೂಳೋಕಾದನೇಕದ್ರ ನೇಕಬನಾನ ಕ
 111 ಚೋಳಪಲ್ಲವ ಕಾನಂದೇತೋ
 112 ಕ್ರೀಮಾಸಿಹಪ್ಪಿ ತಿಕ್ಕಿಬಾಳಿಬರಂ
 113 ಚಂದ್ರ ಯುಧಿ ದಪ್ಪ
 114 ಗಂಸ ರಗಂ
 115 ಪ ರಿ ||
 116 ನದೋಪಕಂ
 117 ನ್ನಹವಿವಯೋತ್ಸವೇ ಸನ್ಮಯ
 118 ಇತ್ಯಧಿಪ್ಪ ತಿಕ್ಕಿಬಾಳಿಬರಂ
 119 ರಾಜಾಬಿತ್ಯಹರೇದ್ರವಾಗ್ನಿ ಕ್ರೀಗಂಗಳೂಡಾವಣಿ
 120 ವೈತ್ಯೇಂದ್ರ ಮೃಧಾಕೃತಪ್ರಭೃತಿಭಿರ್ವಸ್ತುಮುಕ್ತಾದ್ಯೇ
 121 ಕಿಂವಯಾರಾಭಿವೃತ್ತಮುಕ್ತಿತಮಿತ್ತಿಹ್ನತುಂಕಾಕ . ಕೃ
 122 ಲೈನ್ದರಗಾಸುಂಸ್ಯವಸುಧಾನಂದಬ್ರಮಿಕ್ಯೈ
 123 ದಾತ್ಯ ರಾಗಮವಸೀಚಕ್ರನೋಟಂಬಂತ ಕಃ

(ಉತ್ಕರಣಮುಖ)

(ಮೊದಲು ಎ-ಟು ಪದ್ಧತಿಗಳು ಕೂಡಿ ಬಂದಿವೆ)

64. గన . జ్ఞానమార్పణః
65. యన
66. ప . ష . తి . తినా
67. వద జ్ఞాతి ||
68. మిక్రికృతమ
69. కవీనమిన్యయతః
70. గన్త్రయగంధానమితియన్విష్ట
71. కృతా . తిసతిమజ

- 72 ವಪ್ಪುಳ್ಳುದುಪ್ಪುವನಿಪಕುಳಮಿಳಾಮಿನ್ದ್ರರಾಜ . .
 73 ಕುಮ್ಭದಳ . ಯಕಚತ್ಯ . .
 74 ಶ್ರೀಗಂಗಳೊಡಮಂಟರಿಧರಣೀಸ್ತುತಿಯಾ . .
 75 . ಶೀರ್ತಿ || ಸ್ವಪ್ರತಿಸಾಧನಂಪದವಿಕ್ರಾಂತಕ . .
 76 ಸಾಯತ್ರ ಸ್ಥಿತಿಸಾಹಸೋನ್ಮದವಹಾಸಾಮನ್ತಮುತ್ಸರ್ದಿ
 77 ಪಂ | ಸ್ಯಾಮಿಸಿಪಟ್ಟಬಸಮಹಿಮಾನಿರ್ವಿ . ಮಿತ್ಯುರ್ವ್ಯರಾಚಕ್ರ
 78 ಯಸ್ಯಪರಾಕ್ರಮಸ್ತುತಿಪರೈವ್ಯಾವಣ್ಯಯತ್ಯಂಗಕೈ ||
 79 ಯೇನೇನ್ದ್ರಪ್ರತಿವಜ್ರಭಸ್ಮಜಗತಿರಂಜ್ಯಾಭಿವೇಶಕೃತಃ |
 80 ಯೇನಾ ದಮದ ಪೇನವಿಜಿತಪ್ರಾತಾಳವಲ್ಲಾ ನುಜಃ |
 81 ಗ್ರೋ ರಣಾಂಗಣೀರೂಪಟ ಸ್ತಸ್ಯಾತ್ಮಜೋಜಾ . .
 82 ರಭೂ ಮಂ

(ಪೂರ್ವಮುಖ)

- 83 ಬಗೆಯಲಳುಂಬಮಪ್ಪುಬಿಬದ್ವನ ಸಿಗಿಲ್ಲ ಶಯ್ಯಮ
 84 ಪೂಗಟ್ಟಿನೊಧಾತ್ರಿಯೊಳ್ಳೆ ಗಟ್ಟಿ ವಜ್ರಪನಂಬಿಡಿದುಟ್ಟಿದೇಣಿಯಾ
 85 ಪೂಗಟ್ಟಿನೊಪ್ಪವಾಧಿಪ ಮಂತ್ರವಕ್ತೃನಂದೀರಮಂಪೊ
 86 ಗಟ್ಟಿನೊಪೇವೇವೇವೊಗಟ್ಟಿನೆನ್ನ ಪನಿಯೊಡಲದುತ್ತರಂಗನಂ ||
 87 ಬಿಳಿಯೆಕೋದೊಪ್ಪವರಪನ್ನಲೆಯೊಪ್ಪನುನೆಯ್ದಿದಟ್ಟಕಾ
 88 ಪಾಳಿಕರೂಪಿಧಾಪಿಸರಮೂಳಿಕಕ್ಕುಳನಮ್ಮನೀವೊಳೆಯೋ
 89 ಇಳಿಸಿಮ್ಮಪನ್ನಲೆಗಳೆಂಬಲೀಯದೊಕ್ಕು ಬಾಲ್ಯ ಲೋಳಿಯ
 90 ಲೊಬ್ಬನನೆಗಟ್ಟಿದೊಟ್ಟಿಮುಣ್ಣಳಿಕತ್ತಿಣೀತ್ರನಾ || ತುಂಗಪ
 91 ರಾಕ್ರಮಂಪಲವುಕಾಲಮಗುರ್ವಿಸೆಸುತಿ ವೃತ್ತಿಬಿಟ್ಟುಂಗಡಕಾ
 92 ಮವಟ್ಟಿಕೊಳಲಾಪಿನಮುನ್ನ ಮೆನಿಪ್ಪ ಪಂಪನುಜ್ಜಂಗಿಯುಕೋ
 93 ಬಿಯಂಜುಮಸುಂಗೊಳೆಕೊಣ್ಣನಗಟ್ಟಿ ಮೂಜುರೋಕ್ಕಂಗೊಳೊ
 94 ಪೂಗಟ್ಟಿಗಡೆಯಾದುದುಗುತ್ತಿಯಗಂಗಳೊಪನಾ || ಕಾನ್ದ ||
 95 ಕಾಳನೊರಾಪಣನೋರಿಕಂಪುಳನೊತಾನೆಸಿಸಿನೆಗಟ್ಟಿ ನಂ ಗನತಲ
 96 ತನ್ನಾಳುಳಕಯ್ಯ ವನು ದುಜೇಳುಸಾಧ್ಯದೊಳೆಗಂಗಳೊಡಮಂಟಿಯಾ |
 97 ನುಡಿದನೆಕಾಪುದನೆವೊಟ್ಟಿಗಿಡದಿರುಜವನಿಟ್ಟರಕ್ಕೆ ಸಿನಗೀವುದನೆನು
 98 ಓದನೆವಿಲದ ಕಯ್ಯದುನುಡಿದುದು ತಪ್ಪು ಗುಮಂಗಳೊಡಮಂಟಿಯಾ ||
 99 ಇನ್ನುವಿಧ್ಯಾಟಿಸಿಕಟತಾಟಿತವು ಮಾನ್ಯಬೇಟೆಪುರನರ
 100 ಪು | ಗೋನೂಂ | ಮುಚ್ಚಂಗಿಯುಂ | ಬನವಾಸಿದೇಶಪುಂ | ಪಂಭ
 101 ಸಯಕ್ಕೋಟಿಯುಂ ಮೊದಲಾಗೆಪಲವಡೆಯೊಳಮಂ
 102 ಯಂಪಿರಿಯಂವಂಕಾದಿಗಿಲ್ಲ ಪಲವಡೆಗಳೊಳಮಂಪಾಧ್ಯ
 103 ಜಮನೆತ್ತಿಸಿಮಹಾದಾನಂಗೆಯ್ದನೆಗಟ್ಟಿ ಗಂಗೆವಿದ್ಯಾಧರಂ || ಗಂಗೆ
 104 ರೊಳ್ಳೆಣ್ಣಂ | ಗಂಗೆನಿಂಗಂ | ಗಂಗಳೊಡಮಂಟಿ | ಗಂಗಳನ್ನೆಪ್ಪಂ | ಗಂಗೆ
 105 ವಜ್ರಂ | ಚಲದುತ್ತರಂಗಂ | ಗುತ್ತಿಯಗಂಗೆಂ | ಧವರ್ವತಾರಂ | ಜಗ
 106 ದೇಕವೀರಂ | ನುಡಿದನೆಗಟ್ಟಿಂ | ಅಹಿತಮಾತ್ಮಣ್ಣಂ | ಕದನಕಕ್ಕುಳಂ |
 107 ಮುಣ್ಣಳಿಕತ್ತಿಣೀತ್ರಶ್ರೀಮನ್ನೊಂಪುಕುಳಾಂತಕದೇವಂಪಲವ
 108 ಡೆಗಳೊಳಂಪಸದಿಗಳಂಮಾನಸ್ತಂಭಂಗಳಂಮಂಪಾಡಿದಂ | ಮಂಗಳಂ |
 109 ಧವರ್ವತಾಗಳನವಸ್ತ್ರಂನಡೆಯಿಸಿ ಬಿಜಯವೊನ್ನು ವರ್ವರಾಜ್ಯಮಂಪತ್ತು ವಿಟ್ಟುಬಿಕಾ
 110 ಪುರದೊಳಜಿತನೇನುಪಟ್ಟು ರಕರಶ್ರೀಪಾದನನ್ನಿಧಿಯೊಳಾಧನಾಧಿಯಿ ವ

111 ಸಂನೋನ್ಮುತವಾಧಿಯಂಸಾಧಿಸಿದಂ || ಪ್ರತ್ಯ | ಎಲೆಜೋಳಪ್ರತಿಪಾಳಸನ್ತವಚ್ಚಯಂನೀನೀವಿಕೋ
ಳ | ನಿ

112 ಸ್ವನುಗೋರಮಾತ್ಮಿರುಪಾನ್ಯುಪಜ್ಞವಭಯಂಗೋನ್ಮೋಹದಿರೆ | ಸ್ವಸ್ವಮುಣ್ಣುಬದಿಂ

113 ಬಿಂಗದನಿಬ್ಯದಿಗನಿವಸಿನ್ನತ ಗಂಗಮುಣ್ಣುಲಿಕಂದೇವನಿವಾಸದತ್ತವಿಜಯಂಗಯ್ಯಂನೋಬಾಬಾ
ನ್ನಕಂ ||

60

ಶಾಂತೀಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಿಪೀಠಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ಬಂದೆಯ ಮೇಲೆ.

1 ಶ್ರೀಪಟೇಕಪವನಾ

2 ರುಗಬಲರ

3 ಚಟ್ಟಸ್ತುಟ

4 ಬಸ್ತುರಸುಲ

61 (25)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅಡಿಗೆಯ ಮನೆಗೆ ಈಶಾನ್ಯ.

1 ಶ್ರೀಮುಕ್ತ ಪು

2 ಸಿಪ್ಪುರೆ ಅರಿಬ್ಬನ್ನೇಮಿ

3 ವಾಡಿಸಿದರಿಸಿದ್ಧ

62

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅಡಿಗೆಯ ಮನೆಗೆ ಉತ್ತರ, 61 ಕ್ಕೆ ಪಶ್ಚಿಮ.

1 ಸ್ವಸ್ತಿಶ್ರೀತಯಬ್ಬೊಡಿ

2 ಸಿಫಿಟಾರಂ ಸಿಪ್ಪು

3 ಗವಳಿಟಾರಂಸಿಪ್ಪುಕ

4 ಮಿಫಿಟಾರಂಅವರಸಿಪ್ಪುರಪಟ್ಟದೇವಂ

5 ಸಿಫಿಟಾರಂಕುವಂ

6 ಸಲಿಪ್ಪುನಿವ್ವನಮಸ್ತಿ

7 ಪಮಂವಮ್ಮನಿಮಿಗೆ

63 (39)

ವಜ್ರೇಣ ಮಹನ್ನೋಮಿ ಮಂಟಪದ ಕಂಭದಕ್ಷಿ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಪ್ರತ್ಯಕ್ಷರಸುಗಂಭೀರಸ್ವಾಧ್ಯಾದಾನೋಭಿಲಾಂಛನಂ

2 ಜೇವನತ್ಪ್ರಳೋಕ್ಯನಾಥಸ್ಯಕಾಸನಂ ಚನಕಾಸನಂ ||

3 ಸ್ವಸ್ತಿ ಸವಸ್ತುಭವನಸ್ತುತ್ಯನಿತ್ಯನಿರಪವ್ಯವಿದ್ಯಾಪಿಫವಪ್ರ

4 ಭಾವಪ್ರಹ್ವರೋಹ್ವರೀಪಾಳವಾಣಿವಾಯೋಬಿರೇ

5 ಮಂಛೋತಪ್ತಾಪದನಖಪ್ರಕರಂ | ಚಿವಪ್ರಚಿನಚಿನಪತಿ

6 ಮತಪದಯಪ್ರಿಯೋಧಿಲೀಲಾಸಂಧಾಕರಂ | ಚಾವ್ಯಾಕಾಖವ್ಯಾ

7 ಗವ್ಯಾದುವ್ಯಾರೋಮ್ವೀಧರೋತ್ಪೊಟನಪಟ್ಟನಿಪ್ಪುರೋಪಾಲಂಛದಂಭೋ

೧ ದಂಚರ | ಮುಕ್ತಂಕಂಠಕಂಠೀವಗಭಿರಭೂರಭಿಮುಧ್ಯಾನಿವೃತ್ತಿಃ
 ೨ ದುರ್ದೃಶಮೇದೈರ್ದೃಶಮದವೇದಂಚರ | ಮುಪ್ಪತಿತಪ್ತಸರದವಃ
 ೩ ಲಸದೊಪನ್ಯಸನನಿತ್ಯನೈಸತ್ಯಪಾತ್ರದಾತ್ರದೌತನ್ಯಯಯ
 ೪ ಕನಯನಿಕರನಳಯಂ | ಚಪಳಕುಲೌಪಿಪುಳಮಿನದ
 ೫ ಹನದಾವಾನಳಯಂ | ಶುಂಭದಂಭೋದಿನಾದನೋದಿತವಿತ
 ೬ ತಪೈಶೇಷಿತಪ್ರಕರಮದಮರಾಳಯಂ | ಕರದಮಳಶ
 ೭ ಧರಕುನಿಕರನೀಹಾರಹಾರಾಕಾರಾನವತ್ತಿಕ್ರೋತ್ತಿಪವಣೀವೇ
 ೮ ಲ್ಲಿತುಗಂತರಾಳಯಮಪ್ರಕ್ರೋತ್ತಿಮನ್ಯಹಾಮಂಚಳಾ
 ೯ ಚಾಯ್ಯುರ್ಮುಕ್ತೀಮದೈವೇಕ್ರೋತ್ತಿಪವಣೀತದೇವರಂ || ಕ್ಷಮ್ಯೇ
 ೧೦ ನಮಃಕುಲೌಪಿವಾದಿನೋಗ್ರವಸ್ತಯೇ ಚಾವ್ಯಾಕವಾಪುಃ
 ೧೧ ಕರಾಕರಬಾಹವಾಗ್ನಯೇ ಬೋದ್ಯೋಗ್ರವಾದಿತಮಿರ
 ೧೨ ಪ್ರವಿಣೇರಭಾನವೇಕ್ರೋತ್ತಿವೇಕ್ರೋತ್ತಿಪವನಯೇಕವಿ
 ೧೩ ವಾದಿವಾಗ್ನಿನೇ || ಸಂಕಲ್ಪಂಜಲ್ಪವಲ್ಲಿಂವಿಲಯಮುಪನ
 ೧೪ ಯೇಚಂಚವೈತಂದಿಕೋಕ್ತಿಶ್ರೀಖಂಡಮೂಲಬಂಧಂ ರೂಪತಿವಿ
 ೧೫ ಘಟಯನ್ಯಾದಮೇಕಾನ್ತಭೇದಸಂಪ್ಪುಂಡಂಗೆಂಚಕೈಲಂಸಮ
 ೧೬ ವಿವಳಯನ್ಯಾತ್ಮತಿದ್ರಾಧಗಂಜ್ಜತ್ಯಾಜ್ಜಗತ್ವೇವಾಮದೋಜ್ಜ
 ೧೭ ಜಯತು ವಿಜಯತೇದೇವೇಕ್ರೋತ್ತಿಪವನೀರೋ ||
 ೧೮ ಚತುಸ್ಕುಲಚತುಸ್ಕುಲೋತ್ತಿಪಗ್ರವಾಗ್ರಮದನ್ಯಹಂ ದೇ
 ೧೯ ವೇಕ್ರೋತ್ತಿಮುಖಾಂಭೋಜೇನೈತ್ಯತೀತಸರಸ್ವತೀ || ಚತುರತ
 ೨೦ ಸತ್ಯವಿತ್ಯದೋಳಭಿಪ್ಪತನಬ್ಧಕುಲಸದೋಳುಪ್ರಸಂಸತಮ
 ೨೧ ತಿಯೋಳುಪ್ರವೀಣತನಯೋಗಮತಕ್ತುನಿಚಾರದೋಳು
 ೨೨ ಸುಪೂಜ್ಯತತದೋಳುಪವಿತತಚತುರ್ದೋಳೋದಿವಿ
 ೨೩ ರಾಜಿಸಲಸುಪ್ರಸಿದ್ಧತಮನಿದೇವೇಕ್ರೋತ್ತಿಪವಿಖ್ಯಾಗ್ರಣೀಗ್ರವು
 ೨೪ ಪುದೀಧುತಿರೋಳಿ || ಶಕವರ್ಷಸಾನಿರದವಂಭುತಯೈ
 ೨೫ ನಯ || ವರ್ಷಾಶ್ಯಾತಮಃಖಾನುನಾಮನಿಸತೇಪಜ್ಜೇತದಾಪೂ
 ೨೬ ಧಕೇವಗಸೇತನ್ಯವಮಿತಿಥೋಬಧಯಂತೇವಾರುನೇಶೋದ
 ೨೭ ಯೇಕ್ರೋತ್ತಿಪತ್ತಾಕ್ರೋತ್ತಿಪಕೇತ್ರವತ್ತಿಪದಭಗ್ನೋತ್ತಿಪದೇಕ್ರೋತ್ತಿಪವಿಖ್ಯಾಗ್ರಣೀ
 ೨೮ ತಾಸ್ತುಗ್ರವಧೂಮನುಪ್ಪಯುತಮಶ್ರೀದೇವೇಕ್ರೋತ್ತಿಪವಿಖ್ಯಾಗ್ರಣೀ || ಚಾತೇ
 ೨೯ ಕೀರ್ತ್ಯವಶೇಷಕೇಯುತಪತೇಕ್ರೋತ್ತಿವೇಕ್ರೋತ್ತಿಪವಿಖ್ಯಾಗ್ರವಾದಿಭೇಷ
 ೩೦ ಲವಾಜಿನೇಶ್ವರಮತಕ್ಷೇರಾಬ್ಧಿಶಾರಾಪತೇ ಕ್ಷುಣ್ಣನವರವಾಗ್ನಧೂ
 ೩೧ ಜ್ವೇನಮುನಿಖ್ಯಾತಮಮೇತಿಸ್ಕುಲಚಾಕೋಗ್ರಾಣಕುರತೇಸಮಸ್ತ
 ೩೨ ಧರಣಿದಾಕ್ಷಿಣ್ಯಲಕ್ಷೀಲರಂ || ತಪ್ಪದ್ಯೋಗ್ರನುತಲಬ್ಧನಂದಿ
 ೩೩ ಮುನಿವಶೀವಗಧವೇನ್ದ್ರವ್ರತೇಭವ್ಯೋಂಭೋರಂಜಣಾಸ್ತುಪ್ಪಿಪುಷ್ಪವನಾಪು
 ೩೪ ಸ್ವಯೋಗೀಶ್ವರ | ವಿತೇತೇಗುರುಭಕ್ತೀತೋಗುರುನಿದದ್ಯಾಯಂಪ್ರತಿಪ್ಪಾ
 ೩೫ ಮಿವನಾಂಭೂತಾಕಾಮಮಕಾರಯನ್ನಿಜಯಕಸ್ತುಪೂನ್ಯಗಿಗ್ಗಂಚಳಾ ||

64 (40)

ಅದೇ ಕಂಭದ್ವಯ.

(ದಕ್ಷಿಣ ಮುಖ.)

1 ಭದ್ರಂಭೂಯಾಜ್ಞಿ ನೇಂದ್ರಾಕ್ಷಾಂಕಾಸನಾಯಾಘನಾ

३. विनोद । कुतूहलपूर्वक सङ्कातसुखीसङ्कात

- 3 ನವೇ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಂಜಿನ
- 4 ವರಾನೀಕಸಾಂಧೋರುವಾರ್ಧಿ || ಪ್ರಧ್ಯಸ್ತಾಫ
- 5 ಪ್ರಮೇಯಪ್ರಚಯವಿಷಯಕೃಪ
- 6 ಲೈಬೋಧೋರುವೇಬಿ || ಶಸ್ತ್ರಸ್ಯಾತ್ಕಾರಮಂದ್ರಾ
- 7 ಬಳಿತಪನತಾನಂದನಾದೋರುಫೋಷ || ಸ್ಥೇಯಾ
- 8 ದಾಚಂಪ್ರತಾರಂಜರಮಸುಖಮದಾವೀರ್ಯ
- 9 ವೀಚಿಸಿಕಾಯ || ಶ್ರೀಮನ್ನಾಸೀಂದ್ರೋತ್ತಮಂ
- 10 ತ್ವವಗ್ಗೋಶ್ರೀಗೌತಮದ್ವ್ಯಾಪ್ರಭವಿಷ್ಣುವಸ್ತೇ ||
- 11 ತಪ್ರಾಬಿಧೌಸಪ್ತವಹರ್ಧಯಕ್ತಾಸ್ತತ್ಸೌತತೋಜೋಧ
- 12 ಸಿಧಿಪ್ರಭವ || ಫಲಸ್ಸವ್ಯತ್ಯೇಯೋಹಿಭದ್ರಬಾಹು
- 13 ರತರಗತ || ಪ್ರತಕೇವಳನಾಥೇವವರಮಂಜುರಮೋ
- 14 ಮಂ || ಚಂಪ್ರಪ್ರಕಾರೋದ್ವಳನಾದ್ರಿಕೇಶ್ರೀಶೇಷಂ
- 15 ಗಂಪ್ರೋದಿಸಿತಸ್ಯಾಶಿಷ್ಣ || ಯಸ್ಯಪ್ರಭಾವಾದ್ಯನದೇವತಾಭಿ
- 16 ರಾರಾಧಿತಃಸ್ಯಗಣೋಮನೀವಂ || ತಸ್ಯಸ್ವಯೇಭವಂ
- 17 ಬತೇವಧ್ಯವಯಃಪದ್ಮನಂಬ್ರಥಸೂಭಿಧಾನ || ಶ್ರೀಕೋ
- 18 ಹಕ್ಕುಸ್ತುಪಮೋಽಪ್ಪರಾಖ್ಯಸತ್ಯಯಮರಮದ್ಗತಾಂ
- 19 ಲ್ಲ || ಚಂಪ್ರದವರಸ್ಯಾತಿಮನೀಶ್ವರೋಸಾವಾಚಾಯ್ಕೃತ
- 20 ಬ್ದೋತ್ತರಗೃಹ್ಯಸುಚ್ಛ || ತಪಸ್ವಯೀತತ್ಸದ್ಭೂತಿ ಸಾಸ್ತಸಾ
- 21 ತ್ವಳಿಕಾಶೇಷದಾತ್ಮವೇಬಿ || ಶ್ರೀಗೃಹ್ಯಸುಚ್ಛಮನೀ
- 22 ಪಸ್ಯಬಳಿಕುಚ್ಛೇಶೇಶೋದಿಸಿಷ್ಣುಫಲವನತ್ರಯವರ್ಧಿಕೇ
- 23 ತ್ರೀ || ಚಾಂಪ್ರಚಂಚಂಚಿಳಾವನಿಪಾಳವೋಮಾಣಿಕೀವ
- 24 ಬಿ ರಾಜಿತಪಾದಪದ್ಮ || ಏವಂಮದಾಚಾಯ್ಕೃತರಾಜರಾಜಂ
- 25 ಸ್ಯಾತ್ಕಾರಂ ದ್ರಾಂಕಿತತತ್ವವೇ || ಭದ್ರಸ್ತವತೋದ್ಗುಣತೋ
- 26 ಗಣೇಶಸ್ತಮನ್ಮಭದ್ರಾಜಸಿವಾಹಿಸಂಹ || ತತಃ || ಯೋ
- 27 ದೇವನುಪ್ರಥವೇಭಿಧಾನೋಬದ್ಧ್ಯಮಹತ್ವಾಸುಜನೇ
- 28 ರಾಜ || ಶ್ರೀಪೂಜ್ಯಪಾಮೋಽಜನೇನತಾಭಿರ್ಯ
- 29 ತ್ಯಜಿತಮಾದಯ ಗಂಯವೀಯ || ಜೈನೇಂದ್ರಸಿಂಹ
- 30 ರಬ್ಧೋಗವ ತುಳಂಸವ್ಯಾತ್ಮನಿವಃಪರಾಸಿದ್ಧಂತೇಸಿಪು
- 31 ಣತ್ಯಮದ್ಭಕುತಾಂಜೈನಾಂಭಿವೇಕಸ್ಯಕಃ || ಭನ್ತಸ್ತು
- 32 ಜ್ಞೇಧಿಯಂ ಸಮಾಧಿರತಕಸ್ಯಸ್ಥೈಯದೀಯಾಪಿಗಾಪ
- 33 ಖ್ಯಾತೀತಸಪೂಜ್ಯಪಾದಮನಿಪಪೂಜ್ಯೋಮಂ
- 34 ನೀನಾಂಗಸ್ಯ || ತತಃ ||

(ಪ್ರತಿಮಮುಖ)

- 35 ಅಜನಿಪ್ಪಾಕಳಂಕಯಜ್ಞನರಾಸನಮುಖತಃ || ಅಕಳಂಕುಭ
- 36 ಯೇನನೋಕಳಂಕೋಮಹಾಮುಖತಃ || ಇತ್ಯಾದ್ಯುಪ್ಪರಂ
- 37 ನೀಂದ್ರಸನ್ತತಿನಿಧೌಶ್ರೀಮೂಲಸಂಘೇತತೋಜಾತೇನಂದಿಗಣ
- 38 ಪ್ರಭೇದವಿಲಸದ್ಧೇಶೀಗಣೇಶಿಪ್ರತೇ || ಗೋಲ್ಲಾಚಾಯ್ಕೃತ
- 39 ತಿಪ್ರಸಿದ್ಧಮನಿಪೋಫೋದೋಜ್ವಲದೇಶಾಧಿಪಪೂಜ್ಯಾಂಕಿತ
- 40 ಚತೇತನಾಭಿವಾಳಿಯಾದಿಷಾಂಗ್ಯಹಿತಸ್ಸಧೀ ||
- 41 ಶ್ರೀವತ್ಸ್ಯಕಾಲ್ಯಾಯೋಗೀಸಮಜನಿವಾಹಿಕಾಕಾಯ

- 48 ಬಗ್ಗು ತನುತ್ರಂ | ಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿತಿತರಗ
 49 ಸಾಗ್ರೇಷ್ಠಮಾತ್ಮಾಣ್ಯಬಿಂಬಂ ಚಕ್ರಂ ಸದ್ವೃತ್ತ ಚಾಪಾಕಾಶಃ
 50 ಯತೀವರಸ್ಯಾಘೋಷೋನ್ಮಿಷೇತುಂಗೋಲಾ ಅಪ್ಯರ್ಥಸ್ಯ
 51 ಕಿಷ್ಕಂಧಸ್ಯ ಜಯತುಘನನೇಭವ್ಯ ಸತ್ಯಂ ವೇದಮಃ || ತಚ್ಚಿದ್ರ
 52 ಸ್ಯ || ಅವಿದ್ಯಾಕಾರ್ಯಾಧಿಕಪದ್ಮನಸ್ತದ್ಧಾನ್ತಿ ಕಾಶ್ಯಾಘೋಷಃ
 53 ಯಸ್ಯ ಲೋಕೇ | ಕಾಮಾರದೇವಪ್ರತಿತಾಪಸುರೈಃ ಪು
 54 ಯಾತ್ಮಸೋಽಪ್ಪಾನನಿಧಿಸ್ಸಧೀರಃ || ತಚ್ಚಿದ್ರ್ಘೋಷಃ
 55 ಭೂಪತಾಖ್ಯಾಯಿತಿಸಕ್ತಾ ರತ್ನವಾರಾಂನಿಧಿಸ್ಸಧಾ
 56 ಸ್ತಾಂ ಬುಧಿಪಾರಗೋನತವಿನೇಯಸ್ತತ್ಸದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ
 57 ಹಾನ್ ಕುಬ್ಜಂಭೋದ್ರೂಪಾಸ್ಕಂ || ಪ್ರತಿತತ್ಕರ್ತೃ
 58 ನ ಕಾರಾಪ್ರಭಾಚಂದ್ರಾಚ್ಯೋಮುನಿರಾಹುತ
 59 ವರಣೀಕುಂಭಾಕುಂದಂನಯಃ || ತಸ್ಯೋಕ್ತಿಃ
 60 ಭೂಪತಾಖ್ಯಾಯಿತಿಸಕ್ತಾಚ್ಯೋಮಿನೇಯಸ್ತತ್ಸ
 61 ದ್ವೃತ್ತಃ ಕುಳಚಂದ್ರವೇವಮುನಿರಾಹುತದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ
 62 ಭೀತಚ್ಚಿದ್ರ್ಘೋಷವಿವಾಳಾನಿಧಿಮುನಿರಾಹುತ
 63 ಪುರೇತತ್ಕರ್ತೃದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ ಕುಳಚಂದ್ರಾಚ್ಯೋಮಿನೇಯಸ್ತತ್ಸ
 64 ಧೃತಿಶ್ಚ ರತ್ನಚಕ್ರೈಃ || ವಿವರವಿಂಶ
 65 ನವಪ್ರತಿವಿಧೋಮಾಣ್ಯಮುಮಾಚನಾಪ
 66 ಕಿತಾರಾಧನಸುನಭಂಭವವಾಗಿಪ್ಪಸ್ಮರದ್ಧಾನ್ತಿ
 67 ನಿವೃತ್ತಿವಿಧೋಮಾಣ್ಯಮುಮಾಚನಾಪ
 68 ಮಾವಿನಿಶ್ಚಲಸ್ಯದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ ಕುಳಚಂದ್ರಾಚ್ಯೋಮಿನೇಯಸ್ತತ್ಸ
 69 ಕೋಡಕುಂದಂನಯಃ || ಹಿಮವತ್ಕರ್ತೃವ್ಯಾಧೀವಂ
 70 ರಚಿತತಾ ರಹಾರೇದುಕುಂದೋಮಾಣ್ಯಮುಮಾಚನಾಪ
 71 ದಳನವನತಭೂಮಂಡಲಂಭವ್ಯಪದ್ಮೋಗ್ರಮುರೀಚೀವಂ
 72 ದಳಂಪಂಡಿತತವಿನತಂವಾಘೋಷವ್ಯಾಧೀವಂ
 73 ರಾಜಂವಾಗ್ವಧೋಷಿತತತುಕುಲನಾತ್ಮ ಸದ್ಧಾನ್ತಿ
 74 . . . ತಮದಂದೇಸಕಃ ಕವಃ ಭವಂನಿಜ್ಞೇದಿಸಲಕೇ
 75 . . . ಸಂಯಂನಿಪಂವಂಸಂಯಂನಿಜ್ಞೇದಿಸಲಕೇ
 76 . . ಮಾಘೋನಸ್ತದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ || ತಚ್ಚಿದ್ರ್ಘೋಷಃ
 77 ಅವರಗುಡ್ಡಗಳಿಸಾಮಾನ್ಯಕೇವರನಾಕರಸದಾನ್ತೀಯಂಸಸಾ
 78 ಮುನ್ತಸಿಂಬದೇವಜಗದಾಬ್ಜಗಾಡಸಾಮಾನ್ಯಕಾಮದೇವ ||

(ಉತ್ತರವಂಶಃ)

- 79 ಗುರುಸ್ಯದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ ಮಾಘೋನಸ್ತದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ
 80 ವಲಭಾಭವತಂಭಾತ್ರನಪಾರಣಾಸ್ತ್ರಸಿಧಿಗಳೇಭಾ
 81 ನ-ಕೀರ್ತಿಪ್ರಭಾಸ್ತದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ ಕೀರ್ತಿಮುನಿ
 82 ಕೀರ್ತಿಪ್ರಭಾಸ್ತದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ ಕೀರ್ತಿಮುನಿ
 83 ನೀನಾಮಸ್ಯದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ || ಕೀರ್ತಿಮುನಿ
 84 ಕೀರ್ತಿಪ್ರಭಾಸ್ತದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ ಕೀರ್ತಿಮುನಿ
 85 ನೀನಾಮಸ್ಯದ್ಧಾನ್ತಿವ್ಯಾಧೀವಂ || ಕೀರ್ತಿಮುನಿ
 86 ನಧಾವಸ-ವಿನವೋದಿಸಪತ್ನೀಸ್ವಯಂಕೀರ್ತಿಮುನಿ

- 81 ಡವಿಮುಕ್ತದೇವಯತಿಪಸ್ಯದ್ಧಿನ್ಮಚಕ್ರಾಧಿಪಃ || ಅವ
 82 ರಸಧರ್ಮ || ಅಮೋಘಾದಿಕಥಾತ್ರಯಪ್ರಸಾದೋ
 83 ಷವಿದ್ಯಜ್ಞನಾಮೇಜ್ಞವಿದ್ಯಾವಪ್ಪಂಭಮನಪ್ಪುಕೇಯ್ದಪರನಾ
 84 ದಿಕ್ಷೋಣಿಭೃತ್ಪಕ್ಷಮಂದೇವೇಂದ್ರಂಕಣವಂದಂಕಣಿಬಲಿ
 85 ಸ್ಯಾದ್ಯಾದವಿದ್ಯಾಸ್ತ್ರದಿಂತ್ಯವಿದ್ಯಾಶ್ಚತೀತಿ ದಿವ್ಯಮುಸಿಪೋ
 86 ಲುವಿಖ್ಯಾತಿಯಂತಾಂ ದೋ || ಶ್ರುತಕೀರ್ತಿತ್ಯವಿದ್ಯಾವತಿರಾಘವ
 87 ಪಾಶ್ಯಾವೀಯಮಂವಿಖ್ಯಾತಸತ್ಯತಿಯನಿಸಿಗತಪ್ರತ್ಯಾಗತದಂವೇ
 88 ಷದಮೇಳಕೀರ್ತಿಯಂಪ್ರಕಟಿಸಿದಂ || ಅವರಗ್ರಜರಂ ||
 89 ಯೋದ್ಧಾಪ್ತೇತಭೃತ್ ರಾಳಕುಳರಣ್ಯ ವ್ಯಾಕಮೇಘಾನಳೋಮಾ
 90 ವಾಂಸಾನುತವತ್ತಿವಾದಿವದವನ್ಮತಂಗಳಕಣ್ಣೀರವಃ | ಸ್ಯಾದ್ಯಾದಾಬ್ಧಿ
 91 ರವತ್ಸಮುದ್ಗತಸುಧಾರೋಚಿಸ್ಸಮಸ್ತಸ್ತತ್ಸಕ್ರೀಮಾನುಪವಿಭಾ
 92 ಸತೇಕನಕನಂದಿ ಖ್ಯಾತಯೋಗೀಶ್ವರಃ || ವೇತಾಳೇಮುಕುಳೇಕೃತಾಂಜ
 93 ಷಪುಟಾಸಂಸೇವತೇಯತ್ವದೇಶೋಟ್ಟಂಗಪ್ರತಿಹಾರಕೋನಿವಸತಿವ್ಯಾ
 94 ರೇಚಯಸ್ಯಾಸ್ತಿ ಕೇ ಯೇನಶ್ರೀಡತಿಸಂತತಂನುತತಪೋಲಕ್ಷ್ಮೀಯೈರ್
 95 ಶಕ್ರೀಪ್ರಿಯಸ್ಯೋಯಂಋಣತಿದೇವಚಂದ್ರಮುನಿಪೋಭಟ್ಟಾರಕಾ
 96 ಘಾಗ್ರಣೀಃ || ಅವರಸಧರ್ಮವ್ಯಾಕೃತನಸಿಂತ್ಯವಿದ್ಯಾದೇವರೂಪವಿದ್ಯಾ
 97 ಚಕ್ರವತ್ತಿಶ್ರೀಮದ್ದೇವಕೀರ್ತಿಪಂಡಿತದೇವರಶಿಷ್ಯರುಕ್ಮೀರುಭಚಂ
 98 ದ್ರತ್ಯವಿದ್ಯಾದೇವರೂಪಗಂಡವಿಮುಕ್ತವಾದಿಚತುರ್ಮುಖರಾಮಚಂ
 99 ದ್ರತ್ಯವಿದ್ಯಾದೇವರೂಪವಾದಿವಜ್ರಾಂಕುಶಶ್ರೀಮದಕಳಂಕತ್ಯವಿದ್ಯಾ
 100 ದೇವರೂಪವಾದಿವರೂಪನಗುಡ್ಡಗಳಮೂರ್ತಿಭಂಡಾರಿಮುಖಿ
 101 ಯಾನೇವಂದನಾಯಕರೂಪಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸವ್ಯಾಧಿಕಾರಿಹರಿ
 102 ಯದಂಡನಾಯಕಂ ಭೂತಿಮಯ್ಯಂಗಳಂ ಶ್ರೀಕರಣದಹಗ್ಗಡಬೋ
 103 ಚಿಮಯ್ಯಂಗಳಂಜಗದೇಕದಾನಿಹಗ್ಗಡಕೋರಯ್ಯನುಂ || ಅಕಳಂಕುಖತ,
 104 ವಾಜೇವರಶಿಷ್ಯಶ್ರೀಯಜ್ಞರಾಜಾಸಿಂಹಾಂಬಿಕೇಲೋಕಾಂಬಿಕೇಲೋಕವಂ
 105 ದಿತಸುಶೀಲಾಚಾರದೈವಂದಿವೀಶಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರೂಪಂ
 106 ನಾಥೇಯದಕ್ಷೋಣಿಪಾಳಕಚೋಡಾಮಣಿನಾರಸಿಂಗವೇನಲೇಂನೋಂ
 107 ಪುಷ್ಪನೋದ್ಭವಂ || ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸವ್ಯಾಧಿಕಾರಿಹರಿಯುಭಂ
 108 ಡಾರಾಭಿನವಗಂಗದಂಡನಾಯಕ ಶ್ರೀಮಳ್ಳರಾಜಾತಮ್ಮಗುರುಗಳಪ್ಪ
 109 ಶ್ರೀಕೋಡಕುಂದಾನ್ವಯವಶ್ರೀಮಲಸಂಘದದೇಶಿಯಗಣದಪುಸ್ತಕಗ
 110 ಚ್ಛದಶ್ರೀಕೋಲಾಪುರದಶ್ರೀರೂಪನಾರಾಯಣನಖಸಬಯಪ್ರತಿವಿ
 111 ದ್ಧದಶ್ರೀಮತ್ಕಲ್ಲುಗೆಜೆಯಪ್ರತಾಪಪುರವಂಪುನಬ್ಬರಣವಂವೂಡಿಸಿ
 112 ಜನನಾಥಪುರದಲಃಕಲ್ಲದಾನಶಾಲೆಯಂವೂಡಿಸಿದಶ್ರೀಮನ್ಮಹಾವಂಡ
 113 ಷಾಚಾಯ್ಯಾದ್ದೇವಕೀರ್ತಿಪಂಡಿತದೇವಗ್ಗಪರೋಕ್ಷವಿನಯವಾಗಿನಿಡಿಯಂಮಾ
 114 ಡಿಸಿದಅವರಶಿಷ್ಯಲ್ಲಾಖ್ಯಾಣದಿವ್ಯಾಧಿಪತ್ರಿಭುವನದೇವಮ್ಮಹಾದಾನಪೂಜಾ
 115 ಭವೇಕವಾಡಪ್ರತಿಷ್ಠೆಯಂವೂಡಿದರೂಪಂಗಳವುಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಮಂಟಪದಲ್ಲಿಯ ಶಾಸನದ ಕಲ್ಲು.

- 1 ಶ್ರೀಮತ್ಸ್ಯಾದ್ಯಾದಮದ್ರಾಂಕಿತಮಮಳಮಹೀನೇಂದ್ರಚಕ್ರೇಶ್ವರೇಶ್ಯಂಜೈನೀ
 2 ಯಂಶಾಸನಂವಿಶ್ರುತಮಖಿಳಹಿತಂದೋಪದೂರಂಗಳೀರಂ
 3 ಬೇಯತಾ ರುಣ್ಯಾಃಪ್ರಾಪ್ತವನಿರಮಿತಗುಣೈಸ್ಸ್ಯಾಸ್ತೀನೀಕಪ್ರವೇಶ್ಯಃ

- 4 ಸಂಸೇವ್ಯಂಮುಕ್ತಿಕನ್ಯಾಪರಚಯಕರಣಪ್ರಾಧಮೇತತ್ತ್ರಿಲೋಕ್ಯಾಂ ||
 5 ಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣಪುಸ್ತಕಗಚ್ಛಕೋಪಕುಂದಾನ್ಯಾಯೇ ಗುರುಂಕುಲ
 6 ಮಿಹಕಥಮಿತಿಚೇದ್ವಿವೀಮಿಸಂಕ್ಷೇಪತೋಘವನೇ || ಯಃಸೇವ್ಯಃಸವ್ಯಲೋ
 7 ಕೈಃಪುಹಿತಚರಿತಾಯಂಸಮಾರಾಧಯಂತೇಭವ್ಯಾಯೇನಪ್ರಖ್ಯುಧಂ
 8 ಸ್ವಪರಮತಮಹಾರಾಸ್ತ್ರತತ್ವಂಸಿತಾಂತಂ ಯಸ್ತುಮುಕ್ತ್ಯಂಗನಾಸಂಸ್ಥಾಪಯತಿಮುರಿತಂಭೇರು
 9 ತಾಂಯಾತಿಯಸ್ತಾದ್ಯಸ್ಯಾಶಾನಾಸ್ತಿಯಸ್ತಿಸ್ತುಭುವನಮಹಿತೋವಿದ್ಯತೇಶೀಲರಾಶಿಃ || ತನ್ಮೇ
 10 ಘಂಜಂತ್ರವಿದ್ಯಾಶಿಷ್ಯೋರಾಧಾಂತವೇದೀಶೀಕಪುಸಿದ್ಧಶ್ರೀವೀರಣಂಬೀಮೇ
 11 ಜ್ಞುಸ್ತದಂತೇವಾಸಿಗುಣಾಬ್ಧಿಪುಸ್ತಾಂಗಜನ್ಮಾ || ಯಃಸ್ಯಾದ್ಯದರಹ
 12 ಸ್ಯವಾದನಿಪುಣೋಗ್ರಾಪ್ರಭಾವೋಜನಾನಂದಶ್ರೀಮದನಂತೇತ್ರಿಮುನಿ
 13 ಪಶ್ಚಾಂತಭಾಸ್ವತ್ಮನಃ ಕಾಮೋಗ್ರಾಹಿಗರದ್ವಿಜಾಪಹಂಶೇರೂಢೋನರೇಂದ್ರೋ
 14 ಭವತ್ತ್ವಚ್ಛಿಷ್ಯೋಗುರುಪಂಚಕಸ್ತತ್ರಪಸ್ತಚ್ಛಂದಸನ್ಮಾನಸಃ || ಮಲ
 15 ಧಾರಿರಾಮಚಂದ್ರೋಯಮಿತವೇದಪ್ರಸ್ಯಾಶಿಷ್ಯೋನಾ ಯಚ್ಚರ
 16 ಣಯುಗಳಸೇವಾಪರಿಗತಜನತೈತಿ | ಚಂದ್ರತಾಂಜಗತಿ || ಪರಪರಿಣತಿಮೂರೋ
 17 ಧ್ಯಾತ್ವಸತ್ಯಾರ್ಥರೋವೇದಯವಿರತಿಭಾವೋಜೈನಮಾರ್ಗಪ್ರಭಾಪಃ | ಕುಮತ
 18 ಘನಸಮೀರೋಧಸ್ತಮಾಯಾಧಕಾರೋನಿಖಿಳಮುನಿವಿಸೂತೋರಾಗಕ್ಕೋ
 19 ಪಾಬಿಘಾತಃ || ಚಿತ್ತೇಕಭಾವನಾಂಜೈನೀವಾಕ್ಯೇಪಂಚನಮಸ್ತ್ರಯಾಂ | ಕಾಯೇ
 20 ಬ್ರಹ್ಮಸಮಾರೋಪಃಕುವ್ಯನ್ನಧ್ಯಾತ್ಮವಿನ್ಮುನಿಃ || ಪಂಚತ್ರಿಂಶತ್ಸಂಯುತಃ
 21 ತದ್ವಯಾಧಿಕಸಹಸ್ರನುತವರ್ಷೇಮು ವೃತ್ತೇಷುರಕನೃಪಸ್ಯತುಕಾಲೇವಿಸ್ತೀರ್ಣವಿ
 22 ಳಸದನ್ವಪನೇಮ್ || ಪ್ರವಹುಸವತ್ಸರೇಮಸಃ | ಶ್ರಾವಣೇತನುಮ
 23 ತ್ಯಜತಃ | ವಕ್ರೇಕೃಷ್ಣಚತುರ್ಧಶ್ಯಾಂಕುಭಾಚಂದ್ರೋಮಹಾಯುತಿಃ || ಅಮಂಪು
 24 ರಮಮರವಾಸಂತದ್ಗತಜಿನಚ್ಯುತೈಶ್ಚೈಶ್ಚಭವನಾನಾಂ | ದರ್ಶನಕತ್ಯಹ
 25 ಳೇನತಯಾತೋಯತಾತ್ಪರಾದ್ರಪಣಾಮಃ || ತಚ್ಛಿಷ್ಯಂ || ದುರಿತಾಂ
 26 ಧಕಾರರವಿಮುಕರರೂಗದಪ್ಪದ್ವ್ಯಾಂವಿಪಂಡಿತದೇವವರ್ವಂವುಧವೇಂದ್ರಸ
 27 ಮಯಾಭರಣರಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣದೋ || ಗುರುರಾಮಚಂದ್ರ
 28 ಯತಿಪನವರಶಿಷ್ಯರೂಢೋದುಮುನಿಯಸಿಸ್ತೀಗೇಯವಿಸ್ತರದಿವ್ಯಾಡಿಸಿದಂಬಿಳು
 29 ಕರೇಯಧಿಪಂರಾಯರಾಜಗುರುಗುಮುಖ್ಯಂ || ಶ್ರೀವಿಜಯಪಾರ್ವಜೈನವರಚರ
 30 ಣಾರುಣಾಕಮುಳಯುಗಳಯಜನರತಃ ಬೋಗಾಪಿರಾಜನಾಮತದ್ವೈಯಾ
 31 ಪ್ರತ್ಯತೋಹಿರುಭಾಂದ್ರಃ || ಹೇಯಾದೇಯವಿವೇಕತಾಜನತಯಾ
 32 ಯಸ್ಯಾತ್ಮದಾಪಿಯಂತೇತಸ್ಯಶ್ರೀಕ. ಲಭ್ಯಪೂಜ್ಯವರಶಿಷ್ಯೋಮಾ
 33 ಘನಂದಿಬ್ರತೇ ಸಿದ್ಧಾಂತಾಂಬುಧಿತೀರಗೋವಿರವರೇತಿಪ್ರಸ್ಯಾಶಿ
 34 ಷ್ಯೋಭವತ್ತ್ವವಿದ್ಯಾಶಿಷ್ಯೋರಾಧಾಂತವೇದೀಶೀಕಪುಸಿದ್ಧಶ್ರೀವೀರಣಂಬೀಮೇ
 35 ದ್ಯಾಂಚಿತಃ || ತಚ್ಛಿಷ್ಯಂ || ಶ್ರೀಕೃಷ್ಣಾಂಕುಭಾಚಂದ್ರೋಮಹಾಯುತಿಃ || ಅಮಂಪು
 36 ತಸ್ತಸ್ಯಶಿಷ್ಯಚಾರ್ಯತಶ್ರೀಮಘನಂಪುತಿಪತಿನುತಭಟ್ಟಾರಕಸ್ತಸ್ಯಶಿಷ್ಯಃ |
 37 ಸಿದ್ಧಾಂತಾಂಭೋಧಿತೇದ್ಯತೀರಭಯಶೀತಸ್ಯಶಿಷ್ಯೋಮಹಿಯಾನಬಾಳೇಂದ್ರಃ
 38 ಪಂಡಿತಸ್ತತ್ವದನುತಿರವೇಶೋರಾಮಚಂದ್ರೋಮುಳಂಕಃ || ಚಿತ್ರಂಸಂಪ್ರತಿಪದ್ಮನಂ
 39 ಬಿಹಿತಕೃತ್ತಂತಾವೇನಂತಪಜದ್ವಾನಂದ್ಯಪಿವಿಕ್ರತಾಪ್ರಮದಾತ್ಯಾಸೀಸತಾಂಸ
 40 ಮೃತಾ | ಕಾಮುಪೂರಯಸೇಕುಭೇಂದ್ರಪದಭಕ್ತ್ಯಾಸಕ್ತಚೇತಃಸದಾಕಾಮಂದೋರ
 41 ಯಸೇನಿರಾಕ್ತಮಹಾವೋಧಕಾರಾಗಮಂ || ಕಾಮವಿದಾರೋದಾರಣ್ಣ
 42 ಮಾಪತ್ಯೋಪ್ಯಜ್ಞಮೋಜಗತಿಭಾಸಿಶ್ರೀಪದ್ಮನಂದಿಪಂಡಿತಪಂಡಿತಜನಹೃದಯ
 43 ಕಮುದೇಶೀಕರ || ಪಂಡಿತಸಮುದಯವತಿರುಭಾಚಂದ್ರಬ್ರಿಯುಶಿಷ್ಯಭವತಿ

- 44 ಸುದಯಾಸ್ತಿ ಶ್ರೀಪದ್ಮ ನಂದಿಪಂಡಿತಯವಿವಾಳಭವದಿತರಮುನಿಘನಾಲೋಕೇ ||
 45 ಶ್ರೀಮದಧ್ಯಾತ್ಮಿ ಕುಳಿಚಂದ್ರದೇವಸ್ಯ ಸ್ವಕೇಯಾಂತೇವಾನಾಪದ್ಧ ನಂದಿಪಂಡಿತದೇವೇನಮಾ
 46 ಧವಚಂದ್ರದೇವೇನಚಪರೋಕ್ಷವಿನಯಸಿಮಿತ್ತಂನಿಪದ್ಯಕಾಕಾರಯತಾ || ಭದ್ರಂಭವತು
 47 ಜಿನಕಾಸನಾಯ ||

66 (42)

ಉತ್ತರದ ಮಹರ್ಷಿಮಾ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗುಣೀರಸ್ಯಾಧಾಮೋಘಿ
- 2 ಲಾಘಾ ನಂಜಯಾತ್ಮ್ಯೋಕ್ತನಾಥಸ್ಯ ಶಂಸನಂ
- 3 ಜಿನಕಾಸನಂ || ಶ್ರೀಮನ್ನಾಥೇಯನಾಥಾದ್ಯಮಂಗಳಿನ
- 4 ಪರಾಸೀಕಸಾಧೋಂವಾರ್ಧಿಃ | ಪ್ರಧ್ಯಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚಯ
- 5 ವಿಷಮಕೈನಲ್ಯಬೋಧೋರಂವೇದಿ | ರಸ್ತಸ್ಯಾತ್ಮಾ ರಮುದಾಕಬ
- 6 ಇತಜನತಾನಂದನಾಥೋರಂಭೋಮಃ | ಸ್ಥೇಯಾದಿಚಂದ್ರತಾರಂಪ
- 7 ರಮಸುಖಮಹಾವೀರ್ಯ್ಯವೀಚೀಸಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದ್ರೋ
- 8 ತ್ವಮರತ್ನವಗ್ಗಾಕ್ಷಿಗೌತಮಾದ್ಯಾಪ್ರಭವಿಷ್ಣು ವಸ್ತೇತತ್ಪಾಂಬುಧಾ
- 9 ಸಪ್ತಮಪದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತಾನಂದಿಗಣೇಬಭೂವ || ಶ್ರೀ
- 10 ಪದ್ಮನಂದೀತ್ಯನವಪ್ರನಾವಹ್ಯಾಚಾರ್ಯ್ಯಕಬ್ಬೋತ್ತರಕೊಂಡಕುಂದಃ
- 11 ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ ರತ್ನಸಂಚಾರತಸುಚಾರಣ
- 12 ದಿಃ || ಅಭ್ಯಾಸಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಂವಾಚಾರ್ಯ್ಯಕಬ್ಬೋತ್ತ
- 13 ರಗ್ಧಪಂಚತಪಸ್ವಯೀತತ್ಸದ್ಭೋಜನಾನ್ಯಸಾತ್ವಾಳಿಕಾಶೀ
- 14 ಪಪದಾತ್ಮಕವೇದೀ || ಶ್ರೀಗೃಧ್ರಪಂಚಮುನಿಪಸ್ಯಬಳಾಕುಂ
- 15 ಚಕ್ರಿಶ್ಚೋಜನಿಪ್ಪಭುವನತ್ರಯವತ್ತಿಕೀರ್ತಿಃ | ಚಾರತ್ರಚುಂಚು
- 16 ರಖಿಳಾವನಿವಾಳಮೌಳಮಾಳಾಶೀಮುಖವಿರಾಜಿತಪಾ
- 17 ದಪದ್ಧಃ || ತಚ್ಚಿಶ್ಚೋಗುಣಾನಂದಿಪಂಡಿತಯತಿಶಾ ರತ್ನಚಕ್ರೇಶ್ವರಸ್ತ
- 18 ಕ್ಷಕವ್ಯಾಕರಣಾದಿಶಸ್ತ್ರಸಿಘ್ರಸಾಸ್ತಿತ್ಯವಿದ್ಯಾ
- 19 ಪತಿಸಿಮಿಥ್ಯಾವಾದಿಮದಾಸಗಿನ್ನುರಘಟಾಸಂಘಟ್ಟಕ
- 20 ಸ್ಥೀರವೋಘವ್ಯಂಭೋಜದಿವಾಕರೋವಿಜಯತಾಂಕಂದಪ್ಪ
- 21 ದಪ್ಪಕಪದಃ || ತಚ್ಚಿಶ್ಚೋಗುಣಾನಂದಿಪಂಡಿತಯತಿಶಾ ಸಾ
- 22 ಬಿಪಾರಂಗತಾಸ್ತೇಷಾತ್ಮಪ್ಪತಮಾದ್ವಿಸಪ್ತಮಿತಾಸ್ತಿದಾನ್ತ
- 23 ಶಾಸ್ತ್ರಾರ್ಥಕವ್ಯಾಖ್ಯಾನೇಪಟೋವಿಚಿತ್ರಚಾರತಾಸ್ತೇಷು
- 24 ಪಸ್ಯದೋಮುನಿನ್ಮಾನಾನೂನಯಪ್ರಮಾಣನಿಘೋಷೇ
- 25 ಮೌದ್ರಸ್ತದ್ಧಾಸ್ತಿಃ || ಅಜನಿಮುಖಪಚ್ಚಾಡಾರತ್ನ ರಾರಾಜಿತಾಂಭಿ
- 26 ವ್ಯಕಿಂತಮಕರಕೇತೋದ್ಧಂಡದೋದ್ಧಂಡಗಬ್ಬಾಕುನಯನಿಕರಭಾ
- 27 ದ್ಧಾಸೀಕದವ್ಯೋದಂಡಸ್ವಜಯತು ವಿಘುರ್ಧೋದೋಚಾರತಿಘಾಳಪ
- 28 ಟ್ಪ || ತಚ್ಚಿಶ್ಚೋಗುಣಾನಂದಿಮುನಿಪಸ್ಯದಾನ್ತಚಕ್ರೇಶ್ವರಪಾ
- 29 ರಾವಾರಪಂತಧಾರಾಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತಿಶ್ವರಪಂ
- 30 ಖಾಚೋನೈದಕುಮ್ಭಿಕುಮ್ಭದಳನಖೋನ್ಮುಕ್ತಮುಕ್ತಾಘಳಪ್ರಾಂಸುಪಾಂ
- 31 ಚಿತಕೇಸರೇಖುಧನುತೋವಾಕ್ಯಾ ವಿನಿವೃಷ್ಟಃ || ಅವಗ್ಗೇರವಿಚಂದ್ರಸಿದ್ಧಾ

- 33 ನ್ನ ವಿದಿಸ್ಸಾಂಘ್ಯಾಂ ಫಲಂ ದೃಷ್ಟ್ವಾ ನೈವ ಮುನಿಃ ಪರಂ ಪರಮಗ್ಗಿಣಿಷ್ಠಃ ಸ್ವಪ
34 ರಗ್ಗಿಣಿದಮನುನಿಸ್ತಿಸ್ತು ನಿವತಿಗರ್ಹಿ || ಬೀಜಭಿಕ್ಷುಂ ಸ್ವಪದನಮ್ ಫ
35 ದವಜ್ಜಿಫತುರ್ದಮಾನಸ್ರಿಫಧರದೇವರಂಬರವಗ್ಗಿಣತನೂಘ
36 ವರಾರಾಯಣಶ್ರೀಧರಗ್ಗಿಣದಿಷ್ಠುರವರೂಢಿನೆಗ್ಗಿಣಮ್ ಫಲಭಾರಿ
37 ದೇವರೂಢಿಧರದೇವರೂಢನತನುಃ ಪ್ರತಿರೂಪಿತೂಚ್ಚಿಫತಕ್ಕಮ
38 ರಿ || ಆನವ್ಯಾ ವನಿಪಾಳಜಾಳಕಾರಿರತ್ನಪುಟಾಭಾಸುರ
39 ಶ್ರೀಪಾದಾಪ್ಪುರಂಹದ್ವಯೋವರತಪೋಲಕ್ಷ್ಮಿಮನೋ
40 ರಂಜನೋದವ್ಯೂಹಮಹಿಧ್ರದುರ್ಧರಂ ಪವಿಸ್ಸ
41 ಛೇಳಕಾಳಜ್ಜಗತಾಖ್ಯತಶ್ರೀಧರದೇವಪದಮುನಿಪೂರ್ಣಾ
42 ಭಾತಿಭ್ಯಾಮಣೀ || ತತ್ತ್ವಪುರಿ || ಭವ್ಯಾಪ್ಲೋರುಹ
43 ಪಲ್ಲಾಜಾಕಿರಣಾಕಾಪ್ಪುರಹಾರಸ್ಸುರತ್ತಿತ್ತಿಫಿಣಿ
44 ಧವಳೇಶ್ವತಾಖಿಳದಿಶಾಚಕ್ರಚ್ಚರತ್ನೋನ್ನತಃ |

(ದಕ್ಷಿಣಮುಖ.)

- 35 ಭಾತಿಶ್ರೀವೆನಪುಗವಪುನವನಾವಪ್ಪೋರಾಶಿರಾಕಾಶೇ
 36 ಭೂಮೌವಿಕ್ರತಮಾಘನಂದಿಮುನಿಮಸ್ಸದ್ಧಾ ನ್ತ ಚಕ್ರೇ
 37 ಕೃಪಃ || ತಚ್ಚಪ್ಪೂರ || ಸಚ್ಚೇಳಕೃದಿನ್ದ್ರಕುಂದವಿರದಪ್ಪೋದ್ಯದ್ಯ
 38 ಶ್ರೀಶತಿದೃಫಪ್ಪದೃಫಕದೃಫದಾವದಹನಚ್ಚಾಸಾ
 39 ಳಕಾಳಾಮು ದಶೀಜ್ಞೇನೇದ್ರವಚ್ಚಮಯೋನಿಧಿಕೀತೃಂ
 40 ಪೂರ್ಣಾಚಂದ್ರಶ್ರೀತಾಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ
 41 ಪೋರಾದ್ಧಾ ನ್ತ ಚಕ್ರಾಧಿಪಃ || ತತ್ಸಧಮ್ಪೂರ || ಉಮ್ಪೂತೇನುತಮೇ
 42 ಘಚಂದ್ರಶನಿಪ್ಪೋದ್ಯದ್ಯಶ್ಚಂದ್ರಿಕೇಸವದ್ಧೇತತದಮ್ಪುನಾ
 43 ಮನಿತರಾಂರಾದ್ಧಾ ನ್ತ ರತ್ನಾ ಕಂಚಿತೃತಾಂವದಿದಂಪಯೋಧಿಪ
 44 ರಿಧಿಕ್ಷೋಣಾಸಮುದ್ವೀಕ್ಷ್ಯತೇವಾಯೋಣಾತ್ರವಿದ್ಯಭತೇ
 45 ಭವತಕಾಸ್ತ್ರಾಂಭೋಜನೀಸಂತತಂ || ತತ್ಸಧಮ್ಪೂರ || ಚಂದ್ರಯಿವಧ
 46 ವಳಕೀರ್ತಿರ್ದೇವಪಳೇಕುರತೇಸವಸ್ತುಭುವನಾಯಸ್ಕತಚ್ಚಂದ್ರಕೀರ್ತಿರಸ್ಯ
 47 ಜ್ಞಾಭಿಮ್ಬುರಕಚಕ್ರಸತ್ತೀರ್ನೋದ್ಯವಿಭಾತಿ || ತತ್ಸಧಮ್ಪೂರ || ನೈಯಾ
 48 ಯಿಕೇಭಸಿಂಹೋಮಿವಮಾಂಸಕತಿಮಿರಸಿ ಕನಿರಸನತಪನಃ
 49 ಬೌಧವನದಾವದಹನೋಜಯತಿಮಹಾನುಂದಯಃಚಂದ್ರಸಂ
 50 ಹಿತದೇವಃ || ಸಿದ್ಧಾ ನ್ತ ಚಕ್ರವತ್ತೀಕ್ರೀಗುಣಚಂದ್ರಭೃತೀಶ್ವರಸ್ಯ
 51 ಬಭೂವಕ್ರೀನಯಕೀರ್ತಿರಮುನೀಂದ್ರೋಜನವತಿಗದಿತಾ
 52 ಬಿಳಾತ್ಮವೇದೀಶಿದ್ಯಃ || ಸ್ವಸ್ತ್ಯನವರತವಿನಿತಮುಖವಮಕು
 53 ಟಮೌಕ್ತಿಕಮಯೋಮಿವಾಳಾಸರೋವಂಚನೀಭೂತಚಾರು
 54 ಚರಣಾರವಿಂದರಂಭವೃಜನಪ್ಪದಯಾನಂದರಂ | ಕೋಡಕುಂದಾ
 55 ನ್ನಯಗಗನವಾತೃಕಂಡರಂ | ಲೀಲಾವಾತೃವಿಹಿತೋಜ್ಜಂಚಕುಸುಮ
 56 ಕಾಣ್ಡರಂ | ದೇಶೀಯಗುಣಗಣೇದ್ರಸಾಂದ್ರಪದಧಾರಾವಿಭಾಸರಂ
 57 ವಿತರಣವಿಳಾಸರಂ | ಪುಸ್ತಕಗಚ್ಛಸ್ವಚ್ಛಸರಸೀಸರೋಜರಂ | ವಂ
 58 ದಿಜನಸುರಭಾಜರಂ | ಕ್ರೀಮದ್ಗುಣಚಂದ್ರಸಿದ್ಧಾ ನ್ತ ಚಕ್ರವತ್ತೀ
 59 ಚಾರುತರಚರಣಸರಸೀರುದಪಟ್ಟರಣರಂ | ಅಶೇಷದೋಷ
 60 ದೂರಿಕರಣಪೂತಾಂತ್ಯಕರಣರುಮಪ್ಪಕ್ರೀಮಂನಯಕೀರ್ತಿಗು

- 70 ದ್ವಂದ್ವಚಕ್ರವರ್ತಿಗಳನ್ನಪ್ಪರೆಂದಡೆ || ಸಾಹಸ್ಯಪ್ರಸಾದಮುಖಾ
 71 ಬ್ರಹ್ಮಕುಂಭಾಂಶತ್ರಜೋಡಾಂಶಶ್ರೀಚೈನಾಗಮವಾರ್ಧಿ
 72 ವರ್ಧನಸಂಧಾರೋಚಿಸ್ಸಮುದ್ಭಾಸತಃ ಯಶ್ಚಲ್ಯತ್ರಯಗಿರವ
 73 ತ್ರಯಃಪದ್ಧಂಶತ್ರಯಧ್ವಂಸಕಸ್ತಶ್ರೀಮಾನ್ಮಯಃ ಕೀರ್ತಿರ್ದೇವಮು
 74 ನಿಪಸ್ಯದ್ಧಾನ್ತಿ ಕಾಗ್ರೇಸಂಃ || ಮಾಣಿಕ್ಯನಂದಮನಿಪಶ್ರೀನ
 75 ಯಃ ಕೀರ್ತಿಪ್ರತಿಶ್ವರಸ್ಯ ಸಧಮ್ಮಃ || ಗುಣಜಂಧದೇವತನಯೋ
 76 ರಾದ್ಧಾಂಶವಯೋಧಿಪುರಗೋಭುವಿಭಾತಿ || ಪಾರಶ್ವೇರಹರಾ
 77 ಟ್ಟಹಾಸವಳಭ್ಯತ್ಯಂದೇಂದುಮಂದಾಕಿನೀಕವ್ಯಾರಸ್ಯ ಟಿಕಸ್ಪರ
 78 ದ್ವರಯೋಧೋತ್ಥಿಳೋದರಃ || ಉಚ್ಚಂಧಸ್ತರಭೂಂಭೂ
 79 ಧರಪವಿಃಖ್ಯಾತೋಬಭೂವಪ್ತೇಶಶ್ರೀಮಾನ್ಮಯಃ ಕೀರ್ತಿ
 80 ದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಶಾಕೇರಂಧ್ರನವದ್ಭೂಚಂ
 81 ದ್ರಮುನಿದುಮ್ನುಶ್ಚಾಚಸಂವತ್ಸರೇವೈಶಾಖೇಧವಳೇಚ
 82 ತಂದ್ರಾರವನೇವಾರೇಚಸೂರ್ಯಾತ್ಮಜೇಪೂರ್ವಾಹ್ನೇಪ್ರಜ
 83 ರೇಗತೇದ್ರಸಹಿತೇಸ್ವರ್ಗಂಜಗಾಮಾತ್ಮವಾನ್ಸಿಖ್ಯಾತೋನ
 84 ಯಃ ಕೀರ್ತಿರ್ದೇವಮುನಿಪೋರಾದ್ಧಾಂಶಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಮ
 85 ಜೈನವಚೋಬಿವದ್ಧನವಿಧುಸ್ಸಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಪರ್ವ

(ಪಶ್ಚಿಮಮುಖ.)

- 86 ದ್ವಂದ್ವಕಹಸ್ತಿಮಸ್ತಕಲಃಶತ್ಪ್ರಗ್ರೀತ್ಯಂಣ್ಯಕಣ್ಣೀರವಃ ಸಶ್ರೀಮಾನ್ಮು
 87 ಣಜಂಧ್ರಪೇವತವಪಸ್ಸುಜನ್ಯಜನ್ಯಾವಸಿಸೇಯಾತ್ಮಶ್ರೀನ
 88 ಯಃ ಕೀರ್ತಿರ್ದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಗುರುವಾದಂಬ
 89 ಚರಾಧಿಪಂಗೆಬಲಿಗಂದಾನಕ್ಕೆ ಬಿಟ್ಟಂಗತಾಂಗುರಂವಾದಂಸುರಭೂಧ
 90 ರಕ್ತನೇಗದ್ಧಕ್ರೈಳಾಸಕ್ರೈಳಕ್ಕೆ ತಾಂಗುರಂವಾದಂಪಿನುತಂಗೇರಾಜೇನುಪಿರಂ
 91 ಗೋಳಂಗೆತೋಕಕ್ಕೆ ಸದ್ಗುರುವಾದಂಸುಕೀರ್ತಿರ್ದೇವಮುನಿಪಂರಾದ್ಧಾನ್ತ
 92 ಚಕ್ರಾಧಿಪಾ || ತಪ್ತವೈರ || ಹಿಮಕರಕಂದಭ್ರಷ್ಟೇಕಕಲ್ಮಷಜಾಳ
 93 ಸ್ಪಟಿಕಸಿತಮಃಶ್ರೀಶಂಭುಕ್ರವಾಳಃ ಪಂದನಮದತಿಮಿಸ್ರ
 94 ಶ್ರೀಣಿತೀವ್ರಾಂಶಮಾಳೇಜಯಂತಿಸಿಖಿಳವಂದ್ಯೋಮೇಘಚಂದ್ರವೃತೀಂ
 95 ದ್ರಃ || ತತ್ಸಧಮ್ಮರ್ || ಕಂದಪ್ಪರ್ವತವಕಲ್ಪತೋದ್ಭುತನುತಾಂಶೋ
 96 ಪಮೋರಸ್ಯೋಚಂಚದ್ಭೂರವಂಳಾವಿನೇಯ ಜನತಾಸೀರೇಚಿನಿಭಾನವಾತ್ಮ
 97 ಕ್ಷಾರೇಪಟುಪ್ಪಿಕ್ವಪ್ಪಿಜಯಾಶಾಂತ್ರಚಕ್ರೇಶ್ವರಾಃ ಪಂಚಾತ್ಮ
 98 ಣ್ಣಿತಟಾಕವಾಸಿವಲಧಾರಿಸ್ವಾಮಿನೋಭೂತಳೇ || ತತ್ಸಧಮ್ಮರ್ ||
 99 ಪಟ್ಟಮ್ಮರ್ವಿಷಯವಂತ್ರೇನಾನಾವಿಧರೋಗಹಾರವೈದ್ಯಚಿಜಗ
 100 ದೇಕಸೂರರೇಪಶ್ರೀಧರದೇವೋಬಭೂವಜಗತಿಪ್ರವಣಃ || ತತ್ಸ
 101 ಧಮ್ಮರ್ || ತತ್ಸರ್ವಾಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳಶಾ
 102 ಸ್ತಾಂತ್ರ್ಯವಿಖ್ಯಾತದಾಮನಂದಿತ್ಯವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ
 103 ಗ್ರೇಜಯತಿ || ಶ್ರೀಮಜ್ಜೈನಮತಾಬ್ಜನಂದಿನಕರೋನ್ಮಯ್ಯಾಯಿ
 104 ಕಾಭಾಗನಿಕಶಾ ವ್ಯಾಕಾಪನಿಭೃತ್ ರಾಳಕುಳೋ ಬಾದ್ಧಾಂಶಂ
 105 ಛೋದ್ರವಃ ಯೋವಿವಾಮಾಂಸಕಗನ್ನಸಿನ್ಧುರ ಶಿರೋನಿಭೈರ್ದೇವಂ
 106 ಣ್ಣೀರವಸ್ತ್ರವಿದ್ಯೋತ್ತಮದಾಮನಂದಿಮುನಿಪಸ್ಸೋಯಂಭುವಿ
 107 ಭ್ರಾಜತೇ || ತತ್ಸಧಮ್ಮರ್ || ದುಗಾಬ್ಧಿಸ್ಪಟಿಕೇಂದ್ರಕುನ್ದಕುಮುದ
 108 ವ್ಯಾಭಾಸೀರ್ತಿಪ್ರಯಸ್ಸಿದ್ಧಾಂಶೋದಧಿವರ್ಧನಾಮೃತಕರಃ

109 ಪಾರಾತ್ಪರ್ಯಾತ್ಮಕಃ ಪಾರಾತ್ಪರ್ಯಾತ್ಮನಯಕೀರ್ತಿರದೇವಮುನಿಪಶ್ರೀ
 110 ಪಾದಪದ್ಮಪ್ರಯೋಭಾತ್ಮಸಂಭವಿಭಾನುಕೀರ್ತಿರಮುನಿಪ
 111 ಸ್ವದ್ಧಾನ್ವಜಾಧಿಪಃ || ಉರಗೇಂದ್ರಕ್ಷೀರನಿರಾಕರರಜತಗಿರಿ
 112 ಶ್ರೀಸಿತಚ್ಛತ್ರಗಂಗಾಹರಣಾಸ್ಯರಾವತೇಭಸ್ಯಟಕವೃಷ
 113 ಭಕುಭ್ರಾಭ್ರಾನಿರಾರಹಾರಾಮರಾಜಕೀತಪಂಕ್ತೀರಹ
 114 ಹಳಧರ ವಾಕ್ಯಂಖಹಂಸೇನ್ಮಕುನ್ದೋತ್ಕರಚಂಚತಿ ತ್ರಿಶಾನ್ವಧರ
 115 ಯೋಳಸವನಿಭಾನುಕೀರ್ತಿವ್ರತೀಂದ್ರಂ || ತತ್ಸಧಮ್ನರ || ಸದ್ವಿ
 116 ತ್ವಾತ್ಮತೀರೋಭಿತಾವಿಳಕಳಾಪೂರ್ಣಸ್ಮರಧ್ಯಂಸಕಾಶ್ಯದ್ವಿ
 117 ಕೃವಿಯೋಗಿತ್ಯಪ್ಪವಿಕರಶ್ರೀಬಾಳಚಂದ್ರೋಮು
 118 ನಿಪೇತ್ರೇಣೋನಕಳೇನಕಾಮಸುಹೃದಾಚಂಚದ್ವಿಯೋಗಿ
 119 ದ್ವಿಪಾಲೋಕೇಸ್ತನ್ನ ಪವಿಯತೇಕಥಮಸಾತೇನಾಥಬಾಳೇನ್ಮ
 120 ನಾ || ಉಚ್ಚಂಡಮದನಮದಗಜನಿಬ್ಧರದನಪಟುತರಪ್ರತಾಪ
 121 ಮೃಗೇಂದ್ರಾಭವ್ಯಕುಮುದಾಘವಿಕಸನಚಂದ್ರೋಭು
 122 ವಿಭಾತಿಬಾಳಚಂದ್ರಮುನೀಂದ್ರಃ || ತಾರಾಬ್ರಹ್ಮೀರವಾ
 123 ರಸ್ಥಟಕಸುರಸೂತ್ತಾರಹಾರೇಂದ್ರಕುಂಬಕೈತೋದ್ಯುತ್ಕೀ
 124 ತ್ರಿಲಕ್ಷ್ಮೀಪ್ರಸರಧವತಾಕೇವದಿಕ್ವಕ್ರವಾಳಃ ಶ್ರೀಮತ್ಪಿ
 125 ದ್ಧಾನ್ವಜಕ್ರೇಶ್ವರನುತನಯಕೀರ್ತಿಬ್ರತೀರಾಂಭಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

126 ಶ್ರೀಮನ್ಮಟ್ಟರಕೇರೋಜಗತಿವಿಜಯತೇಮೇಘಚಂದ್ರ
 127 ಬ್ರತೀಂದ್ರಃ || ಗಾಂಭೀರ್ಯೈರಮಕರಾಕರೋವಿತರಣೇ
 128 ಕಾಳದ್ವಾಮಸ್ತೇಜಸಿಂಹೋಚ್ಚಂಡದ್ವಾಮಣೀಕಳಾಸ್ಯಪಿ
 129 ಕಕೇದ್ವಿಯೈರಪುನಮ್ನಂದಂಸಮೋವೈರವೈರಪರಪೂರ್ಣಾಸಿ
 130 ಮ್ನೈರಯೋಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಭಾತ್ಮಸಂಭವಿವಾಘ
 131 ನಸ್ತಮುನಿಪೋಭಟಾರಕಾಗ್ರೀಸರಃ || ವಸುಪೂರ್ಣಸಮಸ್ತಾಃ
 132 ಕ್ಷೇತಿಚಕ್ರೇವಿರಾಜತೇಚಂಚತ್ವವಳಯಾನಸ್ತಪ್ರಭಾಚಂದ್ರೋ
 133 ಮುನೀಶ್ವರಃ || ತತ್ಸಧಮ್ನರ || ಉಚ್ಚಂಡಗ್ರಹಕೋಟಿಯೋನಿಯ
 134 ಮಿತಾಸ್ತಿದ್ವಸ್ತಿಯೇನಕ್ಷಿತಾಯದ್ಯಾಗಾತ್ರಸುಧಾರಸೋಖಿಳ
 135 ವಿಷವೃಷ್ಟೇದಕಕ್ರೋಭತೇಯತ್ಕಂತೋದ್ಯವಿಧಿಸಮಸ್ತಜನ
 136 ತಾರೋಗೈಯಸಂವತ್ಸರತೇನೋಯಂಕುಂಭತಿಪದ್ಮನಂದಿಮುನಿ
 137 ನಾಥೋಮಂತ್ರವಾಹೀಶ್ವರಃ || ತತ್ಸಧಮ್ನರ || ಚಂಚಚ್ಚಂದ್ರಮುನೀಚಿ
 138 ಕಾರವಾಣಸಕ್ಷೀರಾಬ್ಧಿತಾರಾಚಳವೋದ್ಯುತ್ಕೀರ್ತಿವಿಕಾಸಪಾಂಡುರತ
 139 ರಬ್ರಹ್ಮಾಂಡಭಾಂಡೋದರಃ ವಾಕ್ಯಾನ್ಮಾಕಾನಸ್ತನದ್ವಯತ
 140 ಟೇಹಾರೋಗಿಭೀರಸ್ಥಿರಂಸೋಯಂಸಂನ್ಮತನೇಮಿಚಂದ್ರಮುನಿಪೋ
 141 ವಿಭಾಜತೇಭೂತಕೇ || ಭಂಡಾರಾಧಿಪತಃ ಸಮಸ್ತನ
 142 ಚವಾರೋಜಗದ್ವಿಕ್ರತಶ್ರೀಹಳ್ಳೋನಯಕೀರ್ತಿರದೇವಮು
 143 ನಿವಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಯಃ | ಕೀರ್ತಿಶ್ರೀಸಿಳಯಪ
 144 ರಾತ್ಯಚರತೋನಿತ್ಯಂವಿಭಾತಿಶ್ಚಿತೋನೋಯಂಶ್ರೀಜನಧಮ್ನರ
 145 ಹ್ಲಾಕರಸಮ್ನಾತ್ಮರತ್ನಾಕರಃ || ಶ್ರೀಮಚ್ಚಕ್ರೇಕರಣಾಧಿಪಸ್ಯ
 146 ಚವನಾಥೋವಿಶ್ವವಿದ್ವನ್ನಿಧಿಶ್ಚ ತುವ್ವಾನ್ಮಮಹಾನ್ಮದಾನಕರ
 147 ಷೋತಾಪೀಕ್ಷಿತೋರೋಭತೇ | ಶ್ರೀನೀಲೋಜನಧಮ್ನರನಿಮ್ನೈರಮ

- 143 ನಾಸಾಹಿತೃವಿದ್ಯಾಪ್ರಿಯಸ್ಸಜನ್ಯೈಕನಿಧಿಶ್ಚ ಕಾಂಕವಿಶದ
140 ಪೂರ್ದ್ಯದ್ಯುರಶೀಪತಿಃ || ಆರಾಧ್ಯೋಜಿನಮೋಗುರು
150 ಶ್ವನಯಕೀರ್ತಿಶ್ಚಾಪ್ಯತಯೋಗೀಶ್ವರೋಜೋಗಾಂಬಾಜನನೀತುಯ
151 ಸ್ವಜನಕಶ್ರೀಖಮ್ಮದೇವೋವಿಭುಃ || ಶ್ರೀಮತಾ ವುಲತಾಸು
152 ತಾಪುರಪತಿಶ್ರೀಮಲ್ಲಿನಾಥಸ್ಸುತೋಭಾತ್ಯಸ್ಸಾಂಭುವಿನಾಗ
153 ದೇವಸುತವಶ್ಚಾಂಡಾಂಬಿಕಾವಲ್ಲಭಃ || ಸುರಗಜಕರದಿಂದುಪ್ರಸ್ಸು
154 ರತ್ನೀತಿಶ್ಚಿರಃಖ್ಯೇಭವದಖಿಳ ದಿಗನ್ನೋವಾಗ್ಯಧೂಚಿತ್ತಕಾಂತಃ || ಬುಧನಿ
155 ಧಿನಯಕೀರ್ತಿಶ್ಚಾಪ್ಯತಯೋಗೀಶ್ವರಪಾದಾಂಬುಜಯುಗಕೃತ
156 ಸೇವೋಭತೇನಾಗದೇವಃ || ಚಾಪ್ಯತಶ್ರೀನಯಕೀರ್ತಿಶ್ಚಿದೇವಮು
157 ನಿನಾಥಾಂಕದಯಃ || ಪೂಜಿಸ್ತೀತಿಶ್ಚಿನಾಂಪರಮಂಪರೋಕ್ಷವಿನ
158 ಯಂಕತ್ಯುನಿಷಿದ್ಯಾಲಯಂಭಕ್ತಾಪ್ಯಕಾರಯದಾಕರಾಂಕದಿನಕ್ಯ
159 ತಾಂಕುಂಸಾಂಯಿನಾಂಶ್ರೀನಾಗಸ್ವಚಮೋತ್ತಮೋನಿ
160 ಜಯಶ್ರೀಕುಂಭದ್ಗುಂಡಕಃ ||

67 (54)

ಪಾರ್ಶ್ವನಾಥಬಸ್ತಿಯೊಳಗಣ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀಮನ್ನಾಥಕುಲೇನ್ದುರಿಂಪ್ರಪದದ್ಯಂಧ್ಯಕ್ಕುತ್ರಶ್ರೀಸು
2 ಧಾಧಾರಾಧಾತಜಗತ್ತಮೋಪಪಮಹಃಖಂಡಪ್ರಕಾಣ್ಡಂ
3 ಮಹತ್ | ಯಸ್ಯಾಸ್ತಿಸ್ತವ್ಯೋಧವ್ಯವಾದಿವಿವಿಧಶ್ರೀವೈದ್ಯಧಮಾ
4 ನಾಸತಾಂಭಕ್ತೈರ್ಭಕ್ತೈಶ್ಚಕೋರಚಕ್ರಮವತಃಶ್ರೀವದ್ಧವಾನೋಜಿನಃ || ಜೀಯಾ
5 ದತ್ಯುಯತೇನ್ದುರಭೂತಿವಿವಿತಾಭಿಶ್ಯೋಗೀಣಿಗೌತಮಸ್ಸಾವಿಸಪ್ತಮಹ
6 ದ್ಧಿರ್ದಿಷ್ಟಿಜಗತೀವಮಪಾದಯಾಪಾದಯೋಃ | ಯದ್ವೋಧಾಂಬುಧಿಮೇ
7 ತ್ಯವೀರಹಿವವತ್ಕುತಿಲೇಕಣಾಂಧ್ಯಧಾಂಭೋದಾತ್ತಾಭುವನಂಪುನಾತಿವಚ
8 ನಸ್ಯಚ್ಚಂದ್ರಮನ್ದಾಕೀನೀ || ತೀರ್ಥೇಶ್ವರನಭವನ್ನಯದ್ವಕ್ಸಹಸ್ರವಿಸ್ತುಬ್ಧ
9 ಬೋಧವಪುಷ್ಪಕ್ಕುತ್ರಕೇವಲಿಂದ್ರಾಃ || ಸಿಂಹೈರ್ದತಾಂವಿಬುಧಬೃಂದಕರೋಭಿವಂ
10 ದ್ಯಾಸ್ಯಾಜ್ಞದ್ವಚಃಕುಳಕತಃಕುಮತಾದ್ರಿಮಂದ್ರಾಃ || ವಣ್ಮೈಕಕಥನ್ನುಮ
11 ಹಿಮಾಭಣಿಪ್ರಬಾಹೋನೋಹೋರಮಲ್ಲಮದಮದ್ಧನವೃತ್ತಬಾಹೋಃ |
12 ಯಚ್ಚೈವತಾಪ್ತಸುಕೃತೇನಸಚಂದ್ರಗಃಪ್ರಕೃಶ್ಯಪ್ರತೇಸ್ತಸುಚಿರಂ
13 ವನವೇದತಾಭಿಃ || ವಂದ್ಯೋವಿಭುಭೃವಿನಕೈರತಕಾಂಕ್ಷಾಂಕ್ಷಾಂಕ್ಷಾಪ್ರಭಾ
14 ಪ್ರಾಯಿಕೀರ್ತಿವಿಭೂಷಿತಾಶಃ | ಯಶ್ಚಾ ರುಚಾಂಕರಾಂಬುಜಚಂಚರೀ
15 ಕ್ಷಕ್ರಕ್ರೇಶ್ವರತಸ್ಸಭರತೇಪ್ರಯತಃಪ್ರತಿಷ್ಠಾಮ || ವಂದ್ಯೋಭಸ್ತಕಭಸ್ತಸಾತ್ಕಲ್ಪ
16 ತಿಪಟುಪದ್ಮಾಪತಿದೇವತಾಪತ್ನೋದಾತ್ತಪದಸ್ಸಮಂತ್ರವಚನವ್ಯಾಹೂತಚಂದ್ರ
17 ಪ್ರಭಃ | ಆಚಾರ್ಯಸ್ಸಮನ್ತಭದ್ರಗಣಭೈನೇಹಕಾಲೇಕಲಾಜೈನವತ್ಕೃತಸ
18 ಮನ್ತಭದ್ರನಃಭವದ್ಧಪ್ರಾಸಮನ್ತಾದ್ವಹುಃ || ಚೂರ್ಣ || ಯಸ್ಯೈವಂವಿಧಾವಾ
19 ದಾರಂಭಸಂರಂಭವಿಜೃಂಭಿತಾಭಿವ್ಯಕ್ತಯಸ್ಯಾಕ್ತಯಃ || ವೃತ್ತ || ಪೂರ್ವಂ
20 ಪಾಟಲಿಪುತ್ರಮಧ್ಯನಗರೇಭೀರೀಮಯಾತಾಡಿತಾಪಶಾ ನಾಳವಸ್ತುತ
21 ಕ್ಕವಿದಯೇಕಾಂಚೇಪುರೇವೈದಿರೇ ಪ್ರಾಪ್ತೋಹಂಕರಹಾಟಕಂಬಹಃಘಟಂ
22 ವಿದ್ಯೋತ್ಕಟಸಂಕಟಂವಾದಾತಿಶೇಷರಾಮ್ಯಹನ್ನರಪತೇಶಾದ್ಯೋಲವಿಕ್ರೇದಿತಂ ||
23 ಅವಟುತಟವಟುತಿಯುಟುತಿಸ್ಸುಟುತವಟುನಾಚಾಟುಟುಜ್ಞೇಷೀರಪಿಪಿಪಾ ವಾದಿನಸ

24 ಮನ್ಮಥಪ್ರೇಕ್ಷಿತವತಿಸದಸಭಾಭವಕಾಸ್ಯಾನ್ಯೇಷಾಂ || ಯೋಸಾಘಾತಿಮುಲ
 25 ದ್ವಿಪದ್ವಲಕಿರಾಸ್ತಂಭಾವಲೀಖ್ಯಾ ನಧ್ಯಾನಾಃಪಟುರಹರ್ತೋಭಗವತಸ್ತೋ
 26 ಸ್ಯಪ್ರಸಾದೀಕೃತಃ | ಛಾತ್ರಸ್ಯಾಪಿಸಸಂಹನಸ್ತಿ ಮುನಿನಾನೋಚೇತಿಕಥಂವಾಃ
 27 ಲಾಸ್ತಂಭೋರಾಜ್ಯರವಾಗವಾಧ್ಯವಂಭವ್ತೋನಾಸಿಖಣ್ಣೋಘನಃ || ವಕ್ರಗ್ರೀವ
 28 ಮಹಾಮುನೇವರ್ತಕಗ್ರೀವೋಬೃಹೀಂದ್ರೋಯಥಾಜಾತಂಸ್ತೋತುಮಂವಚೋಖಿ
 29 ಮಸಾಕಿಂಭಗ್ನವಾಗ್ವಿಬ್ರಜಂ | ಯೋಸಾರಾಸನದೇವತಾಬಹುಮತೋಬ್ರೀವಕ್ರವಾದಿ
 30 ಗ್ರಹಗ್ರೀವೋಸ್ತನ್ನಘಟವಾಚ್ಯಮವದದ್ಧಾಸಾಃಸಮಾನೇನವಟಿ || ನವಸ್ತೋ
 31 ಶ್ರೂತಪ್ರಸುತಿಕವೀಂದ್ರಾಕಥಮುಪಪ್ರಾಪಾಮಂಜಾರದೊರಚಯತಪ
 32 ರಸ್ತಂಭಿನಮುನೌ ನವಸ್ತೋತ್ರಯೇನವ್ಯರಚಿಸಕಳಾಹತ್ಪ್ರವಚನಪ್ರವಚಾ
 33 ನ್ತಭ್ಯಾರ್ಥವಪ್ರವಾಹರಸನ್ನಭ್ಯಸುಭಗಂ || ಮಹಿಮಸಪಾತ್ರಕೇಸರಿಗುರೋಚರಂ
 34 ಭವತಿಯಸ್ಯಭಕ್ತ್ಯಾಸೀತಿ | ಪದ್ಮಾವತೀಸಹಾಯತ್ರೀಲಕ್ಷಣಕದರ್ಶನಂಕರ್ತುಂ || ಸು
 35 ಮತಿದೇವಮುಂಸ್ತುತಯ್ತೇನವಸ್ತುಮತಿಸಪ್ತಕಮಾಪ್ತತಯಾಕೃತಂ | ಪರಹ್ಯ
 36 ತಾಪಘತತ್ಪದಧಾರ್ಥಿನಾಂ ಸುಮತಿಕೋಟಿವಿವತ್ತಿಭವಾತ್ತಿಭೃತ್ || ಉದೇತ್ಯಸಂಮೃಗ್ಧಿ
 37 ದಕ್ಷಿಣಾಕೃತ್ಯಾಕುಂವಾರಸೇನೋಮುನಿಸ್ತವಾಪತ್ ತತ್ತ್ವವಚಿತ್ರಾಜಗದೇಕಭಾನೋ
 38 ಸ್ತಿಪತ್ಯಸಾತಸ್ಯತಥಾಪ್ರಕಾಶಃ || ಧರ್ಮಾರ್ಥಕಾಮಮಪರಿಸರ್ವತೀಚಾರಂಚಿನ್ತ
 39 ನ್ತಾಮೃಣೀಪ್ರತಿನಿಕೇತಮಕಾರಿಯೇನ ಸಸ್ತಯತೇಸರಸಾಖ್ಯಭುಜಾಸು
 40 ಜಾತಶ್ಚಂತಾಮಣಿಮ್ಯುನಿವೃಷಾನಕಥಾಜ್ಞನೇನ || ಚೂಳಾಮಣೀಕವಿನಾಂಚೂ
 41 ಳಾಮಣಿನಾಮಸೇವ್ಯಕಾವ್ಯಕವಿಶ್ರೀವರ್ಧದೇವವಹುಕೃತಫಣೀಕೀರ್ತಿ
 42 ಮಾಹತ್ಯುಂ || ಚೂಣ್ಣಿ || ಯಃಪವಮಂಪರೋಕೀತೋದಣ್ಣಸಾ || ಜಹ್ನೋಕನ್ಯಾಂಜಲಾಗ್ರೀ
 43 ಣಬಿಭಾಗಪರಮೇಶ್ವರಃ | ಶ್ರೀವರ್ಧದೇವಸಂಧತ್ನೇಜಿಹ್ವಾಗ್ರೀಣಸರಸ್ವತೀಂ || ಶ್ರುಪಾ
 44 ಸ್ತಸ್ಯಜಯೋಗಣಸ್ಯಚರಣಮುಭಾಭೃಚ್ಚಿಖಾಘಟಪನಮಪದ್ಭ್ಯಾಮಸ್ತುಮಹೇಶ್ವ
 45 ರಸ್ತದುವನಪ್ರಾಪ್ತುಂತುಃಪಾವಿಗರ್ವರಃಯಸ್ಯೇಖಾಕಳಾಪತೋಜ್ವಲಿಳಸದಿಕ್ವಾ
 46 ಲಮೌಲಿಸ್ತಲತ್ತಿತ್ತಿಸ್ವಸ್ತರಿತೋವಹೇಶ್ವರಹಸ್ತತ್ಯಸ್ತಕೈಸ್ಸಾಸ್ತುನಿ ||
 47 ಯಸ್ಯಪ್ರತಿಮೃತಾವಾದಾನಿಜಿಗಾಯಾನ್ಯಾನ್ಯಥಾಮಿತಾರ್ಬುಹ್ನರಕ್ಷೋಚ್ಚಿತಸ್ತೋಚ್ಚೋ
 48 ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ || ತಾರಾಯೇನಪಿಜಿಹ್ವತಾಘಟಕುಟೇಗುಧಾವತಾರಾಸಮಂ
 49 ಬೌದ್ಧಯೋಧೈತುಃಪಟೇತಕಂಧಗೃದೈವಾತ್ಮಸೇವಾಂಜಲಿಪ್ರಾಯಶ್ಚಿತ್ತವಿವಾಂಘ್ರ
 50 ವಾರಿಜರಜಸ್ಯಾಂಚಯಸ್ಯಾಚರತೋಪಾಣಾಂಸುಗತಸ್ತಕಸ್ಯಪಿಪಯೋದೇವಾ
 51 ಕಳಂಕಾಕೃತಿ || ಚೂಣ್ಣಿ || ಯಸ್ಯೇದಮಾತ್ರನೋನನ್ಯಸಾಮಾನ್ಯಸಿರವದ್ಯವಿದ್ಯಾವಿಭಿ
 52 ಮೋದಮ್ಯಾರ್ಥನಮಾಕರ್ಷ್ಯತೇ || ರಾಜಾಸಾಹಸತುಂಗಸನ್ನಿಬಹವರ್ಷ್ಯತಾತಪತ್ರಾನ್ಯ
 53 ವಾಃಕಿನ್ತುತ್ಯತ್ಯದೃಶಾರಣೀವಿಜಯಿನಸ್ತಾಗೋನ್ನತಾದ್ವರ್ಣಿಭಾಃ ತದ್ವತ್ಸನ್ನಿಬು
 54 ಧಾನಸನ್ನಿಕವಯೋವಾವಿರ್ಮರಾವಾಗ್ವಿನೋನಾನಾಶಾಸ್ತ್ರವಿಚಾರಚಾತುರಧಿಯಃ
 55 ಕಾಲೇಕಲಾಮದ್ವಿಧಾಃ || ನಮೋಮಲ್ಲೀಚೇಣಮಲಧಾರದೇವಾಯ ||

(ಪೂರ್ವ ಮುಖ.)

56 ರಾಜಾಸವ್ಯಾರಿದರ್ಪಪ್ರವಿಧಲನಪಟುಸ್ತಂಯಥಾತ್ರಪ್ರಸಿದ್ಧ
 57 ಸ್ತದ್ವತ್ಖ್ಯಾತೋಹಮಸ್ಯಾಮುಖವಿಸಿಖಿಳಮದೋತ್ಪಟನಪಣಿತಾನಾಂ
 58 ನೋಚೇದೇವೋಹಮೇತೇತವಸರಸದಾಸನ್ನಿಸ್ತೋಮಹಾನ್ಯೋವಕ್ತುಂಯ
 59 ಸ್ಯಾಸ್ತುಶ್ಚಿತ್ತಿಸ್ತವತುಮಿತಿಶಾಶ್ವತಾಸ್ತೋಯದಿಸ್ಯಾತ್ || ನಾಹಂಕಾರ
 60 ವಶೇಕೃತೇನಮನಸಾದ್ವೇಷಣಾಕೇವಲಂನೈರಾತ್ಮ್ಯಂಪ್ರತಿಪದ್ಯನಶ್ಚತಿಜನೇಕಾ
 61 ರುಣ್ಯಬುಧ್ಯಮಯಾ ರಾಜಾಶ್ರೀಹಿಮಶೀತಳಸ್ಯಪದಸು ಪ್ರಾಯೋ

- 58 ವಿರಗಾತ್ಮನೋಬೌದ್ಧಾ ಘಾಸಕಲಾಗವಿಜೈಸ್ಸುಗತಃಪಾದೇನವಿಸ್ತೋ
 59 ಟತಃ || ಶ್ರೀವೈಷ್ಣವಸೇನಮುನೀರೇವಪದಮ್ಹಿವೋದೇವಸ್ಯಯಸ್ಯಸ
 60 ಮಂಭೂತಭವಾರ್ಥಸಧಮಾರ್ಥ ಶ್ರೀವಿಭ್ರಮಸ್ಯಭವನನ್ನ ನುಪದ್ಮಮೇವಪು
 61 ಪ್ಪೇಷುಮಿತ್ರಮಿಹಯಸ್ಯಸಹಸ್ರಧಾಮೋ || ವಿಮಳಚಂದ್ರಮು
 62 ನೋದ್ರಗುರೋಗ್ಗುರುಪುಷ್ಮಿತಾಖಿಳವಾದಿಮದಂಪದಂ | ಯದಿಯಥಾ
 63 ವದಪ್ಯಪ್ಯತಪಃಕೃತ್ಯನ್ನ ನುತದಾನ್ವವದಿಪ್ಯತವಾಗ್ನಿಭೋಃ || ಚೋಣ್ಣಿ ||
 64 ತಥಾಹಿ | ಯಸ್ಯಾಯವೂಪಾದಿತಪರವಾದಿಹೃದಯರೋಹಃಪತ್ರಾಲಂ
 65 ಬನಶ್ಲೋಕಃ || ಪತ್ರಂಶತ್ಪ್ರಭಮಂಕರೋರಂಭವನದ್ವಾರೇನದಾಸಂಚರನ್ನಾನಾರಾ
 66 ಜಕರೇಂದ್ರಬೃಂದತಂಗವ್ರತಾಕುಲಸಂಪಿತಂ | ಕೃವಾಪಾಶುಪತಾಂ
 67 ಸ್ತುಥಾಗತನಃತರ್ಥ ಕಾಪಾಲಿಕಾರ್ಕಾಪಲಾನುದಿ ಕ್ಷೃದ್ಧಿತಚೇತಸಾವಿಮು
 68 ಳಚಂದ್ರಾಶಾಂಬರೇಣಾದರಾತ್ || ದುರಿತಗ್ರಹನಿಗ್ರಹಾಧ್ಯಯಂಯದಿವೋ
 69 ಭೂನರೇಂದ್ರವಸ್ಥಿತಂನನುತೇನಹಿಭವ್ಯದೇಹಿನೋಭಜತಕ್ರೀಮು
 70 ನಿಮಿಂವ್ರನಸ್ಥನಂ || ಫಲವಾಪಫಲಾಕೋಟಿಕೋವಿದಃಕೋವಿದಾಂಪ್ರವಾಹ | ಪರವಾ
 71 ಬಮಲ್ಲದೇವೋದೇವವನಸಂಶಯಃ || ಚೋಣ್ಣಿ || ಯೇನೇಯಮಾತ್ಮನಾ
 72 ಮಧೇಯಸಿಂಹೈರಂಕ್ತಾನಾವಪ್ಯಪ್ಪವನ್ತಂಕೃತ್ಯ ರಾಜಂಪ್ರತಿ ||
 73 ಗೃಹಿತಪಕ್ಷಾಂಪತರಾಪರಸ್ಯಾತ್ಮದ್ವಾದಿನ ಸ್ತೇಪವಾದಿನಸ್ಯೈಃ |
 74 ತೇಷಾಂಹವಲ್ಲಭಪರವಾಂವಲ್ಲಸ್ತನ್ನಾವಮುಕ್ತಮವದಂತಿಸ್ತಃ || ಆ
 75 ಚಾಯ್ಯವಯೋರ್ಯತೀರಾಯ್ಯದೇವೋರಾದಾನ್ತಕರ್ತೃಧಿಯತಾಂ
 76 ಸಮೂದ್ಧಿಯಸ್ಯಸ್ವರ್ಗಯಾನೋತ್ಪದಸೀಮ್ನಿಕಾಯೋತ್ಪಗ್ನಿಸ್ಥಿತಃ
 77 ಕಾಯಮದುತ್ಸರ್ಜ || ಶ್ರವಣಾಕೃತತೋನಾಸಂಯಮಂ
 78 ಜ್ಞಾತಕಾಮೈಶಯನಮಿತವೇಲಾ ಸುಪ್ತಲುಪ್ತವಧಾನಃ ಕು
 79 ತಿಮರಭಸವತ್ಕೋನೈಃಪ್ರಪಿಚ್ಛೇನಕಿಶ್ಕೇಲಮ್ಹದುಪರಿ
 80 ವೃತ್ಯಾದತ್ತತತ್ತಿಟವರ್ತಾ || ವಿಸ್ತಂಯಕ್ರುತಬಿನ್ನಾನಾವರಂಭೇ
 81 ಭಾವಂಕುರಾಗ್ರೀಯಯಾಬುಧೈವಾತಿವಹೀಯಸಾಪ್ರವಚ
 82 ಸಾಬದ್ಧೇಗಣಾಧೀಶ್ವರೈಃ ಕಿಷ್ಕಾಪ್ರತ್ಯನುಕಂಪಯಾಕೃತಮತೀನ್ಯ
 83 ದಾಯುಗೀರ್ವಾಸುಗೀಸ್ತಂವಾಚಾಚ್ಚತಚಂದ್ರಕೀರ್ತಿಗಣಿನಂಚಂದ್ರಾಭಕೀರ್ತಿಂಋ
 84 ಥಾಃ || ಸದಮ್ಹಕಮ್ಹಪ್ರಕೃತಿಂಪ್ರಣಾಮಾಧ್ಯಸ್ಯೋಗ್ರಹಮ್ಹಪ್ರಕೃತಿ
 85 ಪ್ರವೋಚ್ಛಃ | ತನ್ನಾಮ್ಹಕಮ್ಹಪ್ರಕೃತಿನ್ನ ಮಾಮೋಭಟಾರಕಂಧಪ್ಪಟ
 86 ತಾನ್ತಪಾರಂ || ಅಪಿಷ್ಯವಾಗ್ವಿಸ್ತಸಮಸ್ತವಿದ್ಯಸ್ತ್ರವಿದ್ಯಕಬ್ಧೀಪ್ರಮು
 87 ಮನ್ಯಮಾನಃ ಶ್ರೀಪಾಲದೇವಪ್ರತಿಪಾಲನೀಯಸ್ತತಾಂಯತ
 88 ಸ್ತತ್ವವಿವೇಚನೀಧೀಃ || ತೀರ್ತಂಶ್ರೀಮತಿಸಾಗರೋಗುರುಂಚಾಚಕ್ರಂಚಕಾ
 89 ರಸುಂಚೋದ್ಧೃತಿಸುತತಮಪ್ಪಯಪ್ರವಿತತಿಪೂತಂಪ್ರ
 90 ಭೂತಾಶಯಃ ಯಸ್ಮಾದ್ಭೃದಿಪರಾದ್ಧೃವಾವನಗುಣಶ್ರೀವರ್ಧಮಾ
 91 ನೋಲ್ಲಸ ಪ್ರತ್ನೋತ್ಪತ್ತಿರಳಿತಳಾಧಿಪಶಿಶ್ಯಂಗಾರಕಾ
 92 ರಾಭೂತ | ಯತ್ರಾಭಿಯೋಕ್ತರಂಭಿರ್ಭೂಧಾಮಸೋ
 93 ವಸೂವ್ಯಾಬ್ಧಿಭೃತಸಂಭವತ್ಯುಭಯತಿಭೂಮಿಃವಿದ್ಯಾ
 94 ಧನಂಜಯಪದಂವಿಶದಂಧಧಾನೋಜಿಷ್ಠಃಸವಿವಹಮಹಾ
 95 ಮುನಿಜೇಮಸೇನಃ || ಚೋಣ್ಣಿ || ಯಸ್ಯಾಯಮವನಿಪತಿ
 96 ಪರಿಪದಿನಿಗ್ರಹಮಹಿನಿಪಾತಭೀತಿದಾಸ ದುರ್ಗವ್ಯಪವ್ಯ

- 101 ತಾರೂಢಪ್ರತಿವಾದಿರೋಕಾಪ್ರತಿಜ್ಞಾಪೀಕಾ || ತರ್ಕ್ಯವ್ಯಾಕರಣೇ
 102 ಕೃತಶ್ರಮತಯಾಧೀಮತ್ತಯಾಪ್ಯುಧತೋಮಧ್ಯಸ್ಥೇಷುಮಾ
 103 ನಿಷಿದ್ಧಾಪ್ರತಿಜ್ಞಾತಾಮಗ್ರೇವಯಾಸ್ಪದ್ಧಯಾ ಯುಕ್ತತಾಪ್ರತಿ
 104 ವಕ್ತೃತಸ್ಯವಿದಮೋವಾಗ್ವೇಯಭಂಗಂಪರಂಕವ್ಯವಶ್ಯವಿತಿಪ್ರತಿಹಿನ್ಯ
 105 ಪತೇಹೇಜ್ಯಮಸೇನಮ್ನತಂ || ಹಿತೈಷಿಣಾಂಯಸ್ಯನೃಣಾಮುದಾ
 106 ತ್ತವಾಚಾನಿಬದಾ ಹಿತರೂಪಸಿದ್ಧಿಃ ಪಂದ್ಯೋದಯಾಪಾಲಮು
 107 ನಿಸವಾಚಾನಿದ್ಧಸ್ತತಾಮ್ನದ್ಧನಿಯಾಪ್ರಭಾವೈಃ ||
 108 ಯಸ್ಯಶ್ರೀಮತಿಸಾಗರೋಗುರುರಸಾಚಂಚದ್ಯಶ್ಚಂದ್ರ
 109 ಸೂಶ್ರೀಮಾನ್ಯಸ್ಯಸವಾಪಿರಾಜಗಣಭೃತಸಖ್ಯಹೃದ್ಬಾರಿವಿ
 110 ಭೋಃ ಏಕೋತಿವಕ್ತೃತೀಸವಹಿದಯಾಪಾಲವ್ರತೀಯನ್ತನಸ್ಯಾ
 111 ಸ್ತಾವನ್ಯಪಂಗ್ರಹಗ್ರಹಕಥಾಸ್ವೇವಿಗ್ರಹೇವಿಗ್ರಹಃ || ತ್ರೈಲೋಕ್ಯ
 112 ದಿವಿಕಾವಾಣೀದ್ಯಾಭ್ಯಾವೇವೋದಗಾಧಿತ ಜನರಾಜತವಿಕಸ್ಯಾದೇಕ
 113 ಸ್ತಾದ್ವಾದಿರಾಜತಃ || ಆದುದಾಂಶಖರಮಿಂದು ಬಿಂಬವಚಿತಾತ್ಮ
 114 ಕ್ಯಂಸದಾಯದ್ಯಶ್ಚತಂವಾಕ್ಯಮರಿಜರಾಜಿರುಚಯೋಭ್ಯುನ್ಮಂ
 115 ಚಯತಕಣ್ಣೀಯೋಃ ಸೇವ್ಯಸಿಂಹಸಮಚ್ಚೈಕಪೀತಪಿಭವಃ
 116 ಸವ್ಯಪ್ರವಾಹಪ್ರಜಾಪತ್ಯೋಚ್ಚೈಜಯಕಾರಸಾರಮಹಿಮಾಶ್ರೀ
 117 ವಾದಿರಾಜೋವಿವಾಂ || ಚೂರ್ಣೈಃ || ಯದೀಯಗುಣೋಚ್ಚೇರೋಯಂ
 118 ವಚನವಿಕಾಸಪ್ರಸರಃಕವೀನಾಂ || ನಮೋಹತೇ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 119 ಶ್ರೀಮಚಾ ಉಕ್ಯಚಕ್ರೇಸ್ವರಜಯ
 120 ಕುಕೇವಾಗ್ಯಧೂಜನೃಭೂಮೌ
 121 ನಿಷ್ಕಾಣ್ಡಿಣ್ಡಿಮಃಪಯ್ಯಾಟತಿಪಟುರಬೋವಾಪಿರಾಜಸ್ಯಜೈಷ್ಠೋಃ ಜಹ್ನುಧ್ಯದ್ವಾ
 122 ದದಪ್ಪೋಽಜಹಿಗಮಕತಾಗವ್ಯಭೂಮಾಜಹಾಜವ್ಯಾಹಾರೇಷ್ಯೋಽ
 123 ಜಹಿಹಿಸ್ತುಟಮೃದುಮಧುರಶ್ರವ್ಯಕಾವ್ಯಾವಲೇಪಃ || ಪಾತಾಳೇವ್ಯಾಳ
 124 ರಾಜೋವಸತಿಸುವಿದಿತಂಯಸ್ಯಜಹ್ವಸಹಸ್ರಂನಿಗ್ಗನ್ತಾಸ್ವಗ್ಗತೋನಾನ
 125 ಭವತಿಭಿಷ್ಣೋವಪ್ರಭೃದ್ಯಸ್ಯಶಿಷ್ಯಃ ಜೀವೇತಾನಾಂವದೇತಾನಿಳಯಬಳವಾ
 126 ದ್ವಾದಿನಾಕೇತ್ರನಾನ್ಯೇಗವ್ಯಂನಿಮ್ಮುಚ್ಯತವ್ಯಂಜಯೇನಮಿನಸಭೇವಾದಿರಾಜಂನಮನ್ತಿ ||
 127 ವಾಗ್ವೇದೀಂಸುಚಿಪ್ರಯೋಗಸುದೃಢಪ್ರೇಮಾಣಮಪ್ಯಾದರಾದಾಪತ್ತೇಮಮವಾ
 128 ರ್ವತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮುನಿಃ ಭೋಭೋಪಶ್ಯತಪಶ್ಯತೈವಯಮಿ
 129 ನಾಂಕಿಂಧಮ್ನಾತುಚ್ಚೈಕೈರಬ್ರಹ್ಮಣ್ಯಪರಾಪುರಾತನಮುನೇವ್ಯಾಸ್ವಿ
 130 ತ್ತಯಃಪಾಂತುವಃ || ಗಂಗಾವನೀಶ್ವರಶ್ರೀಮಣಿಬದ್ಧಸನ್ಧ್ಯಾರಾಗೋಲ್ಲಸಜ್ಜ
 131 ರಾಚಾರುನಖೇನ್ದುಲಕ್ಷ್ಮೀಃ ಶ್ರೀಶಬ್ದಪೂರ್ವವಿಜಯಾನ್ತವಿನೂತನಾಮಾಧೀ
 132 ಮಾನವಾನುಪಗುಣೋಸ್ತತಮಃಪ್ರಮಾಂರುಃ || ಚೂರ್ಣೈಃ || ಸ್ತುತೋಹಿತಭ
 133 ವಾನೇಪಶ್ರೀವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾತಪಸ್ತೋಪಶಸ್ತಮುಖಯಂಶ್ರೀಹೇಮಸೇ
 134 ನೇಮುನಾಪ್ರಾಗಾಸೀತ್ಪುಚಿರಾಭಿಯೋಗಖಿಲತೋನೀತಂಪರಾಮುನ್ಯತಂ ಪು
 135 ಯಶ್ರೀವಿಜಯೇತದತವಿಲಂಕತ್ತ್ವಿಕಾಕಾಯಾಂಘ್ರತೇಸಂಕಾಂತ್ಯಂಕಪಮನ್ಯಥಾನ
 136 ತಿಚಿರಾದ್ವಿದ್ಯೇದೃಗೀದೃಕ್ತಪಃ || ವಿದ್ಯೋದಯೋಸ್ತಿ ನಮದೋಸ್ತಿ ತಪೋಸ್ತಿ ಭಾಸ್ವನೋ
 137 ಗ್ರಹ್ಯಮಸ್ತಿ ವಿಭುತಾಸ್ತಿ ನಚಾಸ್ತಿ ವಾನಃ || ಯಸ್ಯಶ್ರಯೇಕಮುಳಭದ್ರಮುನೀಶ್ವ
 138 ರನ್ತಂಯಃಪ್ರಾಪ್ತವನಪದಹಣಮ್ಯದಧೃಗ್ಗುಣಾಃ || ಸ್ತುರಣಮಾತ್ರಪದಿ

- 139 ತ್ರತಮಮ್ನುನೋಭವತಿಯಸ್ಯಸತಾಮಿಹತೀರ್ಥಿನಾಂ ತಮತಿನಿಮ್ನುನಃ
 140 ಮಾತೃವಿಹದ್ಧಯೇಕಮಳಭದ್ರಸರೋವರವಶ್ರಯೇ || ಸರ್ವಾಂಗೈರ್ಯುಗ್ಮಮಿಹಾಲಿಲಿಂ
 141 ಗಮಮಹಾಭಾಗಂ ಕಲೋಭಾರತಿಭಾಸ್ವಂತಂ ಗುಣರತ್ನ ಭೂಷಣಗಣೈರಪ್ಯಗ್ರ
 142 ಮಂಯೋಗಿನಾಂ ತಂಸಂತಸ್ತು ವತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಧಾನಮಹಾ
 143 ಸೂರಂಭೂರಿಭಿಯೋತ್ರ ಪಣಿತಪದಂಯತ್ರೈವಯುಕ್ತಂ ಸ್ತೃತಾಃ || ವಿಜಿ
 144 ತಮದನದಪ್ಪ್ರೇಕ್ಷೀದಯಾಪಾಲದೇವೋಪರಿತಸಕಳಶಾಸ್ತ್ರೋನಿಜ್ಜೀರ್ಣತಾಲೇಷವಾ
 145 ದೀವಿಮಳತರಯೋಭಿವ್ಯಾಪ್ತದಿಕ್ವಕ್ರವಾಳೋಜಯತಿನತಮಹಿಣೈನೌತ್ತಿ
 146 ರತ್ನಾ ರುಣಾಂಭಿಃ || ಯಸ್ಯೋಪಸ್ಯಪವಿತ್ರ ಪಾವಕಮಲದ್ವಂದ್ವನ್ನೃಪಃಪೂ
 147 ಯ್ಯೋಲೇಪ್ತೀಂಸನ್ನಿಧಿಮಾನಯತಸವಿನಯಾದಿತ್ಯುಕ್ತತಾಣ್ಣಾಭುವಃ ಕಸ್ತಸ್ಯಾ
 148 ಹೃತಿಶಾಸ್ತ್ರಿದೇವಯಮಿನಸ್ಯಾನ್ವತೃವಿತ್ಥಂ ತಥೇತ್ಯಾಖ್ಯಾತಂ ವಿರಳಾಃಖಿಲಸ್ಯ
 149 ರದುರಂಜ್ಯೋತಿರ್ದೃಶಾಸ್ತಾ ದೃಶಾಃ || ಸ್ಯಾಮಿಹಾತಿಪಾಣ್ಯಪೃಥಿವೀಪತಿನಾನ್ಯ
 150 ಪ್ಪನಾಮಾಪ್ತ ಪೃಷ್ಠವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ ಧನ್ಯಸ್ಯಯೇವಮುನಿರಾಹವಮ
 151 ಜ್ಜಿಭಾಷುಗಾಸಾಂ ಯಕಾಪ್ರಭಿತಶಬ್ದಚತುರ್ಮುಖಾಖ್ಯಃ || ಶ್ರೀಮಂಚೋದವಿ
 152 ಡೂವಸಾರವಸುಧಾರತ್ನಂ ಸನಾಥೋಗುಣೇನಾಂಜ್ಞೋಣೇನಮಹೀಕ್ಷಿತಾಮುರು
 153 ಮಹಾಃಖಿಲಶ್ರೀರೋಮಣ್ಯನಃ ಆರಾಧ್ಯೋಗುಣಸೇನಪಣಿತಪತಿಸ್ತಸ್ಯಾಸ್ಥಿಕಾಮೈರ್ಜನಾಂ
 154 ಯತಸ್ಯಾಕ್ತಾಗದಗನತ್ಯೋಗಿಗಳತಗ್ಗಾ ನಿಂಗತಿಲಂಭಿತಾಃ || ವನೇವನಿವೃತ್ತಮಾದರಾದಹರ
 155 ಹಸ್ಯಾಪ್ಯಾಪವಿದ್ಯಾಪಿರಾಂಸ್ಯಾನ್ವಧ್ಯಾನ್ವವಿತಾನಧೂನನಕಿಂಧಾಭಾಸ್ವಂತಮನ್ಯುಃಖವಿ
 156 ಭಕ್ತಾಪ್ಯುತ್ಪತ್ತಿಚತುರೇನಮಾನತಿಕ್ರತಾಯತಸ್ಯಯೋಗಾನ್ವತಃ ಪದ್ಮೇಸದ್ಭವದ್ವಿಕಾ
 157 ಸವಿಭವಸ್ಯೋನುಕ್ತನಿರಾಭಂ || ವಿಠ್ಠಾಭಾಪಣಭೂಷಣಂಪರಿಹರೇತದ್ಭಕ್ತ
 158 ನ್ತುಂಚತಸ್ಯಾಪ್ಯಾಪವತಾನವೇತವಿನಯಾದ್ಯಾದಿಭಕ್ತಣೀರವಂ ನೋಚೇತ್ಯದ್ಗು
 159 ಣೀನಿಜ್ಜೀರ್ಣತರೈವಯುಭಾನ್ವಾ ಸ್ಥಯೋಯಂಯತಸ್ತುಣ್ಯೋನಿಗ್ರಹಜಿಣ್ಯೋಕ್ತಾಪ
 160 ಕುಹರೇವಾದಿದ್ವಿಪಾಪಾತಿನಃ || ಗುಣಾಃಕುನಸ್ತದೋಡಮರಸಮರಾವಾಗಮೃತಮಾಃ
 161 ಪ್ಪವಪ್ರಾಯಪ್ರೇಯಃಪ್ರಸರಸರಸಾಕೀರ್ತಿರವಸಾ ನಬಿನೈಜ್ಯೋತ್ಸನ್ನೋಭೋನ್ನಿವಚ
 162 ಯಚಕೋರಪ್ರಣಯಿನೇನಕಾಸಾಂಶಾಭಾನಾಂಪದಮಚಿತಸೇನವ್ರತೀಪತಿಃ || ಸಕಳ
 163 ಭುವನಪಾಲಾನಮ್ರಮೂರ್ಧಾವಬ್ರಹ್ಮಸ್ಮರತಮಕುಟಚೂಡಾಲೀಧಪಾದಾರವಿಃ ವಂದ
 164 ವದಖಿಳವಾದಿಭೇಂದ್ರಕುಂಭಪ್ರಭೇದೀಗಾಭ ವಚಿತಸೇನೋಭಾತಿವಾದಿಭಸಿಂಹಃ ||
 165 || ಚೂರ್ಣೈಃ || ಯಸ್ಯಸಂಸಾರಮೈರಾಗ್ಯವೈಭವಮೇವಂವಿಧಾಸ್ತವಃ ಚಸ್ಯಾಚಯಃತಿ || ಪ್ರಾ
 166 ಪ್ತಂಶ್ರೀಜಿನಶಾಸನಂತ್ರಿಭುವನೇಯದ್ವರ್ಣಭಂಪ್ರಾಣಿನಾಂಯತ್ಸಂಸಾರಸಮುದ್ರ
 167 ಮಗ್ನ ಜನತಾಹಸ್ತಾವಲಂಬಾಯತಂ ಯತ್ಪ್ರಾಪ್ತಾಃ ಪರನಿವೃತ್ತಿಪಕ್ಷೇ ಸಕಳಜ್ಞಾನ
 168 ಶ್ರೀಯಗಲಂಕೃತಾಸ್ತಸ್ಮಾತ್ಕಿಂಗಳನಂಕುತ್ಯೋಭಯವರಃಕಾವಾತ್ರದೇಹೇರತಿಃ ||
 169 ಆತ್ಮೈಶ್ವರ್ಯೋವಿಹಿತಮಧುನಾನಸ್ತಬೋಧಾದಿರೂಪಂತತ್ಪ್ರಾಪ್ತೈಶ್ಚತದನ ಸಮ
 170 ಯಂವತ್ಪ್ರತೇತ್ರೈವಚೇತಃ ತ್ಯಕ್ತಾನ್ಯಸ್ಯೇಸುರಪತಿಸುಖೇಚಕ್ರಿಸಾಖ್ಯೇಚತ
 171 ಪೂತತ್ವಚ್ಛಾತ್ಮೈರಲಮಲಮಧೀರಗಾಭಿನೈರ್ದೀರ್ಘಕವತ್ಯುಃ || ಅಜಾನನ್ಯಾತ್ಮಾನಂಸಕಳವಿಪ
 172 ಯಜ್ಞಾನವಪುಷಂಸದಾಶಾಸ್ತ್ರಂಸತ್ಯನಃಕರಣಮುಪತತ್ಸಾಧನತಯಾ ಬಹೀರಾಗದ್ವೈಶ್ವೇಕ
 173 ಲುಪಿತಮನಾಃಕೋಪಿಯತತಾಂಕಫಜ್ಞಾನನ್ನೇನಂಜ್ಞಾನಮುಪತತ್ಸೋನ್ಯತ್ರಯತತೇ ||

(ಪಙ್ಗಿ ಮ ಮುಖ)

- 174 || ಚೂರ್ಣೈಃ || ಯಸ್ಯಚಕ್ರಿಪ್ರಯೋಗವಿತಾಕಾನ್ತವಾದಿಕೋಗಾಹಕಾಂ
 175 ರನಾಮಧೇಯಯೋಶಾಸ್ತ್ರನಾಥಪದ್ಮನಾಥಪಣಿತಯೋರಖಿಲಪಾಣಿ
 176 ತ್ಯಗುಣೋಪವರ್ಣೈನಮಿದಮಸಂಪೂರ್ಣಂ || ತ್ವಾಮಾಸಾಧ್ಯಮಹಾಧಿಯಂ

- 177 ಪರಿಗತಾಯಾವಿಷ್ಯವಿದ್ಯಜ ನಜ್ಜೇಚ್ಛಾ ರಾಧ್ಯಗುಣಾಚಿರೇಣಸರಸಾವೈ
 178 ದಗ್ಧ್ಯಸುಪದ್ಧಿರಾ ಕೃತಸ್ಸಿ ಕಾನ್ತನಿರನ್ತರೋದಿತಯುಶೀಶೀಕಾನ್ತಕಾ
 179 ನ್ತೇನತಾಂವಕ್ತುಂಸಾಹಸಂಸ್ವತೀಪ್ರಭವತಿಖ್ಯಮುಃಕಥನ್ತತವಯಂ ||
 180 ವ್ಯಾಪ್ತತಃಭೂರವಂದಸನ್ತತಿವಿಸ್ತೃತೇಷ್ಯಾಪಾರಂಭ್ಯಮಾತ್ಮಕರುಣಾ
 181 ರುತಿಕಾನ್ತಿಶೀಕಂ ಧಾವನ್ತಿಹನ್ತಪರವಾದಿಗಣಾಸ್ತ್ರಸನ್ತಶೀಪದ್ಧನಾ
 182 ಭೂಮಿಧಗನಗಜಸ್ಥಗನಾತ್ || ದೀಕ್ಷಾಚಕ್ರಿಕ್ಷಾಚಯತೋಯತೀ
 183 ನಾಂಜ್ಯನಂತಪಸ್ತಪಹಂನಧಾನಾತ್ ಕುಮಾರಸೇನೋವತು
 184 ಯಚ್ಚರಿತ್ರಂಶ್ರೀಯುಃಪಥೋದಾಹರಣಪವಿತ್ರಂ || ಜಗದ್ಗರಿ
 185 ಮುಘಸ್ತರಸ್ತರಮದಾನೆಗಸ್ತದ್ವಿಧಾಕರಣಕೇಸರೀಚರಣಭೂಪ್ಯ
 186 ಭೂಪೃಥ್ವಿಃ ದ್ವಿಪದ್ಧನವಪುಸ್ತಪ್ತರಣಚ್ಛಾಧಾವೋ
 187 ದಯೋದಯೇತಮಮಮುಖ್ಯಜೇನಮಲಧಾರಿದ್ರೋಗುರುಃ || ವನ್ದಿತಂವಲ
 188 ಧಾರಣಂಮುನಿಪತಿಮೋಹದ್ವಿಪದ್ವ್ಯಾಹತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ
 189 ಸಾರಹೃದಯಸತ್ಯಯಮೋರುಕ್ಮಿಯಂ ಯತ್ಕಾಯೋಪಚಯಾ
 190 ಭವನ್ತಲಮುಬ್ರವ್ಯಕ್ತಭಕ್ತಿಕ್ರಮಾನವಗ್ರಾಮ್ರವನೋಮಿಳನ್ತ
 191 ಳಮುಷ್ಕಪ್ತಾಲನೈಕಜಮಂ || ಅತುಚ್ಚತಿಮಿರಚ್ಚಟಾಜಲಜನ್ತಜೇ
 192 ಸ್ತೃಟವೀದವಾನೇತುಳಾಚಾಪುಘತಪಪ್ರಭಾವತ್ವಿಪಾಂ ಪದಂ
 193 ಪದಪಯೋರುಹಭ್ರಮಿತಭವ್ಯಭೃಗಾವಲಿಮ್ತಮೋಲ್ಲಸತಮು
 194 ಭಿಜೇನಮುನಿರಾನ್ತೋಮುನಿರೇ || ನೈಮ್ತಲಾಪ್ಯಯಮಳಾವಿಳಾಂಗ
 195 ಮುಖಿಳತ್ಯುಳೋಕ್ಯರಾಜ್ಯಶ್ರೀಯೇನೈಷ್ಕಚನ್ತಮತುಚ್ಚತಾಪ
 196 ಹೃದಯೇನ್ಯಾ ದುತಾನ್ತಪಃ ಯಸ್ಯಾಸಾಗುಣಾತ್ ರೋಹ
 197 ಣಗಿರಿಕ್ರಮೇಶ್ವರೇಣೋಗುರುವ್ಯಂಧೋಯೇನವಿಚಿತ್ರಚಾರುಚರಿ
 198 ತ್ಯದಾಭ್ಯಾಶ್ರೀಪತಿಶ್ರೀಕೃತಾ || ಯಸ್ಮಿಂನಪ್ರತಿಮಾಶ್ಚಮುಖಂಮು
 199 ತೇಯಸ್ಮಿಂವಯಾನಿರ್ದಯೋದೇಯೇತ್ರಸಮತ್ಯಧೀಪ್ರಣಯಿನೀ
 200 ಯತ್ರಾಸ್ತೃಹಾಸಸ್ತೃಹಾ ಕಾಮುನಿವೃತಿಕಾಮುಕಸ್ತ್ವಯಮು
 201 ಣಾಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಶ್ಚಯ್ಯಯಕಥನ್ತನಾಮಚ
 202 ರತ್ಯುಶ್ರೀವಃಭಿಜೇನೋಮುನಿಃ || ಯುಷಾಜ್ಯಪ್ರಥುವೀತಳೇ
 203 ಯಮುನಿಕಂಸನ್ತಸ್ತವನ್ದ್ರದರಾತಾಯೇನಾನಂಗಧನುಜ್ಞತಮುನಿ
 204 ಜನಾಮುಸ್ಮೈನಮಸ್ಕವ್ಯತೇ ಯಸ್ಮಾದಾಗಮುನಿಣ್ಯಯೋಯಮು
 205 ಭೃತಾಂಯಸ್ಯಾಸ್ತಿಜೀವೇವಯಾ ಯಸ್ಮಿಣ್ಶ್ರೀಮಲಧಾರಣಿಬ್ರ
 206 ತಿಪತಾಧವ್ಯೋಸ್ತಿತಸ್ಮೈನಮಃ || ಧವಳಸಂಸತೀತ್ಯೇಶ್ಯಭಸ
 207 ನ್ಯಾಸ್ತಧನ್ಯಾಂಪರಿಣತಿ ಮನುತಿತ್ಯಂನನಿಮಾಂಸಿಷ್ಠಿತಾತ್ಮಾ ವ್ಯ
 208 ಸೃಜದನಿಜಮಂಗಂಭಂಗಮಂಗೋದ್ಭವಸ್ಯಗ್ರಾಹಿತಮಿವಸಮೂ
 209 ಲಂಭಾವಯುಃಭಾವನಾಭಿಃ || ಚೋಣ್ಣಿ || ತೇನಶ್ರೀಮದಜಿತಸೇ
 210 ನ ಪಶ್ಚಿಮದೇವದಿವ್ಯ ಶ್ರೀಪಾದಕಮಳಮಧುಕರೀಭೂತಭಾ
 211 ವೇನ ಮಹಾನುಭಾವೇನಜೈನಾಗಮಪ್ರಸಿದ್ಧಿಸ್ತೇಖನಾ ವಿ
 212 ಧಿವಿಸೃಜ್ಯವಾನದೇಹೇನ ಸವ್ಯಧಿವಿಧಿವಿಲೋಕನೋಚಿತ
 213 ಕರಣಕೃತಕಪಮಿಳತಸಕಳಸಂಘಸನ್ತೋದ್ಭವನಿಮಿತ್ತ
 214 ಮಾತ್ಮಾಂತಃಕರಣಪರಿಣತಿಪ್ರಕಾಶನಾಯನಿರವಧ್ಯಂ
 215 ಪದ್ಯಮಿದಮಾಶುವಿರಚಿತಂ | ಆರಾಧ್ಯರೀತ್ಯತ್ರಯಮಾ
 216 ಗಮೋಕ್ತಂವಿಧಾಯಾಸಿಃಪ್ರಮುಖೇಷುಮೋಃ ಜ್ಞವಾಂಚಕೃ

- 49 ತಪ್ಪಬೆನಪಾದಮೂಲೇದೇಹಂಪರಿತ್ಯಜ್ಯದಿವಂವಿಶಾಮಃ ||
 250 ಶಾಕೇಕೂನ್ಯಶರಾಂಬರಾವನಿಮಿತೇನಂವತ್ಸರೇ ಕೀಲಕೇಮಸೇ ಘಾ
 251 ಲ್ಗನಕೇ ತ್ರಿತೀಯದಿವಸೇ ವಾರೇಸಿತೇಭಾಸ್ವರೇ ಸ್ವಾತ್ಮೋತಸರೋವ
 252 ರೇಸುರಪುರಂದಯಾತೋಯತೀನಾಂಪತಿಮೃತ್ಯುಧ್ಯಾತ್ಮೇಭವತೃಯಾ
 253 ನಶನತಃ ಶ್ರೀಮಲ್ಲಿಜೇತೋಮುನಿಃ ||

(ಈ ಮಧ್ಯೆ ೧|| ಅಡಿ ಸ್ಥಳ ಬಿಟ್ಟಿದೆ.)

- 254 ಶ್ರೀಮನ್ಮಲ್ಲಧಾರದೇವರಗುಡ್ಡಂಜಿರುದಲೇಖಕಮದನಮಹೇಶ್ವರಂ ಮಲ್ಲಿನಾ
 255 ಥಂಬರೆದಂ ಜಿರುದರೂವಾರಿಮುಖತಿಳಕಂಗೆಂಗಾಚಾರಿಕಂಡಗಿರಂ ||

68

ಅದೇ ದೇವಸಾ ನದಲ್ಲಿ ತುಂತುಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ'ಬಿಟ್ಟದವೊ .
 2 ನಮಗ್ಗೆ ವೈಜಬ್ಬಿ .
 3 ಅಪ್ಪವೃತ್ತಿಣಿ ದೊಳವೊ
 4 ನೋನ್ನು ಸಂಸ್ಕರನಂ .

69 (55)

ಕತ್ತಲೆಬಿಸ್ತಿಯ ಬಾಗಿಲ ಬಲಗಡೆ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ವಾದಾಮೋಘ
 2 ಲಾಂಛನಂ | ಜೀಯಾತ್ಮೈಕ್ಯೋಕ್ಯನಾಥಸ್ಯಶಾಸ
 3 ನಂಜಿನಶಾಸನಂ || ಛದ್ರವಸ್ತುಜಿನಶಾಸ
 4 ನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ |
 5 ಅನ್ಯವಾದಿಮದಜ್ಞಮಸ್ತು ಕಸಾ ಟಿನಾಯ
 6 ಘಟನೇಪಟೀಯಸೇ || ಶ್ಲೋಕ || ಶ್ರೀಮತೋ
 7 ವರ್ದಮಾನಸ್ಯವರ್ದಮಾನಸ್ಯಶಾಸನೇ | ಶ್ರೀ
 8 ಕೊಂಡಕ್ಕುನ್ನ ನಾಮಾಭ್ಯಾನ್ಮೂಲಸಂಘಾಗ್ನಿ
 9 ಣೀಗಣೇ || ತಸ್ಯಾನ್ಯಯೇಜುನಿಶ್ಯಾತೇದೇಶಿಕೇ
 10 ಗಣೇ ಗುಣೇದೇವೇಂದ್ರಸ್ಯದಾನ್ತದೇವೋದೇವೇಂ
 11 ದ್ರವಾದಿತಃ || ತಚ್ಚಪ್ಯರಂ || ಜಯತಿಚತಃ
 12 ಮುಕ್ತುಫಬದ್ರೋಯೋಗೀಶ್ವರತ್ವದಯವನಜವ
 13 ನದಿನನಾಥಃ | ಮದನವಃದಕುಂಭಿಕಃಂಭಸ್ಯಳದ
 14 ಳನೋಲ್ಕಣಪಟಪ್ಪಸಿದ್ಧುರಸಿಂಹಃ || ಯೋನೊ
 15 ನು ದಿಗ್ವಿಭಾಗದೋಳೊಂದೊಂದಪ್ಪೋಪವಾಸದಿಂಕಾ
 16 ಯೋತ್ಸಗ್ಗಂ ದಲನನಗಳ್ಳಿತಿಂಗಳೆಸಂದಡೆಪಾ
 17 ರಿಸಿಚತುಮ್ಮುಫಖಾಬೈಯನಾಳ್ಳಿರು || ಅವ
 18 ಗಳಗಳೆಪ್ಪಿರಾದಪ್ರವಿಮಳಗುಣರಮ
 19 ಳಕೀತ್ತಿಫಕಾನ್ತಾಪತಿಗಳೆಕವಿಗಮಕಿವಾದಿ
 20 ವಾಗ್ವಿಪ್ರವರನುತಚ್ಚಫತುರಕೀತಿಸಂಬಿಯನು

- 81 ಶೃಂಗ || ಅವರೊಳಗೆ ಗೋಪನಾದಿಪ್ರವರಗುಣರ
 82 ದಿವ್ಯಮುದ್ರಾಘಾತಯುಕ್ತವಿತುಂಬಿತಾ
 83 ಮಹತ್ವಾಕೃತ್ವವಂಶವ್ಯಕ್ತಗುಣರೋಪನವ್ಯಕ್ತ
 84 ದೇವರ || ಜಯತಿಥಿವಿಗೋಪನಸ್ಥಿತಿಜನಮತ
 85 ಲಕದವ್ಯತಜಲಧಿತುಂಬನಕಂ || ದೇಶಿಯ
 86 ಗಣಾಗ್ರಗಣ್ಯೋಭವ್ಯೋಮುಖಪದಂಚಂಡಕ
 87 ರಂ || ವೃತ್ತ || ತುಂಗಯೋಭಿರಾವನಭಿವಾ
 88 ಸುವರ್ಣಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿವಲ್ಲಭ
 89 ನಿಳಂತಳವಂಜಿತಗೋಪನಂಜಯವಗವಸಾಧ್ಯ
 90 ಮುಪ್ಪಪಲಕಾಲದಸಿದ್ಧಜನೇದ್ರವ್ಯವ್ಯವಂಗಗನು
 91 ಪಾಳರಂಜಿನವಿಭೂತಿಯರೂಢಿಯನೆಯವಾ
 92 ಡಿದಂ || ಜನಪಾದಾಂಭೋಜಭೃಂಗಮದನಮದಹ
 93 ರಂಕಮೃತನಿಮ್ಯೂಳನಂ ವಾಗ್ವಿನಿತಾಚಿತ್ತಪ್ರಿಯಂವಾ
 94 ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ಯಜ್ಞನಪಾ
 95 ತ್ರಂಭವ್ಯಜಿನಾಮಣಿ ಸಕಳಕಳಾಕೋಪಿದಂಕಾವ್ಯಕಂ
 96 ಜಾಸನ ನೆನ್ನಾನಂದಂ ಪೂಗಳನೆಗಳ್ಳಿನಿಗೋಪನಸ್ಥಿ
 97 ಬ್ರತೀಂದ್ರಂ || ಮಲೆಯಾಂಖ್ಯಮುಟ್ಟಪಿಂಭೌತಿ
 98 ಕ ಪೋಗಿಕಡಂಗುಣಗುತ್ಪಲತೂಲ ಬುದ್ಧಬೌದ್ಧ
 99 ತಲದೋಪದ ವೃಷ್ಣವಡಂಗಡಂಗವಾಗ್ವಲದಪೋಡ
 100 ಪುರ್ವದೇಗಡ ಯಾವ್ಯಕವಾವ್ಯಕಸಿಮೃದವ್ಯಮಂಸಲಿ |
 101 ಪನೋಪನಸ್ಥಿಮುಸಿಪುಂಗವನಂಬಮದಾನ ಸಿನ್ನುರಂ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 102 ತಗಯಲೆಜೈಮಿಸಿತಿಪ್ಪಿ ಕೋಣು ಪರಯ
 103 ಲೆವೈಕೇಷಿಕಂಪೋಗಿದುಂಡೇಯೊತ್ತಲೆಸುಗ
 104 ತಂಕಡಂಗುಬಳಗೋಯಲೆಕಡ್ಡಪಾದಂಬಡದ
 105 ಲ್ಪಗೇಲೋಕಾಯತನೆಯ್ದ ಶಾಂಖ್ಯನಡಸಲೆ
 106 ಕಮೃತಮೃದಪಟ್ಟಕ್ಕ ಪಿಡಿಗಳೊಳಗೈತುಂಗೋಪನ
 107 ನ್ನಿವಿಗಿಭೋದ್ಧಾನಿಗಂಧವ್ಯಪಂ || ಬಟನು
 108 ಡಿವನ್ಯವಾದಿಮುಖಮು ದ್ರಿತನುದ್ಧವಾ
 109 ದಿವಾಗ್ವೋದ್ಧಟ ಜಯಕಾಳದಂಡನಪಲಬ್ಧ
 110 ಮದಾನ್ಯಕುವಾದಿ ದೈತ್ಯಧೂಜ್ಜಟಕುಟಳ ಪ್ರ
 111 ಮೇಯಮದವಾಬಿಭಯಂಕರನನ್ನ ದಂಡುಳಂ
 112 ಸ್ಫುಟಪಟು ಘೋಪದಿಕ್ತಮನಯ್ದತುವಾ
 113 ಕುಪಟುಗೋಪನಸ್ಥಿಯ || ಪರಮತಪೋನಿ
 114 ಧಾನವಸುಧೈಕಕುಡುಂಬಜೈನಶಾಸನಾಂಬರ
 115 ಪಂಪೂಣ್ಯಾಚಂದ್ರನಕಳಂಗತತ್ವಪದಾತ್ಮ
 116 ಶಾಸ್ತ್ರವಿಸ್ತರ ವಚನಾಭಿರಾಮಗುಣಾತ್ಮ
 117 ವಿಭೂಷಣಗೋಪನಂಜಿನೋ ರಗಿನಿಸಪ್ತಡಂ
 118 ದೋರಗಳಲ್ಲೆ ಗಾಣಿಸಿಳಾಗ್ರದೊಳ || ಕನ
 119 ಏನನೇನನಲೆಪಳೆನ್ನನನ್ನ ಸನ್ಮಾನದಾನಿಯ್.

60 ಉವ್ರತಂಗಳಂ ದಾನಕತ್ತಿಯುಳಿವನಕತ್ತಿವಿಜ್ಞಾ
 61 ನಕತ್ತಿ ಸಲೆಗೋಪನಾನ್ವಯ || ಅವರಸಧಮ್ಮ
 62 ರು || ಶ್ರೀಧಾರಾಧಿಪಭೋಜರಾಜಮಂಕುಟಪೂ
 63 ತಾತ್ಪರಶ್ಚಿಟ್ಟಟಾನ್ವಯಾಕ್ಷಂಕ ಮಂಕುಳಿಪ್ತಚ
 64 ರಣಾಂಭೋಜಾತಲಕ್ಷ್ಮೀಧಮಃ ನ್ಯಾಯಬಾಹುಕರಮಂ
 65 ಡನೇದಿನಮಣಿರಬ್ಬಬ್ಬರೋದೋವಃಣಿಸ್ಥಿಯಾ
 66 ತ್ವಣಿತಪುಂಡರೀಕ ತರಣಿಶ್ರೀಮನ್ಸ್ರಭಾ
 67 ಚಂದ್ರಮಃ || ಶ್ರೀಚತುರ್ಮುಖ ದೇವಾನಾಂಕಿ
 68 ಪೋದೈಧ್ಯಪ್ಯಃ ಪುವಾಂಭಿಃ ಪಂಚತಶ್ರೀಪ್ರಭಾ
 69 ಚಂದ್ರೋದ್ರವಾದಿಗಣಾಂಕುಳಃ || ಅವರಸ |
 70 ಧಮ್ಮರೂ || ಯೋದೋವ್ವೀಧರಂಖನಯ್ಯಾಯ
 71 ಕುಕುಜಕುಂಜಮಧುಮಃ ಶ್ರೀದಾಮನ್ದವಿ
 72 ಬುಧಃಕ್ಷುದ್ರವಾಹವಾಪಿಪ್ಪು ಭಟ್ಟಕು
 73 ಟ್ಟ || ತತ್ಪರಮ್ || ಮಂಧೂಮುನೀಂದ್ರೋಸಾ
 74 ಗುಣಚಂದ್ರಾಭಿಧಾನಕಃ | ಬಲಿಪುರೇಮಲ್ಲಿಕಾ
 75 ಮೋದರಾಸ್ತೀರಚರಣಾಚ್ಚಕಃ || ತತ್ಪರಮ್ ||
 76 ಶ್ರೀಮಾಘಸನ್ದಿಸಿದಾನ್ವದೇವೋದೇವಗಿರಿಸ್ಥಿರಃ ಸ್ಯಾ
 77 ದ್ವಾದರೂದ ಸಿದಾನ್ವ ವೇದೀವಾದಿಗಣಾಂಕುಳಃ || ಸಿದಾ
 78 ನ್ವಾಮೃತವಾಪ್ತವರ್ಧನಮಧುಃ ಸಾಹಿತ್ಯವಿದ್ಯಾ
 79 ನಿಧಿಃಪಾದಾಂಭವಿತಕ್ತುಕುಕುಕುಮಂಟಪಿರಬ್ಬಾ
 80 ಗಮೋಭಾರತಿಃ ಸತ್ಯಾನ್ವತ್ಪರಮ್ ||
 81 ಮ್ಯುಸೇಳಯ ಸ್ವಪ್ನತ್ಪರೋಧೋದಯಃ ಸ್ಥಿಯಾ
 82 ದ್ವಿರುತಮಾಘಸನ್ದಿಸುಸಿಪಶ್ರೀವಕ್
 83 ಗಚ್ಛಾಧಿಪಃ || ಅವರಸಧಮ್ಮ || ಜೈನೇಂದ್ರೋಪಾಜ್ಯ
 84 ಸಕಳಸಮಯತಕ್ತುಕುಚಿಟ್ಟಟಾಂಕುಳಃ | ಸಾಹಿತ್ಯೇಭಾ
 85 ರವಿಸ್ವಾತ್ಮವಿಗಮಾಕಮಹವಾದವಾಗ್ನಿತ್ವರೂದ್ರಃ (ಸ್ಥಿ)
 86 ಗೀತೇವಾದ್ಯೇಚನೃತ್ಯವಿಶಿಷ್ಟಚಿಂತಿಸಂಪತ್ತಿಸತ್ಕೀರ್ತಿಮೂ
 87 ತ್ವೀಸ್ಥೀಯಶ್ರೀಯೋಗಿಬೃನ್ದಾಚ್ಚಿತಪದಜಿನಚಂ
 88 ದ್ರೋಪಿತಂದ್ರೋಮುನೀಂದ್ರಃ || ಅವರಸಧಮ್ಮ ||

(ಪಕ್ಷಿಮ ಮುಖಂ)

89 ಪಂಕಾಪುರಮುನೀಂದ್ರೋಧ್ಯಾದೇವೇಂದ್ರೋರಂದ್ರ ಸದ್ಗು
 90 ಣಃ ಸಿದಾನ್ವಾಮೃತವಾಗ್ನಿತ್ವರೂದ್ರೋದೇವಗಿರಿಸ್ಥಿರಃ ಸ್ಯಾ
 91 ಅವರಸಧಮ್ಮ || ವಾಸವಚಂದ್ರಮುನೀಂದ್ರೋರಂದ್ರ
 92 ಸ್ಯಾದ್ವಾದತಕ್ತುಕುಕುಕುಚಿಟ್ಟಟಾಂಕುಳಃ | ಸಾಹಿತ್ಯೇಭಾ
 93 ಬಾಳಸರಸ್ವತಿರಿಪ್ರಸಿದ್ಧಂಪ್ರಾಪ್ತಃ || ಇವಗ್ಗಸಹೋ
 94 ದರ ಸಧಮ್ಮ || ಶ್ರೀಮಾಘಾಚಾರೀತ್ರಿವಿಲಾಕೀ
 95 ತ್ವೀಸಾನ್ವಾದತಕ್ತುಕುಕುಕುಚಿಟ್ಟಟಾಂಕುಳಃ | ಬಾಹುಬಿವಾ
 96 ದ್ವಿಪಕುಪ್ಪುಭೇದೀಶ್ರೀಸಂಪದಾಧೀಶ್ವತಾಗ್ನಿಪಾದ್ಯ
 97 || ಅವರಸಧಮ್ಮ || ಮುಷ್ಠಿತ್ರಯಪ್ರಮಿತಾಶನತು
 98 ಪಕ್ಷಿಪಕ್ಷಿಪ್ರಿಯಸ್ಮಮುಷ್ಠಿಮುನೀಂದ್ರಃ ದಂಪ್ತಪರವಾದಿ

- 90 ಮಲ್ಲೋತ್ಕೃಷ್ಟ ಶ್ರೀಗೋಪನನ್ದಿಯತಿಪತೀಷ್ಯಃ || ಅವರ
 100 ಸಧಮ್ನುರಂ || ಮುಲಧಾರಿಹೇಮಚಂದ್ರೋಗ್ನಿವಿಮು
 101 ಕ್ಷ್ಮಣಿ ಗೌಳಮುನಿನಾಮಾ ಶ್ರೀಗೋಪನಂದಿಯತಿಪತಿ
 102 ಶಿಷ್ಯೋಭೂತ್ಯದ್ಧರ್ಮನಕ್ಷಾನ್ಮಾದ್ಯಾಃ || ಕಂದ || ಧಾರಣಿ
 103 ಯೋಳಮನುಜ ಸಂಹಾರಿಗಳಂನೆಯಲುಗ್ರಹ
 104 ಪಂಕಿಡುಗುಂ ಸೂರಿಗಳನಮಳಗುಣಸನ್ನಾರಿಗಳಂಗೊ
 105 ಳದೇವಮುಲಧಾರಿಗಳಂ || ಅವರಸಧಮ್ನುರಂ || ಶ್ರೀಮೂ
 106 ಲಸಂಘೇಗತದೋಷಮೇಘೇದೇಶೀಣೇಸಚ್ಚರತಾಬಸದ್ಗಣೇ
 107 ಭಾರತ್ಯತುಚ್ಛೇವರವಕ್ರಗಚ್ಛೇಜಾತಸ್ಸುಭಾವರುಭೀರ್ತಿ
 108 ದೇವಃ || ಅಜೀರಗೀರ್ತಿಗ್ನಾತ್ಮಕಿಗಾಬೇರಭೂಗೋಳವಾಗೆರು
 109 ಭೀರ್ತಿಗ್ನಾತ್ಮಕ ರಾಜಾವಳಿಪೂಜಿತನೇರಾಜಿಸದನೇವಕ್ರಗ
 110 ಚ್ಛೇದೇಶೀಯಗಣಂ || ಅವರಸಧಮ್ನುರಂ || ಶ್ರೀಮೂಲನಂದಿ
 111 ಸಿದ್ಧಾನ್ತಾ ಮೃತಸಿಂಧಿಜಾತಮೇಘಚಂದ್ರಸ್ಯ ಶ್ರೀಸೋದರಸ್ಯಭು
 112 ವನಖ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ || ಅವರಸಧ
 113 ಮ್ನುರಂ || ಕಲ್ಯಾಣಕೀರ್ತಿಗ್ನಾನಮಃಭೂದ್ವೈಕಲ್ಯಾಣಕಾ
 114 ರಕಃ | ಶಾಕಿನ್ಯಾದಿಗುಣಾಣಾಂಜನಿದ್ಧಾಟನದಂದ್ಧರಃ ||
 115 ಅವರಸಧಮ್ನುರಂ || ಸಿದ್ಧಾ ಮೃತವಾರ್ಧಿಸೂತಸುವ
 116 ಜೋ ಲಕ್ಷ್ಮೀಲಲಾಟೇಕ್ಷಣಃ | ಶಬ್ದವ್ಯಾಪ್ತಿನಾಯಿ
 117 ಕಾಂಬಜಕೋರಾನಂದಚಂದ್ರೋದಯಃ ಸಾಹಿತ್ಯಪ್ರ
 118 ಮದಾಕಟಾಕ್ಷವಿಶಿಖವ್ಯಾಪಾರಶಿಕ್ಷಾಗುರುಸೇ
 119 ಯಾದ್ವಿಶ್ವತಬಾಳಚಂದ್ರಮುನಿಪುತ್ರೀವಕ್ರಗಚ್ಛೇ
 120 ಧಿಪಃ || ಶ್ರೀಮೂಲಸಂಘಕವಳಾಕರರಾಜಹಂ
 121 ಸೋದೇಶೀಯಸದ್ಗುಣಗುಣಪ್ರವರಾವತಂಸಃ ಜೇಯಾಜ್ಞೇನಾ
 122 ಗಮಸುಧಾನ್ಯಾ ವಪುರ್ನಾ ಲಚಂದ್ರಃಶ್ರೀವಕ್ರಗಚ್ಛೇತಿ
 123 ಳಕೋಮುನಿಬಾಳಚಂದ್ರಃ || ಸಿದ್ಧಾನ್ತಾ ದೈವಿಳಗ
 124 ಮಾತೃಕಸಿಪುಣವ್ಯಾಖ್ಯಾನಸಂಪದ್ಧಿಯಂಬದಾಧ್ಯಾ
 125 ತ್ವಕ್ತತ್ವನಿನ್ಯಯವಚೋವಿನ್ಯಾನದಿಂಬದಾಧ್ಯಾ
 126 ವ್ಯಾಕರಣಾತ್ಮಕಾನ್ತಭಾರತಾಳಲಕಾರಸಾಹಿತ್ಯ
 127 ಬಿಂ ರಾದ್ಧಾನ್ತೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಯಂತಾಖ್ಯಾ
 128 ತರೀಲೋಕದೋಳ || ವಿಶ್ವಾಕಾಂಕ್ಷಿತಸ್ತೀತಳಕರ
 129 ಪ್ರಭಾಜಿತಸನ್ನಿಗರಪೋದ್ಭೂತಸ್ತಕಳಾನತಃ |
 130 ಕುವಳಯಾನಂದ ಸ್ತತಾಮಿಶ್ವರಃ ಕಾಮಧ್ಯಂಸನಭೂ
 131 ಪಿತೃಕ್ಷೇತೃಳೇಜಾತೋಯಥಾತ್ಮಾಹ್ವಯಸ್ತೋಯಾ
 132 ವಿಶ್ವತಬಾಳಚಂದ್ರಮುನಿಪದ್ಧಾನ್ತಚಕ್ರಾ
 133 ಧಿಪಃ ||

(ಉತ್ತರ ಮುಖ)

- 134 ಶ್ರೀಮೂಲಸಂಘದೇಶೀಯಗೋದವ
 135 ಕ್ರಗಚ್ಛೇದಕೋಗ್ನಾಕುಂದಾನ್ವಯದವರಿಯಳಿ
 136 ಯವಡ್ಡದೇವಂಬಳಿಯ ದೇವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇ
 137 ವರು | ಅವರಕೀಷ್ಕರುವೃಷಭನಂದ್ಯಾ

- 138 ಚಾಯ್ಯರಂಖತಮ್ನು ಪದೇವರು | ಅವರ
 139 ಶಿಷ್ಯರು | ಗೋಪನಸ್ಥಿ ಪಂಡಿತದೇವರು | ಅವರ
 140 ಧರ್ಮರು ಮಹೇಂದ್ರಚಂದ್ರಪಂಡಿತದೇವರು ದೇ
 141 ವೇಂದ್ರಸಿದ್ಧಾಂತದೇವರು | ಕುಳಿಕೀರ್ತಿಪಂಡಿತ
 142 ದೇವರು | ಮಾಘನಸ್ಥಿ ಸಿದ್ಧಾಂತದೇವರು | ಜಿ
 143 ನುಕಂಪಪಂಡಿತದೇವರು | ಗುಣಚಂದ್ರಮೂ
 144 ಧಾರಿದೇವರು | ಅವರೂಳಗಮಾಘನಸ್ಥಿ
 145 ದ್ವಾಂತದೇವರಶಿಷ್ಯರು ತ್ರಿರತ್ನ ನಂದಿಭಟ್ಟಾರ
 146 ಕದೇವರು | ಅವರಸಧರ್ಮರು ಕಲ್ಯಾಣ
 147 ಕೀರ್ತಿಭಟ್ಟಾರಕದೇವರು | ಮೇಘಚಂದ್ರ
 148 ಪಂಡಿತದೇವರು | ಬಾಳಚಂದ್ರಸಿದ್ಧಾಂತ
 149 ದೇವರು | ಆಗೋಪನಸ್ಥಿ ಪಂಡಿತದೇವರಿ
 150 ಪ್ಯರು ಜನಕೀರ್ತಿಪಂಡಿತದೇವರು | ವಾ
 151 ಸಮಚಂದ್ರಪಂಡಿತದೇವರು | ಚಂದ್ರನಸ್ಥಿ
 152 ಣ್ಣಿತದೇವರು | ಹೇಮಚಂದ್ರಮೂಲಧಾರಿಗಂ
 153 ಡವಿಮುಕ್ತ ರಂಬಿಗೌಳದೇವರು | ತ್ರಿಮು
 154 ಪ್ಪಿದೇವರು |

70 (64)

ಅದೇ ಬಸ್ತಿಯ ಅದೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪೀಠದಲ್ಲಿ.

- 1 ಭದ್ರಮಸ್ತು ಶ್ರೀಮೂಲಸಂಘದವೇಕಿಗಳಣವಶ್ರೀಕುಳಚಂದ್ರಸಿದ್ಧಾಂತದೇ
 2 ವರಗುಡ್ಡಂದಣ್ಣನಾಯಕಗ . . . ಯ್ಯನು ತಮ್ಮ ತಾಯಿಪೋಚವೈಗಮಾಡಿಸಿವಿಬಿಸಿದಿ ಮಂಗಳಂ ||

71

ಚಂದ್ರಗುಪ್ತ ಬಸ್ತಿಯ ಪಾರ್ಶ್ವನಾಥ ಸ್ವಾಮಿಯವರ ಋಂದೆ ಇಟ್ಟಿರುವ ಚಿಕ್ಕ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.
 (ಮುಂಭಾಗ).

- 1 ಶ್ರೀಮದ್ರಾಜತಿರಿಟಕೋಟಿಘಟಿತ . .
 2 ಪಾದಪದ್ಮದ್ವಯೋದೇವೋಜೈನ . .
 3 ರವಿಂದಿನಕೃದ್ವಾಗ್ಧೇವತಾವಸ್ಥಿಘ . .
 4 ಬಾ . ತಸವಸ್ಥಿತೋಯತಿಪತಿ .
 5 . ತ್ರತನ್ನ ಕರಸೋಯಂಸಿರ್ಜಿತ . .
 6 ತೋವಿಜಯತಾಂಶ್ರೀಭಾನುಕೀರ್ತಿಭೃವಿ .
 7 ಶ್ರೀಬಾಳಚಂದ್ರಮುನಿಪಾದಪಯೋಜ .
 8 . ಜೈನಾಗಮಾಂಬಿನಿಧಿವರ್ಧನಪೂ .
 9 . ಪ್ರಸಂಗಾಂಬುರಾಶಿಹರಜಾ

(ಹಿಂಭಾಗ).

- 10 . . . ಮಳಶ್ರೀತಂಕೃವಲ್ಲಮಂಖನ
 11 . . . ಧ್ವಮಿನಿತನ್ಗೈರ್ಜಿಯಂವಿಶ್ವಮ
 12 . ಜಿನವಮಹಮಯಂವರ್ಧನ
 13 . ಜಿನಪತಿವರ್ಧನಮಾನಮುನೀಂ

- 14 . . ಸುರನದಿಯತಾರಹಾ
- 15 . . ರಸುರದಂತಿಯರಜಾಹಿರಿ
- 16 ಯಜಂಪ್ರಸವೈಂಪಿರಿದುವರ
- 17 . ದ್ವಮಾನರಪರಮತಪೋಧ
- 18 . ರಕ್ತೇತ್ತಿಮೂಜುಂಜಗದೊಳು ||
- 19 . . . ಚಿದ್ವರು || ತೀರ್ತಾಧೀಶ್ವರವ

ಅದೇ ಬಿನ್ನಿಯ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯವರ ಇದಿರಿಗೆ ಜ್ಞೇತ್ರಪಾಲರ ಪೀಠದಲ್ಲಿ.

- 1 ದಳ
- 2 ಗದದೆ
- 3 . . . ಜನಿವು
- 4 . . ರಿತ್ರ . . ರಖಿಳ . . .
- 5 . . ಮುಳುಕಿಳ . . ವಿರಾಜಿತಪಾ . .
- 6 . . ತಚ್ಚಿಕ್ಕೋಗುಣ . . ತಯತಿಶಾರಿತ್ರ
- 7 ಚಕ್ರೇಶ್ವರಚಕ್ರವ್ಯಾ . . . ದಿಶಾಸ್ತ್ರನಿವು .
- 8 ಸಾಹಸ್ರವಿದ್ಯಾನಿ . . ಮಿಥ್ಯಾವಾದಿಮದಾಂಧ
- 9 ಸಂಧುರಭಟಾಸಂ . . . ತಪೋಭವ್ಯಾಂಭೋಜ

(ಈ ಶಾಸನದಲ್ಲಿ ಮಧ್ಯೇ ಗೋಮುಖ ಕೆತ್ತಿ ಹಳ್ಳ ಮಾಡಿದೆ.)

(ಅದೇ ಪೀಠದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ.)

- 10 ಜ್ಞಾನೇಶುಭಕೀತ್ತಿ ದೇವವಿದುಷಾವಿದ್ಯೇ
- 11 ಪಿಘಾಪೂವಿದಜ್ಞಾಪೂಜಾಂಗುಳಿಕೇನ
- 12 ಜಹ್ನುತಪುತಿವ್ಯಾಧೀವರಾಕಾಸ್ಯಯಂ ||
- 13 ಘನದ್ವೈಪೂರ್ಣದ ಬೌದ್ಧಪ್ರತಿಧರಪ
- 14 ವಿಯೋಖಂದನೀಖಂದನೀಖಂದನೇನೈ
- 15 ಯ್ಯಾಯಿಕೋದ್ಯುತಿ ಮಿರತರಣಿ
- 16 ಯೋಖಂದನೀಖಂದನೀಖಂದನೇನೈವನಾಂ
- 17 ಸಕೋದ್ಯುತ ರಿಕಾರಿವುಯೋಖಂದನೀ
- 18 ಬಂದನೀಖಂದನೇಪೋಪೋವಾದಿಪೋಗಂ
- 19 ದಲಿವುರಕುಭಕೀತ್ತಿ ದ್ವಕೀತ್ತಿ ಪ್ರ
- 20 ಘೋಷಂ || ವಿತಘೋಕ್ತಿಯುಲ್ಲಜಂಪಕು
- 21 ಪತಿಸಂಜ್ಞೆಯುಸಿವ ಮೂವರುಂಕು
- 22 ಭಕ್ತೀತ್ತಿ ಪ್ರತಿಸಂನಿಧಿಯೊಳುನಾಮೋ
- 23 ಚಿಹ್ನಚರತರೆ | ತೊಡದ್ವಾಡಿತರವಾದಿ
- 24 ಗಳಳವೇ || ಸಂಗದಸರಮಂಕೇಳ್ವ ಮುತಂ
- 25 ಗಜದಂತಳುಕಲ್ಲದಸಘ
- 26 ಯೋಳುಪೋಗಿರುಭಕ್ತೀತ್ತಿ ಮುನಿಪನೊ
- 27 ಳೇಂಗಳನುಡಿಯಲೆ ವಾದಿಗಳ್ಗೆಂಟೆಳ್ವ
- 28 ಳೇ || ಪೋ . . ಲ್ವುದುವಾದಿವೃಥಾಯಾ

- 29 ಸಂವಿಮುಧೋಪಹಾಸಮನುವಗನೋ
30 ಪನ್ಯಾಸಂನಿನೀ . . ವಾಸಂಸಂದಪುಡ
31 ವಾಬಿವಹ್ರಾಂಕುಶನೋ || ಸತ್ಯಧರ್ಮಿಗಳ ||

(ಬಿಲಗಡೆ ನೋಡಲು ಅವಕಾಶವಿಲ್ಲ)

73 (59)

ಕಾಸನ ಬಸ್ತಿಯ ಅರುಗಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪಂಚಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾಮೋಘಾಂಭನಂ ಜೀಯತ್ಯುಳೋಕ್ಯನಾಥಸ್ಯ ಕಾಸನಂಜಿ
- 2 ನಕಾಸನಂ || ಭದ್ರವಸ್ತುಜಿನಕಾಸನಾಯ ಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನದೇತವೇ ಅನ್ಯವಾಬಿ
- 3 ಮದಹಸ್ತವಸ್ತುಕಾಘಟನಾಯಘಟನೇಬಟೀಯಸೇ || ನಮೋವೀತರಾಗಾಯನವಸ್ತುಧೈಭ್ಯಃ ||
- 4 ಸ್ವಸ್ತಿ ಸಪ ಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಂಕಂಡೋತ್ಪರಂವಾಪವತೀಪುಂವರಾಧೀಶ್ವರಂಯಾದವಕು
- 5 ಘಂಟಾಧ್ಯವನಿಸಮ್ಯಕ್ಸ್ವಚ್ಛಾಡಾವನಿಸಮಲಪರೋಳ್ಗಂಡಾಧ್ಯನೇಕನಾಮವಳೇಸಮಾಳಂಕ್ರಿತವಸ್ತುಶ್ರೀ
- 6 ಮನ್ಮಹಾಪಂಚೋದ್ಧಂತ್ರೇಭವನವಸ್ಥಿತಳಕಾಡಗೊಣ್ಣುಭುಜಬಳೀಗಂಗವಿಷ್ಟವರ್ಧನಹೋಯ್ಸ
- 7 ಳ ದೇವವಿಜಯರಾಜ್ಯಮತ್ಪರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಮುಚೋದಾಕ್ರಮತಾಂ ಸಲುತ್ತವೀರ |
- 8 ತತ್ಪರಪದ್ಧೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾಂನು ದಂನೈವೈವನಿತಾದ್ಯಾಂವಚಸ್ಸಂಪರಾಘನವೃತ್ತಸ್ತು
- 9 ನಮಾಂನುಗ್ರಾಂಧೀರವಾರನೇನಂದಪ್ಪಜನಕಂತಾನೇನಮಕಣಬೈಬಿಭ್ರಾಖ್ಯಾತಧರ್ಮಿ
- 10 ಪ್ರಯಂಕುಸಿಕಾವಸ್ತುಚರಿತ್ರತಾಯ ನಲದೇನೇಚಾವಹಾಧನ್ಯನೋ || ಕಂದ || ವಿತ್ರಸ್ತವಘಂಟಾಧಜ
- 11 ನಮಿತ್ರಾಂಭುಜಕಳಪವಿತ್ರನೇಚಾಜಗದ್ಯಳಂಪಾತ್ರಾಂಭುಜಕಳಕಾಧಾಸಿತ್ರಾಂಕಾಂಜಿನೈಗೋತ್ರನವಳಚರ
- 12 ತ್ರಾ || ಮನಚೂತನೇಚಗಾಂಕನವನಯೋಳಮುನಿಜನಸಮೂಹಮುಖಂಭಜನಮಂಜಿನಪೂ
- 13 ಜನೇಜಿನವಂದಜಿನವಓವಿ ಗಳಾವಕಾಲವಂಸ್ತುಭಿಸುಗುಂ || ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯ
- 14 ನೋಳಕ್ಕೋದಂದ ಜಗಮೇಷ್ಟಂಕಯೈತ್ತವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗಜಗದೋಳಗೋಚಿಕಟ್ಟಿಯ
- 15 ನೋನೈಳ || ಅನ್ತೆನಿನಿಬೇಚಿರಾಜನಪೋಚಿಕಟ್ಟಿಯಪುತ್ರನಖಿಳತಿತ್ಥಿಕರಪರವದೇವ ಪರಮಚರಿತಾ
- 16 ಕ್ಷಾರ್ಣವೋಬಿನ್ನೋವಿಪುಳಪುಳಕಳಕಳಿತವಾರಯಾಣನವನಮಸಮರರಸಿಕನೈಪವಪುನೈಕ
- 17 ಘಂಪಾಲೇಪಲೋಪಲೋಕಪಶ್ಚಿಪಾಣನುವಾಹಾರಾಭಯಭೈರಜ್ಜಾಲಸ್ತದಾನವಿನೋದನಂಕಳಲೋಕ
- 18 ಲೋಕಾಪನೋದನಂ || ವೃತ್ತ || ವಹ್ರಾವಭ್ರಾಪುತೋಹಳಂಕಳಪುತ್ಯಕ್ರಾತಘಾಚಶ್ರೀಗುಪ್ತೈರಕ್ತೈಧರಸ್ಸುಗಾಂ
- 19 ಚವಧನಗುಣಂಜೀವಕ್ಕೋದಂಜನ ಯಸ್ತದ್ವೈತನೋತಿವಿಷ್ಣು ನೈವತೇಷ್ಠಾ ಯುಕ್ತಂಕಥಂಮಾದೃಶೈಗಂಗೋಗಾಂಗ
- 20 ತರಂಗರೇಚಿತಯ ಕೋರಾಶಿಸ್ತವತ್ಸೋಭವೇತು || ಇನ್ತೆನಿಪಶ್ಚೀಮನ್ತಹಾಪ್ರಧಾನಂದಂಜನಾಯಕಂ
- 21 ದ್ರೋಪಘಂಟೈಂಗಂಗರಾಜಂಚಾಳಂಕ್ಯಚಕ್ರವರ್ತಿಪ್ರಭಾವನಮಲ್ಲವೆವ್ವಾಳದೇವನದಳಂಪನ್ನಿ ವೈಸ್ವಾಮನ್ತ
- 22 ವೈರಸುಕಣ್ಣೋಗಾಲಬೇಡಿನಲಬಿಟ್ಟರೆ || ಕಂದ || ತಗೆವಾರುವಮಂಹಾರವಬಗೆಯಂತನಗಿರುಳಬ
- 23 ವರಮನುತಮಗಂಬುಗವಕಟಕಿಗರನಳಿಂಪುಗಿಸಿದಂಭುಜಾಸಿಂಗದಂಡಾಧಿಪನ || ವಚ ||
- 24 ಎಂಬಿನವವಸ್ತಂದಕೇಳಿಯಿಂದಮನಿಬರಂಸಾಮನ್ತರಂಮಂಭಾಗಿಸಿತದೀವಸ್ತುವಾಹನ ಸಮೂಹ
- 25 ಮಂಸಿಬಸ್ತುಪಿಗೇತಂದುಕೊಟ್ಟುನಿಬಭಾಚಾವಪ್ಪಂಭಕ್ಕೆಮೆಚ್ಚಿಮೆಚ್ಚಿದೇಜೀಕೋಳಿವೇ || ಕಂದ || ಪರಮಪುಸಾಬ
- 26 ಮಂಪಡೆದರಾಜ್ಯಮಂಧನಮನೇನವಂಜೀಡವನಸ್ವರಮಗಬೇಡಿಕೊಣ್ಣುಪರವನನಿದನರ್ಪದರ್ಜನಾಂಚಿತ
- 27 ಚಿತ್ತಂ || ಅನ್ತೆಬೇಡಿಕೊಣ್ಣು || ವೃತ್ತ || ಪಸುಸಕೇತ್ರನಂಜನನಿಪೋಚಲದೇವೀಯರರ್ಥಿವಟ್ಟುಮೊಡಿಸಿದಜಿನಾ
- 28 ಲಯಕ್ಕೆ ಮೊದಲಾತ್ಮಮನೋರಮಲಕ್ಷ್ಮಿದೇವಿಮೊಡಿಸಿದಜಿನಾಲಯಕ್ಕೆ ಮಿದುಪೂಜನಯೋಚಿತ
- 29 ಮಂದುಕೊಟ್ಟುನನ್ನೊಸಮನಬಸ್ರಮಾಂಪನೇಗಂಚಮೂಪನಿದೇನದಾತ್ತನೋ || ಅಕ್ಕರ || ಅಬಿಯಾ
- 30 ಗಿಪ್ಪುರಾರ್ಹತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಿಕೋಂಡಕಂಧಾನ್ವಯಂಜಾದವೆಡಂಬಳಯಿಪ್ಪದಲ್ಲ
- 31 ಯದಬಿಗಗೂವಪುಸ್ತಕಗಚ್ಛದಬೂಧವಿಭವದ ಕಕ್ಕುಟಾಸನವಂಧಾರದೇವರಶಿಷ್ಯನೈವ
- 32 ಪಂಪಂಗಾದಮಸುಪ್ಪುರಾಭಾಂಪ್ರಸಾದ್ಧನ್ತದೇವಗಾಡ್ಡಗಂಚಮೂಪತಿ || ಗಂಕಮಾಡಿಯೂಸದಿಗ
- 33 ಳನಿತೋಳವನಿತಂತಾಯೈಪೂಸಯಿಸಿದಂ ಗಂಕಮಾಡಿಯೂಗೊಮ್ಮಟದೇವಗ್ಗಸಂತ್ರಾಲಯಮನೆಯೊ

- 34 ಮಾಡಿಸಿದಂ | ಗಂಗವಾಡಿಯತಿಗುಳರಂಜಿಂಕೊಣ್ಣು ವೀರಗಂಗಂಗೆಸಿಮಿಚ್ಚಿ ಕೊಟ್ಟಂ | ಗಂಗರಾಜನಾಮಂ ಸ್ತನ
35 ಗಂಗೆರಾಯಂಗಳನೊಮ್ಮೊಡಧನೈ || ಎತ್ತಿ ದನೆಲ್ಲಿಗಲ್ಲಿಗೆಲಿವೀಡನೆಮಾಡಿ ದನೆಲ್ಲಿಗಲ್ಲಿಕಟ್ಟುತ್ತಿ ದು
36 ದೆಲ್ಲಿಗಲ್ಲಿವನಮಾವೆಡೆಯೈದು ದೆಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿ ನಜೈನಗೇಡವನೇಮಾಡಿನೆದೇರದೊ
37 ಕಲ್ಲಿಗಲ್ಲಿಗೆತ್ತ ತುಮಾವಗಂಪಳಯವಳ್ಳ ಪೊಲಾದುದುಗಂಗರಾಜನಿಂ || ಜಿನಧಮ್ಮಾ ಗ್ರ
38 ನೆಯತ್ತಿ ಮುಖ್ಯ ರಸಯಂಲೋಕಂಗಳಂಗಳೊಳ್ಳು ದೇಕನೆಗೋದಾವನಿಂದಕಾರಣಬಿಸಿಗಳಂ
39 ಗಂಗದಂಡಾಧಿನಾಥನುವಂಕಾವೆಂಬೆಚ್ಚಿ ಸುತ್ತು ಪಿರಿದಂಸೀರೊತ್ತಿ ಯಂಮುಟ್ಟಿ ತಿಲ್ಲ ನೆಸಂವ್ಯಕ್ತ ವರಪಸೀನೆಯೆ
ಯೆಂಬಂ
40 ನೆಪ್ಪಂನೇವೊನಿಪಂ || ಇಂತೆನಿಪದೊ ನಾಯ ಕಗಂಗರಾದಂಸಕವರ್ಷಂ ರೋನೆಯ ಹೇವಂನಂಬಿಸಂ
41 ವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧ ೫ ನೋವಂವಾರದಂದು ತಂಮಂಗಳಂಗಳೆಕುಳುಕಂವ್ರಸಿದ್ಧಾ ನ್ತದೇವರಕಾ
42 ಲಾಕಟ್ಟಿ ಸರಮನಂಕೊಟ್ಟಿ | ದಂಡನಾಯಕಪಚರಾಜನುಂತನಗಭಿವ್ರಿದ್ಧಿಯಾಗಿಸಲಿಸಿದಂ | ಪರಮ
43 ನೆನೇಮಾತರಂಮೂಡಲಸುಟ್ಟಿದಕಟ್ಟಪಳವೇಗಿ | ತಂಕಲ ಕಡಿರಕಂಮರಹೊಗಿಗಾಗಿ | ಪಡುವಲಬಿ
44 ಕ್ಕ ನೋಳಗಿಣಿಯ ಮುವಿನಕೆಯುಗದ್ದೆಯೊಳಗಾಗಿ | ಬೆಳಗೊಳಕ್ಕೆ ಹೋದಬಟ್ಟಿಗಡಿ | ಬಡಗಲುಮೇ
45 ರೆ | ನೇಪುಲಕೆಯ ಮೂಡಲೋಡಿಯೆ ತಂಕಣಹೊಸಗಿಣಿಯುಚ್ಚ ಗಟ್ಟಿದುಡ್ಡಂ | ಅಹೊಸ
46 ಗಿಣಿಯ ಬಡಗಲೋಡಿಯಿಂದ ಮೂಡಲೋಡಿನೀರ ವಕ್ಕೆ ಯಿಂದಂ | ಅಯ್ಯ ನಕಟ್ಟಿದತಾಂವ್ಯದಿಂ
47 ದಂ | ತಂಕಲಾದುಡ್ಡಂ | ವಿಸಿತುಂ ಪರಮಂಗೆಸೀವೆಯಾಗಿಬಿಟ್ಟಿದತ್ತಿ || ಈಧಮ್ಮ ಮಂ ಪ್ರತಿಪಾಸೀ
48 ದಗೈ ಮಹಾಪುಷ್ಯಮಾಸಂ || ವಿತ್ತಂ || ಪ್ರಿಯಂ ಬಂದಿವನೆಯ್ದಿ ಕಾವಪುರುಷಗಾರ್ಥಿಯಂವ ಹಾಶ್ರೀ
49 ಯುಮಕ್ಕೆ ಯಿದುಕಾಯ ದೇಕಾಯ್ತು ಪಾಟಿಗುಂಕ್ಷೇತ್ಯೋವ್ವಿಯೊಳಬಾರಾಂಸಿಮೇಳೊಳ್ಳೊಟ್ಟ
50 ಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದುದೊಂದಯ ಸುಸಾಗುಂವಿದೆಂದು ಸಾಜಿದಪುನೀತ್ಯುಳಾಕ್ಷರಂಸ
51 ನ್ತತ್ತಂ || ಶೋಕ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಯೋಪರೇದ್ವ ಸುಂಧರಂ ಪಟ್ಟಿವ್ಯರ್ಪ ಸಂಪ್ರಾಪ್ತಿಯಾಂ
52 ಜಾಯತೇಶ್ರೀಮಿ || ಬಜಾಭಿವ್ಯಸಂಧಾದತ್ತ ರಾಜಭಿಸ್ತಗರಾಬಿಃ ಯಾಸಿಯಾನಿಯಥಾಧ
53 ಮ್ತುತಾನಿತಾನಿತಥಾಧಲಂ || ಬಿರುದರೊವಾರಮುಖತಿಳಕಂಪದ್ಧ ಮ್ತುನಾಚಾರಿಬಂಡರಿಸಿದಂ ||

74 (65)

ಅದೇ ಬಸ್ತಿಯ ಅದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

- 1 ಅಚಾರ್ಯ ಶೃಂಗಾಚಾರ್ಯದೇವಯತಿಪೋರಾದಾನ್ತ ರತ್ನಾ ಕರಸ್ತಾ ತೋಸಾಬು ಧಮಿತ್ರನಾಮಗದಿತೋವತಾಚಪೋಚಾಂ
ಬಿಕಾ
2 ಯಸ್ಯಾಸಾಜಿನಧರ್ಮ ನಿರ್ಮಲರುಚಿಶ್ರೀಗಂಗಸೇನಾಪತಿಜ್ಞೈ ನಮಸ್ಕರಮಿ ಸ್ವಿರಾಕುಳಗೃಹಂಸದ್ಭಕ್ತ ತೋಚೇಕರತಂ ||

75

ಕತ್ತಲೆಬಸ್ತಿಯ ಮುಂದಣ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಮಮಾಸ್ತಪಾಸ್ತ . . . ಸಕಲೇ . . ಗದ್ಗುರುಃ ಶ್ರಾತೋವ್ಯ ಪಥನಸ್ತೀತಿಪೋಷ್ಣಾನಾಭಿಪಾರಗಃ ||
2 ಅಸ್ತೀವಾಸೀಚತಸ್ಯಾಸೀದುಪವಾಸಪರೋಗುರುಃ ವಿದ್ಯಾಸಲಿಲಸಿದ್ಧಾ ತೇವಂಪೀಕೋಜಿತೇಂದ್ರಿಯಃ ||
3 . ಸ . ತತಪೋ . . . ತಪಸ್ವಿಯೋಗಪ್ರಭಾಫೋಸ್ಯತು ವಾದ್ಯೋನಾಹಿತಕಾವನೋಸೀರಂಪವಃ ಶ್ರಾತಾಸ .
ನಾ . .
4 ದ್ರಷ್ಟಾಜ್ಞಾನವಿಲೋಚನೇನಮಹತಾಸ್ವಾಯುಷ್ಯಮೇವಂಪುನಃ ಪು ಗೃಹಗುರುರಸಾಯೋ . ಸ್ಥಿತ .
ವಃ ||
5 . . . ಕಟವಸ್ತ್ರ ಶೈಲಿಖರೇನಸ್ಯಸ್ಯಶಾಸ್ತ್ರಕ್ರಮಾತಃ ಧ್ಯಾನ . . . ದಾ . . ವ.ನಿವಂಖೇಪ್ರಶ್ನೈಪ್ಯಕಮ್ಪೋನನಾ||
6 . . ವಿದ್ಯಾಸಲಿಲಸಿದ್ಧಾ ಕಥಯಸಮ್ಮಾ ಸ್ಯಸವ್ಯೋರಣ್ಣಾನಂ . ನ್ತಮಿದಮ್ನಿ ವ.ತ್ರತಪಸಾಸವ್ಯಾಸುಖಂಪ್ರಾಪ್ಯತೇ

76 (35)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 75 ಕ್ಕೆ ಈಶಾನ್ಯ.

* ಸಿದ್ಧಮ್

- 1 ನೆಜೆದಾದವುತಕೇಲನೊನ್ನಿಗುಣದಿಂಸ್ವಾಧ್ಯಾಯಸವೃತ್ತಿನಿಮ್
- 2 ಕಜಿಇಲ್ಲು ಪಧವ್ಯುಧಾಸುಮತಿಶ್ರೀಗ್ರಸ್ತಿಯವ್ಯುಧಾಸುಮೇಶ
- 3 ಅಜಿದಾಯವ್ಯವೇನನ್ಮನೋಡನಗತಾನಿನ್ಮ ಕಣ್ವಪಿನುಳ
- 4 ತೂಪಿದಾರಾಧನನೊನ್ಮತೀತೃಗ್ಗಂವೇಲ್ವುಗ್ಗಾಳಲಯಕ್ಕಿಜಿದಾರ್ ||

77

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 76 ಕ್ಕೆ ಉತ್ತರ.

† ಸಿದ್ಧಮ್

- 1 ಶ್ರೀಗತಿಜೇಪ್ಪವಿರಹಂಭಂಗದಫನವ್ಯಾಙ್ಗಿಟ್ಟವುನಿಟ್ಟವರ
- 2 ಯತಿಯಂಪೇಟ್ಟಿಧಾನಬನ್ಮತೂಪದೇಕಣ್ವಪಿನಾಳ್ಕಿಲದಂಳ
- 3 ಪ್ರಥಿತಾತ್ಮಕವದನೋನ್ಮನಿನ್ನತಯಾಸಾಸ್ಯಾಯಃ ಪ್ರವಾ . . ಯಕ
- 4 ಸಿ ತಿದೇಹಾಕಮಲೋಪವಂಗಳಸುಧಮಮ್ ಸ್ವಲೋಕೇಕಂಸಿತ್ತಮಂ

78

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 77 ರ ಕೆಳಗೆ.

ಸಹದೇವವಾಣಿ

79

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 78 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 ಸುಂದರವೆವ್ವದುಗ್ರಹದೂಗಿದ . . . ವಾರ್ಧದನಿನ್ಮನುಪಿನ
- 2 ಬನ್ಮನುರಾಗವಿನ್ಮ ಬಲಗೂ . ಣ್ಣಮಹೇತ್ಸವದೇಙ್ಗಿಲವಾನ್
- 3 ಸುಂದರಸಾಚದಾಯ್ಯರಹಿದ . ದ್ರವಿದಾನಮೊಪ್ಪಿಚಿತ್ತರಿಮ
- 4 ಇನ್ಮಸವಾನಮವ್ವಸ.ಖ . . ಣ್ಣದೆ . ಹೂದೆಯ್ದಿಸ್ವರ್ಗವಾ ||

80

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 79 ಕ್ಕೆ ಆಗ್ನೇಯ.

- 1 ಮಹಾದೇವನ್ಮನಿಪುಗವನ್ಮ ದರ್ಪಿಗಳೆವ್ವದೃಢಂ
- 2 ಮಹಾತವನ್ಮರಣಮವೈತನಗಾ . ಕಮುಕಣ್ಣಿ
- 3 ಮಹಾಗುರಿಮ . ಗಳಸಲಿಸತಾ . ನವಿಂತಿ
- 4 ಮಹಾತವದೊನ್ಮ ಮಲವೇಲ್ವಲವದುರಿವಂಪೊಕ್ಕ

81

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 80 ಕ್ಕೆ ಆಗ್ನೇಯ.

- 1 ಬೋಧ್ಯತಿರೇಚ್ಚೈಕೈವಲ್ಯಬೋಧಪ್ರಾದ್ವಿಮಹಾಜನೇ
- 2 ಈಶಾನಾಯನಮೋಯೋಗಿನಿಪ್ಪಾಯಪ್ರವೇಷ್ಠಿಸೇ
- 3 . ರೇಕಿತ್ತರಸಂಘಸ್ಯಗಗನಸ್ಯಮಹಸ್ವತಿಃ
- 4 ಪರಿಪೂ . ಚಾರಿ . . . ಧ
- 5 . . . ವಾಣ . . . ಪ್ಪಿಯಾ . .

* ಇದು 3ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

† ಇದು 2ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

38

82

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 81 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಬಲದೇವಾಚಾರ್ಯರಪಾಲುಗ್ಗ ಮಣ

83

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 82 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪದ್ಮನಂದಿ ಮುನಿಪ ಅತುಳ ದನಿಮಾಕೃತದೇವಾ . . .
. . . ಅಭವ ದಪ ಮಾ ಭವ

84 (34)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 83 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಆನವದ್ಯನ್ನ ದಿರಾಪ್ಪ ದುಳ್ಳೆ ಪ್ರಥಿತಯೋ . . . ನೈಕಾನ್ಯಸ್ತ . ಲಾಮ
ವಿನಯಾಚಾರಪ್ರಭಾವನ್ತ ಪುಬನ್ನ ಧಿಕನ್ತ ಸ್ವ ದೇವಾಚಾರ್ಯನಾಮನ್
2 ಉದಿತಶ್ರೀಕಟ್ಟಪ್ಪನುಳ್ಳ ರಿಷಿಗಿರಿಕಮೇರೋ ನ್ನು ತನ್ನೇಹಮಿಕ್ಕೆ
ನಿರವದ್ಯನ್ನೇ ಜಿರಿಸ್ವರ್ಗಂಶಿವನಿಲಪಡೆದಾನ್ವಾಧುಗಳ್ಳು ಜ್ಯಮಾನನ

85

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 84 ಕ್ಕೆ ವಾಯವ್ಯ.
ಶ್ರೀಶುಷ್ಕನಂದಿ ಸಿಂಧಿಗೆ

86

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ನೈರುತ್ಯ.
1 . . . ಕೃ ನತವೃತ್ತ . .
2 ಗೆ

87

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 86 ಕ್ಕೆ ನೈರುತ್ಯ.
ಶ್ರೀಘಟ

88 (26)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 87 ಕ್ಕೆ ಪಶ್ಚಿಮ, ಶಾಸನ ಬಸ್ತಿಯ ಈಶಾನ್ಯ ಮೂಲೆ.

1 ಸುರಚಾಪಂಜೋಲೆವೆದ್ಯುಟ್ಟತಗಳತವೋಲ್ತಂಜವೋಲ್ತೋಜಿಬೇಗಂ
2 ಬಿರಿಗುಂಶ್ರೀರೂಪಲೀಲಾಧನೇಭವಮುಹಾರಾಶಿಗಳ್ಳು ಪ್ಲವಾಗ್ಗಂ
3 ಉರಮಾತ್ಥಂಮೇಚ್ಚೆ ನಾನೀಧರಣಿಯುಳಿರವಾನೆನ್ನ ಸನ್ಯಾಸನಂಗೆ
4 ಯುರುಸತ್ವನ್ನ ಸೇನಪ್ರವರಮುನಿವಂದೆ ವರೋಕಕ್ಕೆ ಸನ್ದಾನ

89

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 88 ರ ಕೆಳಗೆ.

1 . ಕನಾದೊ ಣವಂಞ . .
2 ಕಳ್ಳಪ್ಪನುಗ್ಗ

39

90

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ 89 ಕ್ಕೆ ಪಶಿಮ.

ಶ್ರೀಬಮ್ಮ

91

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 90 ಕ್ಕೆ ಉತ್ತರ.

¹ ದಲ್ಲಗಪೇಂದ್ರಯ್ಯ

² ಪಾಲ .

92

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ಉತ್ತರ.

¹ ಸ್ವಸ್ತಿ ಕೋಳಾತ್ಮರ ಸಂಘ

² ವಿಶೇಷಭೂಮಿ ಸಿಬ್ಬಿಗೆ

93 (33)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 92 ಕ್ಕೆ ಪೂರ್ವ.

¹ ಎಡೆಪಯಗಿನಡೆಕೆಯ್ತು ತಪಸಯ್ಯವಮ್ಮನೊಳತ್ತರಸಂಘ .

² ವಡೆಕೋಟೆಯ್ತು ವಾಲ್ಮೀಕಿಯನ್ನೆ ನಗನ್ನು ಸಮಾಧಿಕೊಟಿ

³ ಎಡೆವಿಡಿಯಲ್ಲ ವಡೆಕೊಟವಪ್ರಮೇಯನಿಲ್ಲದನನ್ನ

⁴ ಪಡೆಗಮೊಟಪ್ಪ . . . ಸ್ವೀಕರಣಿಕವಾಡಾವಿಭವಸ್ಥನನಾದಮ

94

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93 ಕ್ಕೆ ಆಗ್ನೇಯ.

ಶ್ರೀಮದ್ಗಡದೇವರಪಾದ

95

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 94 ಕ್ಕೆ ಈಶಾನ್ಯ, ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ.

1 . . . ಬಸಾಧುಗ್ರ . ರಥೀರನ್ನ ತಸಂಯುತಾತ್ಮನಿನ್ದ್ರನಂದಿ ಆಚಾರ್ಯ .

2 . ಮೆ . . ಮೃತ್ಯುಮೆದ್ದ . . . ನ್ತೂರಿದೆರ್ಪಪ್ರವಲಾಂತರಿ . . . ಭಾಷ್ಯಮನ್ಯಪ್ಪಿನ್

3 . ನ್ಡೆ . . . ದಿಮೋಡಮಗಲಿವಲ್ವಿಪಯಂಗಳನಾತ್ಮವಶಕ್ತಮವಿದುಕಟ . . ಸ್ಥಿತಾರಾಧಿತಾ . .

ವಿಮು . . . ಕೃಪರಿ . . . ನನ . . . ರೇನ್ದ್ರರಾಜ್ಯವಿಭೂತಿಸಾಸ್ವತಮೈದಿದಾನ್

96

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 95 ಕ್ಕೆ ದಕ್ಷಿಣ.

¹ ಸ್ವಸ್ತಿ ಕೋಳಾತ್ಮರ

² ಸಂಘವಾಡೇವ

ಖನ್ದಿಯನ್ದಿಸು .

40

97

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 96 ಕ್ಕೆ ದಕ್ಷಿಣ.

- 1 ನಿಮಿಲಕರಾಸಿರಸಂಘದಾಜಿಗಣದಾರಾಜ್ಞಮತಿಗಿನ್ನಿಯಾರ್
- 2 ಅಮಲಂನಲ್ಲದಕೀಲದಿಗುಣದಿನಾಮಿಕೃತಿಮುಮ್ಮಿಗಳೆದೊರೆ
- 3 ನಮಗಿನ್ನೊಡ್ಡದಯೆನ್ನದಿಜಿರಿಯನನ್ನಾಸನೆಯೊಗದೊಳ
- 4 ನಮೊಡೆನ್ನಯ್ದುಕಮನ್ನಪುಣ್ಣಿ . ಸ್ವಗೃಹಲಯಂಪಜಿದಾರ್

98 (28)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 97 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀತಪಮನ್ದಾದಕದಾಪಿಧಾನಮುಖದಿನ್ನದ್ದಿನ್ನತಾಧಾತ್ರಿಮೇಶ
- 2 ಚಪಲಿಲ್ಲಾ ನಪಿಲೂರಸಂಘದಮಹಾನನ್ದಾವತಿಗಿನ್ನಿಯಾರ್
- 3 ವಿಫುಲಶ್ರೀಕಟವಪ್ರಸನ್ನಿರಮವಗಿಲ್ಲೊನ್ನೊಂದುಸನ್ನಾಗ್ಗದಿನ್
- 4 ಉಪಮಿಲ್ಯಾಸುರಲೂಕಸಾಖ್ಯದಡೆಯನ್ದಾಮಯ್ದುಕದೊಳವನಮ

99

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 98 ಕ್ಕೆ ದಕ್ಷಿಣ, ಮಜ್ಜಿಗಣ್ಣಿನ ಬಸ್ತಿಗೆ ಉತ್ತರ.

- 1 ಶ್ರೀತನಗಿವ್ಯತ್ಯುಪರವಾನಜುದೆಕರ್ಪಾಣವಾಕದೊನ್
- 2 ಸ್ವಸ್ತಿ ಕಾಲನಿಗೀಕಸುದೆ . ಪ್ರಸರಾಪ್ಯವಿವತಿನ್
- 3 ಘಾ . ಕ . ಮೊದಸು . ತೊ . . ಮತಾಕಾಜ್ಜಿನಿ
- 4 ಧಾನಮ . . ಸುರ . ಗಗತಿಯುಳ್ಳಲೆಕೊಣ್ಣಿನ್

100

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 99 ಕ್ಕೆ ಪೂರ್ವ.

ಪರವತಿಮಲ

101

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 100 ಕ್ಕೆ ಉತ್ತರ.

- 1 . . ಮಲಮೇಲಚ
- 2 . . ಮಹಾ . . ಬೊಲ .

102

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 101 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 . . ಜನ್ನಲ್ಲವಿಲೂರನೇಕಗುಣದಾಶ್ರೀಸಂಘ . . ದು .
- 2 ಮೆನಲ್ಲಿಲಕಂ . . ಶ್ರೀ . . ರಾಚಾಯ್ಕರ
- 3 ಭಿಮಾನಮಯ್ದುತೊಪಿದಂದೊರಾಗಸಾಖ್ಯಾಗತಿ
- 4 ದದೊಂದುಪಜ್ಜಾಪದದೇಬೋಷಂನಿರಾಸಂ . .

103

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 102 ಕ್ಕೆ ಪೂರ್ವ.

¹ ಸ್ವಸ್ತಿಶ್ರೀದುಃಖನವಿಲಾಸಂಘದವು

² ದ್ವನೇನಾಚಾರಿ . . . ಯನಿಸಿದಿಗ

104

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 103 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀದೇವಾಚಾರ್ಯ . ನಿಸಿದಿಗ

105 (30)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 104 ಕ್ಕೆ ಪೂರ್ವ.

¹ ಶ್ರೀ ಅಹಾದಿನಾ ನನೇಕಗುಣಕೀರ್ತಿಪದ್ಮಾನ್

² ತುಂಗೋಚ್ಚಭಕ್ತಿವಾದಿನೋ ಅದಿಲ್ಲದೇಹಮ್

³ ಪೂಜ್ಯೋಚ್ಚೈಶ್ವರಿಗುಣಕೂಟಮಯಂಕುಚೇಲಮ್

106 (31)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 105 ಕ್ಕೆ ವಾಯವ್ಯ.

* ಸ್ವಸ್ತಿಶ್ರೀ

¹ ನವಿಲಾರಾಶ್ರೀಘೋಷದಳ್ಳಿಗುರವಂನಮ್ಮನಿಯಾಚಾರಿಯರ್

² ಅವರಾಶಿಷ್ಯರಸಿಸ್ತಿತಾಗ್ಗುಣಮಿ . ವೃಷಭನಸ್ತಿಮುನೀ

³ ಭವವಿಜ್ಞಾನಸುಮಾರ್ಗದಳ್ಳಿ ನಡದೊಂದಾರಾಧನಾಯೋಗಿದಿನ್

⁴ ಅವರುಂಸಾಧಿಸ್ವರ್ಗರೋಹಸುಖಚಿತ್ತಂ . . . ಮಾಧಿಗಕ್

107

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 106 ಕ್ಕೆ ಪೂರ್ವ.

¹ ಶ್ರೀ ವನನುರಾಗದಿನಪದ್ಮಗ್ರಂಥಗಲಕ್ಷಮದಜಿಹ್ವಲ .

² ವನನುಮಾರ್ಗದಿನೇತಿಮಿರಾವಿಧಿಯನವಿಲರಸಂ . .

³ ಜೆನ್ನದಬುದ್ಧಿಯಹಾರಮನಿ . ತಿಯಂ . ಯಮಾವಿಲಚ್ಚಿಗಕ್

⁴ . . . ಊಪ್ಪನಲ್ಲುರರಸಾಖ್ಯಮನಿವೋಡಗೊಣ್ಣರಾಟಮುಮ್

108 (29)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 107 ಕ್ಕೆ ಅಗ್ನೇಯ.

¹ ಶ್ರೀ ಅನವರತಸ್ತುಳಮಿಭೃತಸಯ್ಯಮಮೆನ್ನೆಪಿಚ್ಚಿಯಂ

² ವನದೊಳಯೋಗ್ಯ . . ನಕ್ಕು ಮದಿ . . . ಗಳೊ . .

³ ಮನವಮಿಕ್ಕುತ . . . ರದಿ . . . ನೋನ್ನುಸವಾಧಿಕೂಡಿದೊಂ

⁴ ಅನುಪಮದಿವ್ಯವೃದ್ಧಸುರಲೋಕದಮಾರ್ಗದೊಳೊರಿಸ್ಪಿನಿಮ್ ||

⁵ ಮಯೂರಗ್ಗ್ರಾಮಸಂಘಸ್ಯಸಾನ್ದಯ್ಯಾಽಯ್ಯಾಽನಾಮಿಕಾ

⁶ ಕುಟಪ್ರಗೊಕ್ಕಿಲೇಚಸಾಧಿತಸ್ತುಸವಾಧಿತಃ ||

* ಇದು 9ನೆಯ ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

109

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 108 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಕ್ರೀಡೇಫಲನನ್ನಿಮುನಿತಾನ್ನ ಮಿಲೂವ್ಯರಸಂಘದಾ
- 2 ತೀರ್ಥದ್ವಿಧಿಯಾನ್
- 3 . ಧ
- 4

110

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 109 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಕಣ್ಯ

111

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 110 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಕ್ರೀಡ ನಾ . . ನೆಗಜ್ಜಿಯಗುಂಸದೇವಡಸಿದರ್
- 2 ಮುಗಿದ . . . ನೋನ್ನುಮೈಲ . ತಪಮಂ
- 3 . ನಿ . . . ಪಾತ್ರನನ್ನಿಮುನಿದ
- 4 . ಮಾಯ್ಯನ . . . ಯು . . ಇತಿಲೋತಲದತುಳ್ಳೋನ್ನುಸಿದ್ಧಿಸ್ಥನಾದಮೆ

112

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಶ್ರೀನವಿಲೂಸಾಂಘದಾಗುಣಮತಿ ಅವ್ಯಗಳಾನಿಸಿದ್ಧಿಗೆ

113 (32)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 112 ಕ್ಕೆ ಉತ್ತರ.

- 1 ತನಗೆವೃತ್ಯವರವಾನಖಿದನ್ದುಸುಪಣ್ಣತನ
- 2 ಅನೇಕಶೀಲಗುಣಮಾಲೆಗರನ್ನಗಿದೊಪ್ಪಿದೊನ್
- 3 ವಿನಯದೇವನೇನನಾಮವ. ಹಾಮಂನಿನೋನ್ನುಪಿನ್
- 4 ಅನದಪುಣ್ಣದಳತಾಂ ದೇತಾಂನಿವಮೇಜಿದಾನ್

114 (27)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113 ಕ್ಕೆ ಪೂರ್ವ.

- 1 ಶ್ರೀ ಕುಭಾನ್ವಿತಶ್ರೀನವಿಲೂರಸಂಘದಾಪ್ರಭಾವತೀ
- 2 ಪ್ರಭಾಖ್ಯಮಿವವ್ಯತದುಳ್ಳನೋನ್ನುತಾಮಸ್ವಭಾವನಾನ್ದಯ್ಯಕರಾಣ್ಣರಾಧಿಪರ್
- 3 ಗ್ರಾಮೇಮಯೂರಸಂಘೇಸ್ಯಆಯ್ಯಕಾದವಿ. ತಾವತೀ
- 4 ಕಟ್ಟಪ್ರಗಿರಿಮಧ್ಯಸ್ಥಾಸಾಧಿತಾಚಸಮಾಧಿತಾ ||

115

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 114 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 ಅನೇಕಶೀಲಗುಣದೊಪ್ಪಿದೊನ್ನುರಕ್ತಿ ಸದುಮ
- 2 ನನಗೆನ್ನೊರುಮುಸಿಯಿಂದಳ್ಳಪಜ್ಜಲಿನೋನ್ನುತಾಮ
- 3 ತಮಗೆವೃತ್ಯವರವಾನಖಿದನ್ದೀಪ್ತಿಯ . . .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 115 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 ಈಶಾನ್ಯ . ಲವಾನ್ಯ ರೇವತಿದೇವರೇಷ್ಯಾ ವ್ಯಂಜ್ಯಮಿ
- 2 ಶ್ರೀಶಾರಾನ್ಯ ಯಗನ ವಮ್ಯ ನಮಿತಶ್ರೀಸಬ್ಬದಾಪ್ತನಾದಿ
- 3 ಸನ್ಯಾಸ . ನಿರ್ದೇ . . . ಅನಿವಲಭಂ . ರೇಶಿತಲ .
- 4 ಮಾನ್ಯವಿದುಪ

117 (43)

ಚಾಮುಂಡರಾಜುನಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ ೧ ನೆಯ ಕಂಭ.

(ಛಾಂದ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾವೇಶಲಂ
- 2 ಭನಂ ಜೇಯತೈಶ್ಚೋಕ್ತನಾಥಸ್ಯ ಶಾಸನಂ ಜನಶಾಸ
- 3 ನಂ || ಶ್ರೀಮನ್ಮಾಭಯನಾಥಾದ್ಯಮಳಜಿನವರಾ
- 4 ನೀಕನಾಥೋರಂವಾರ್ಧಿಃ | ಪ್ರಧ್ಯಸ್ತಾಭ್ಯಮೇಯ
- 5 ಪ್ರಜೆಯವಿಪಯಕೈವಲ್ಯಜೋರ್ಧೇಯವೇಶಃ | ಶಸ್ತಸ್ಯ
- 6 ತ್ವಾಂಮುದ್ರಾಶಬರಿತಜನತಾನಂದನಾದೋರಂಭೋಪಃ |
- 7 ಸ್ಥಯಾದಾಚಂದ್ರತಾರಂಪರಮಮುಖಮಜಾ ವೀ
- 8 ದ್ಯುರ್ವೀಷೇಸಿಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರ
- 9 ತ್ವವಗ್ಗೌಶ್ರೀಗೌತಮದ್ಯಾಃಪ್ರಭವಿಪ್ಪವಸ್ತೇತ
- 10 ತ್ಯಾಂಬುಧಾಸಪ್ತಮಪದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತ್
- 11 ತಾನಂದಗಣೇಶಭವ || ಶ್ರೀಪದಮಾಂಬೀತ್ಯನವ
- 12 ದ್ಯುನಾಮಾಪ್ಯಾಚಾರ್ಯರಬೋತ್ತರಕೋಡಕಂ
- 13 ದಃ | ದ್ವಿತೀಯಮಾಸೇದಭಿಧಾನಮುದ್ಯಚರ
- 14 ತ್ರಸಂಜಾತಸುಚಾರಂಧಿಃ || ಅಭೂದುಮಸಸ್ಯಾ
- 15 ತಿ ಮುನೀಶ್ವರೋಸಾಮಾಚಾರ್ಯರಬೋತ್ತರಗ್ರಿಧ
- 16 ಪಿಂಚಃ | ತದನ್ಯಯೇ ತಪ್ತಬ್ರಹ್ಮೀಸ್ತಿನಾನ್ಯಸ್ತಾತ್ಮ
- 17 ಶಿಕಾಕೇಷಪದಾತ್ಮವೇದೀ || ಶ್ರೀಗ್ರಿಧರಪಿಂಚಮುನಿ
- 18 ಪಸ್ಯಬಳಾಕಪಿಂಚಶಿಷ್ಯೋಜನಪಪ್ಪಭವನ
- 19 ತ್ರಯವರ್ತಿಕೀರ್ತಿಃ | ಚಾರಿತ್ರಾಚುಂಚುಂಚಿವಾವನಿ
- 20 ಪಾಳಮೌಳಮಾಳಾಶೀಮುಖಪಿರಾಜಿತಪಾದ
- 21 ಪದಃ || ತಚ್ಚಪ್ಪೋಗುಣಾನಂದದಂಡಿತಯತಿಶಾ
- 22 ರಿತ್ರ ಚಕ್ರೇಶ್ವರಃ | ತರ್ಹವ್ಯಾಕರಣಾದಿ ಶಾಸ್ತ್ರಸಿ
- 23 ಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾವಾ
- 24 ದಮದಾನ್ಯಸಿನ್ಯರಘಟಾಸಂಘಟ್ಟ ಕಣ್ಣೀರವೋ
- 25 ಭವ್ಯಾಭೋಜದವಾಕರೋವಿಜಯತಾಂ ಕಂದರ್ಪ
- 26 ದರ್ಪಪದಃ || ತಚ್ಚಪ್ಪಾಸ್ತಿಶರಣಾವಿವೇಕಸಿದ್ಧ
- 27 ಯಃ ಶಾಸ್ತ್ರಾಭ್ಯಾಸಂಕರಂಗತಾ ಸ್ತೇಷಾತ್ಮಪಟತಮಾ
- 28 ದ್ವಿಸಪ್ತತಿಮಿತಾಃ ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ಥಕವ್ಯಾ
- 29 ಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರಚರಶಾಸ್ತ್ರೇದ್ವಿಪುನಿ

30 ದ್ವೈಮುನಿಃ | ನಾನಾನೋನನಯಪ್ರವಣಃ
 31 ನಿವೃತ್ತೋದೇವೇಂದ್ರಸ್ಯ ದ್ವೈತಿಃ || ಅಜನಿಮಹಿಪ
 32 ಚೂಡಾರತ್ನ ರಾರಾಜಿತಾಂಭೈರ್ವೈಜಿತಮಕರಕೇತೂದ್ಧಂ
 33 ಡದೋದ್ಧೃಂಚಗರ್ಭಃ | ಕುನಯನಿಕರಘ್ನಾಧ್ವಾನಿಕದಂ
 34 ಬೋಧಿದಂಚ | ಸಜಯತು ವಿಖ್ಯುಧೇಂದ್ರೋಭಾರತೀಭಾಳ
 35 ಪಟ್ಟಃ ||

(ದಕ್ಷಿಣ ಮುಖ.)

36 ತಚ್ಚೈವೈಕಳಧೌತನಂದಿಮುನಿಪಃ ಸೈದ್ಧಾಂ
 37 ತಚ್ಚೈರೈರೈಃ | ಪಾರಾವಾರಪರಿತಧಾರಿ
 38 ಣಿ ಕುಳವ್ಯಾಪ್ತೋರಕೀರ್ತಿರೈರೈಃ | ಪಂಚಾ
 39 ಜ್ಞೋನೈದಕುಂಭಕುಂಭದಳನಪ್ಪೋನೈ
 40 ಕ್ತಮುಕ್ತಾಭಳಪ್ರಾಂಕುಪ್ರಾಂಚಿತಕೇ
 41 ಸರೇಖುಧನುತೋವಾಕ್ಯಾ ಮಿಸೇವಲ್ಲಭಃ ||
 42 ಅವಗ್ಗರವಿಜಂಧ್ರಸಿದ್ಧಾಂತ ವಿರಸ್ತೇಪು
 43 ಣ್ನಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರಂವ
 44 ರವಗ್ಗೇಕೀದ್ಯವ್ರವರೇಶ್ವರಿದಾಮನಂ
 45 ದಿಸನ್ಮುನಿಪತಿಗಳು || ಬೋಧಿತಭವ್ಯಂ
 46 ಸ್ತಮದನಮ್ತದವಜ್ರತಶುದ್ಧಪೀನಸ
 47 ಶ್ರೀಧರದೇವರಂಜರವರ್ಗಗ್ರತನೂಭವ
 48 ರಾದರಾಯಶ್ರೀಧರಗೌರವೀಶ್ವ
 49 ರವರೋಳ್ಳಗಲ್ಪಮೃಲದಾರದೇವರಂ
 50 ಶ್ರೀಧರದೇವರಂಜತನರೇಂದ್ರತಿರಿಟಿತೂ
 51 ಚೈತಕ್ರಮರ || ಮಳಧಾರಿದೇವರಂದಂ
 52 ಬಿಳಗಿದುಜಿನೇಂದ್ರಕಾಸನಮುನ್ನಂ
 53 ನಿಮ್ಮಳವನಗಿಮತ್ತಮಿಗಳಬಿಳಗಿ
 54 ದಪ್ಪದುಚಂದ್ರ ಕೀರ್ತಿಭಟ್ಟಾಚಾರಂ || ಅ
 55 ವರಕೀಶ್ವರ || ಪರಮಪ್ರಾಖ್ಯಣ
 56 ಸ್ತುತತ್ವನಿಳಯಸಿದ್ಧಾಂತಚೂಡಾಮ
 57 ಣಿ ಸ್ಫುರಿತಾಚಾರಪರಂಪಿನೇಯಜ
 58 ನತಾನಂದಂ ಗುಣಾನಿಕಸುಂದರನೇಬುನ
 59 ತಿಯಂಸಮಸ್ತಭುವನಪ್ರಸ್ತುತೈನಾ
 60 ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥನುಜ್ವಳ
 61 ಯೋವಿಭಾಜಿತಾಣತಟಂ || ವಿದಿ
 62 ತವ್ಯಾಕರಣದ ತರ್ಕದ ಸಿದ್ಧಾಂತದ
 63 ವಿರೇವದಿತ್ಯವಿದ್ಯಾಸ್ವದರಂದಿಧರ
 64 ಬಣ್ಣಪುದುವಾಕರಣದಿವಸಿ
 65 ದ್ವಾಂತಿಗರಂ || ಪರರಾದ್ಧೃಂತಿಶಚಕ್ರವ
 66 ತ್ವಿ ದುರಿತಪ್ರದ್ವಂಸಕಂದರ್ಪಸೂರ್ಯ
 67 ಸಿಪಂವರಕೀಶದ್ವಗ್ನವೃಹಾಂ
 68 ಭೋರಾಜಿದಂಕೇವಪ್ರದ್ವರದೇವೇಭ

- 69 ಕಪಾಂಕನನ್ನಿ ಭಯಕ್ಕೀರೂಪನೋ
70 ಹೋದಿವಾಕರಣದಿಬ್ರತಿನ್ನಿಮ್ನದಂನಿ
71 ರೂಪಮಂಭೂಪೇಂದ್ರಬ್ರಂದಾಚ್ಚಿ ಕತಂ ||

(ಪಶ್ಚಿಮ ಮುಖ.)

- 72 ವರಭವ್ಯಾನನಪದ್ಮ ಮುಖಲರಬಣ್ಣನೀಕನೇತ್ಯೋತ್ಪಲಂಕೋರ
73 ಗಲ್ಪಪತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾಗ್ಗಮಂ
74 ಬರಮತ್ಯುಜ್ಯಳಮಾಗಲೇಶಿವಳಗಿತಾಭೂಭಾಗಮಂಶ್ರೀದಿ
75 ವಾಕರಣದಿಬ್ರತಿವಾಕದಿವಾಕರಕರಾಕಾರಂಜೋ
76 ಲುಬ್ಧಿಗನುತಂ || ಯದ್ವಕ್ತ್ರಚಂದ್ರವಿಳಸದ್ವಚನಾಮೃತಾಂ
77 ಭವಾನೇನತುಷ್ಯತಿವಿನೇಯಚಕ್ರೋರಬ್ರಂದಃ ಜೈನೇ
78 ದ್ರಕಾಸನಸರೋವರರಾಜಹಂಸೋಬೇಯಾದಸಾಭುವಿದಿ
79 ವಾಕರಣದಿವಃ || ಅವರಿಷ್ಯರು || ಗಂಡವಿಮುಕ್ತದೇವ
80 ಮಳಧಾರಮುನೀಂದ್ರರಪಾದಪದ್ಮ ಮಂಕಂಡೋಡಸಾಧ್ಯ
81 ಮೇನಿನೆದಭವ್ಯಜನಕ ಮಂಕಂಡಚಂದವೇದಂಚವಿರೋಧಿದಂ
82 ಡಸ್ತಿಪದಂಚಪತತ್ಪೃಥುವಹ್ರದಂಡಕೋದಂಡಕರಾಳ
83 ದಂಡಧರದಂಡಭಯಂಪಜಹಂಗಿವೋಗವೇ || ಬಳಯು
84 ತರಂಬಳಲು ವಲತಾಂತರಕಂಗದಿರಾಗಿತಾಗಿಂಚಳಿಸ
85 ಪಳಂಚಿತೂಳ್ಳವನನೋಡಿಸಮೆಯ್ಯಗೆಯಾದದ್ವಸಖಿಂ
86 ಕಳೆಯದೆಸಿಂದಕಬು ನದ ಕಗ್ಗಿದಸಿಪ್ಪಿನಮಕ್ಕವೆತ್ತಕ
87 ತ್ತಳವೆನಿಸುತ್ತಪುತ್ತಡದ್ವಮೆಯ್ಯಮಳಂಮಳಧಾ
88 ರದೇವರಂ || ಮುಖದುಮದೋಮೈಲಾಕಿಕದವಾತ್ಪಯನಾ
89 ಡದಕತ್ತಬಾಗಿಲಂತಹಿಯದಭಾನುವಸ್ತ ಮಿತಮಾ
90 ಗಿರವೋಗದಮೆಯ್ಯನೋಮೈಯುಂತುಖಿಸದ
91 ಕುಕ್ಕುಟಾಸನಕಸೋಲದಗಂಡವಿಮುಕ್ತವೃತ್ತಿಯಂಮ
92 ಹೇಯದಭೋರದುಕ್ರ ರತಪಕ್ರ ರತಂಮಳಧಾರದೇ
93 ವರ || ಆಚಾರಿತ್ರಚಕ್ರವರ್ತಿಗಳಕಿಷ್ಯರು || ಪಂಚೇಂದ್ರಿಯ
94 ಪ್ರಥಿತಸಾಮಾಜ್ಯಕುಂಭಪಿಠೋರೋಟಿಲಂಪಟಮಹೋ
95 ಗ್ರಸಮಗ್ರಸಿಂಹಃ | ಸಿದ್ಧಾಂತವಾರಿನಿಧಿವೂನ್ಮನೀನಾ
96 ಧಿನಾಥೋಭಾಭಾತಿಭೂರಿಭುವನೇಕುಭಚಂದ್ರದೇವಃ ||
97 ಕುಭಾಭಾಭಾಸುರದ್ವಿಪಾಮರಗೌತಾ ರಾಪತಿನ್ಮಸ್ತು
98 ಟಿಜ್ಯೋತಾ ಕುಂದಕೀದ್ಧ ಕಂಬುಕಮಂಭಾಶಾತರಂಗೋತ್ಕ
99 ರಂಪ್ರಖ್ಯಪ್ರಜ್ಯಳಕೀತ್ತಿಮನ್ಮಹಮಿಮಂಗಾಯಂ
100 ತಿದೇವಾಂಗನಾದಿಕ್ರನ್ಯಾಃ ಕುಭಚಂದ್ರದೇವಭವತಾಂ ರಿ
101 ತ್ರಭೂಂಭಾಮಿಸೇ || ಕುಭಚಂದ್ರಮುನೀಂದ್ರಯಶಸ್ವಿಭಿ
102 ಯೋ ಸರಿಯಾಗಲಾರದಿಂತೀಚಂದ್ರಂ | ಪ್ರಭುತೇಗಿದ ಕಂದಿಕುಂ
103 ದಿದನಭವಕೀರವಣಿಗದೇಶಕಂದಂಕುಂದಂ || ಎತ್ತ
104 ಲುಬ್ಧಿಯಂಗಯ್ಯದಮತ್ತಲೆಧಮ್ನಪ್ರಭಾವ
105 ಮಧಿಕೋತ್ಕವದಿಂ ಬತ್ತ ರವುಡನರವೋಲ್ವರಮ
106 ತ್ತಿನವಮಗ್ರೀಕುಭೇಂದ್ರಸ್ಯದ್ಧಾಂತಿಗರಂ || ಕಂತುಮದಾಪಹ
107 ಸ್ನಗಳಜೇವದಯಪರಜೈನಮಾಗ್ಗರಾದ್ಧಾಂತಪಯೋಧಿಗ

108 ಕ ವಿಷಯವೈರಿಗಳಿಂದ ತಕ್ಕಮ್ತೆ ಘಂಟನನ್ನಾಂತಘವ್ಯವದ್ಧ
 109 ದಿನಶ್ರೀತ್ಯ ಭರಂಭುಜಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂಭಿಗ
 110 ಶ್ವದಂಬುಧಿವೇಷ್ಪಿತಘಂಟಘಂಟಕಳಂ ||

(ಉತ್ತರ ಮುಖ)

111 ಖ್ಯಾತಶ್ರೀಮಲಧಾರದೇವಯಮಿನಶ್ರೀ
 112 ಪೋತ್ತಮೇಸ್ವರ್ಗತೇಹಾಹಾಶ್ರೀಕುಭಚಂದ್ರ
 113 ದೇವಯತಿಬೇಸಿದ್ಧಾಂತಜ್ಞಾಡಾಮಣಿ ರೂ
 114 ಕಾನುಗ್ರಹಕಾರಣಶ್ರೀತಿನುತೇಕಂದರ್ಪ
 115 ದಪ್ಪಾಂತಕೇಚಾರಿತ್ಯೋಜ್ಯಕದೀಪಿಕಾಪ್ರತಿ
 116 ಹಕಾವಾತ್ಸಲ್ಯವಸ್ಥೀಗತಾ || ಕ. ಭಜಂ
 117 ದ್ರೇಮಹಸ್ಸಂದ್ರೇಷ್ಟಿಶ್ರೀತೇಕಾಲರಾಹು
 118 ಸಾ ಸಾಂಧಕಾರಂಬಗಣಾ ಲಂಜಾಯತೇತ್ಯುತಿ
 119 ನಾದ್ಭುತಂ || ಬಾಸಾಂಭೋಧಿನಭಾಶಮಾಂಕತು
 120 ಕತೇಹಾತೇಸಕಾಬ್ದೀತತೋವರ್ಷೋಭಕ್ರಿತಾ
 121 ಹ್ಯಯೇವೈಪುಪನತೇಮಾನೇಪುನಪ್ರಾಪ
 122 ಸೇ ಪಕ್ಷೇಶ್ರೀಷ್ಣ ವಿಪಕ್ಷವತ್ತಿನಿಸಿತೇವಾ
 123 ರೇದಶವ್ಯಾಂತಿಥಾಸ್ವಯ್ಯಾರ್ತಃ ಕುಭಚಂ
 124 ದ್ರದೇವಗಣಭ್ರಿತ್ಸಿದ್ಧಾಂತವಾರಾಂಧಿ ||
 125 ಶ್ರೀಮದವರಗುಡ್ಡಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ
 126 ಕಬ್ಬ ಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಜಾಂಡ
 127 ದಂಡನಾಯಕಂ ವೈರಿಭಯದಾಯಕ |
 128 ಗೋತ್ರಪವಿತ್ರ | ಬುಧಜನಮಿತ್ರ | ಸ್ಯಾಮಿದ್ರೋ
 129 ಹಗೋಧೂಮುಘರಟ್ಟ | ಸಂಗ್ರಾಮಜಹ್ತು
 130 ಟ್ಟ | ವಿಷ್ಣುವರ್ಧನಪೂಯ್ಯಸಮಹಾರಾ
 131 ಜರಾಜ್ಯಸಮುದ್ಧರಣಕಲಿಗಳಾಭರಣ
 132 ಶ್ರೀಜೈನಧರ್ಮಾರ್ಥಮೃತಾಂಬುಧಿಪ್ರವರ್ಧನ
 133 ಸುಧಾಕರಸಮ್ಯಕ್ತರತ್ನಾಕರ | ದೈನೇಕ
 134 ನಾಮಾವಳೀಸಮಾಳಂಕಿತರವ್ವಶ್ರೀಮ
 135 ನ್ನಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ
 136 ತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘದೇ
 137 ಸಿಯುಗಣದ ಪುಸ್ತಕಾಚ್ಚ ದಕುಭಚಂ
 138 ದ್ರಸಿದ್ಧಾಂತದೇವಗ್ಗಪರೋಕ್ಷವಿನಯಕ್ಕೆ
 139 ನಿಶ್ಚಿಗೆಯನಿಲಿಸುವವೊಬ್ಬ
 140 ಯಂವೂಡಿಮಹಾದಾನಮಂಗಯ್ದುರು ||
 141 ಆಮಹಾನುಭಾವನತ್ತಿಗೆ || ಕುಭ
 142 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ || ವರಜಿನಪ್ತಾ
 143 ಜೆಯನತ್ಯಾದರದಿಂದಂಜಕ್ಕಣಬ್ಬಮಾಡಿಸು
 144 ವಳಸಚ್ಚರತಗುಣಾನ್ವಿತಯಿಂದೀಧರ
 145 ಸೀತಳಮೆಚ್ಚಿ ಪೊಗಳಿತಿಪ್ಪಿದುನಿ
 146 ಚ್ಚಂ || ದೊರೆಯೇಜಕ್ಕಣಿಕ್ಕಬ್ಬಿಗಿಳುವನ

- 147 ದೊಳೆಚಾರಿತ್ರದೊಳೆಶೀಳದೊಳೆ ಪರಮಂ
 148 ಶ್ರೀಜಿನಪೂಜೆಯೊಳೆ ಸಕಳದಾನಾಶ್ವ
 149 ಯ್ಯೊದೊಳೆ ಸತ್ಯದೊಳೆ ಗುರುಪಾದಾಂಬು
 150 ಜಘತ್ತಿಯೊಳೆ ವಿನಯದೊಳೆ ಭವ್ಯಕೃಷ್ಣಂಕಂ
 151 ದದಾದರದಿಂ ಮನ್ನಿಸುತ್ತಿಪ್ಪಪೆಂಬಿನೆಯೊ
 152 ಕೆ ಮತ್ತನೈಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ
 153 ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವಗುಡ್ಡಹೆಗ್ಗೆಡಮು
 154 ದ್ವಿಮಯ್ಯಂ ಬರೆದಂ || ಬಿರುದರೂಪಾರಿ
 155 ಮುಖತಿಳಕಂವದ್ಧವನಾಚಾರಿಖಂಡಿಸಿ
 156 ದಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ನೆನೆಯ ಕಂಛ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾವೋಘಲಾಂಘನಂ ಜೇಯಾ
 2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸ
 3 ನಾಯಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾನಹೇತವೇ ಅನ್ಯವಾದಿವದಹ
 4 ಸ್ತಿಮಸ್ತು ಕಸ್ಯಾಟನಾಯಘಟನೇಪಟೇಯಸೇ || ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ||
 5 ಜನತಾಧಾರನೈದಾರನನ್ಯವಸಿತಾದೂರಂವಚಸ್ಸಂದರೀಘನವ್ಯ
 6 ತ್ತಸ್ತುನಹಾರನುಗ್ರಹಾಧೀರಂಮಾರನೇನಂದವೈಜನಕಂತಾನೆ
 7 ನೆಮಾಕಣಿಬಿ ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮಪ್ರಯುಕ್ತಸಿಕಾ
 8 ಮಾತ್ತಚರಿತೃತಾಯನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ || ಕಂದ ||
 9 ವಿಶ್ವಸಮಂಭುಧಜನಮಿತ್ರಂ ದ್ವಿಜಕುಳವಿತ್ರನೇಚಂಜಗದೊ
 10 ಳುಪಾತ್ರಂರಿಪುಕುಳಕಂದಖಿಸಿತ್ರಂಕಾಣ್ಣಿ ನೈಗೋತ್ರನಮಳಚರಿತ್ರ |
 11 ವೈ || ಪರಮಜಿನೇಶ್ವರಂ ತನಗಿದಯ್ಯಮಂಕೆ ಕೈಯನೊಳ್ಳುವೆತ್ತ
 12 ಮುಳ್ಳಂದರಿದತಕ್ಷಯಕ್ಕನಕನಂಬಿಮುನೀಶ್ವರಂತ್ತಮೋತ್ತ
 13 ಮಗ್ಗುರ್ಗಲದಾತ್ತವಿತ್ತನವದಾತ್ತಯಶಂಸ್ಥಪಕಾಮವೊಯ್ನ
 14 ಳಂಪೊರೆದವಹೀಕನೆಂದೊಡೆರಬಣ್ಣಿ ಪರಾನ್ನೈಗಳ್ಳಿಚಿಗಾಂಕನ || ಕಂ ||
 15 ಮನುಚರಿತನೇಚಿಗಾಂಕನವ ನೆಯೊಳ್ಳು ನಿಜನಸವೂಹಮಂಟು
 16 ಧಜನಮುಂ ಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂ
 17 ನೋಘಿಸುಗುಂ || ಅವಹಾನ್ಮಘಾವನದ್ಧಾಂನಿಯೆನ್ನಪ್ಪಳೆಂದೊಡೆ ||
 18 ಉತ್ತಮಗುಣತವಿಸಿತಾವೃತ್ತಿಯನೊಳೆಕೊಂಡುದಂಜಗಮೆಲ್ಲಂ |
 19 ಕಾಯೈತ್ತವಿನವ ಮಂಗಳನಾಸಂಪತ್ತಿಗಜಗದೊಳೆಗೆಪೋಚಿಕಟ್ಟಿ
 20 ಯನೊನ್ನೆಳು || ತನುವಂಜಿನಪತಿಸುತಿಯಿಂಧನಮಂಮುನಿಜನದತ್ತ್
 21 ಪ್ರಿಯಿಸಕಳವಿಂಜಿನಗಂಬಿನಂಬಿ ಗೆಯೊಳ್ಳುನಮಂಜಗದೊಳೆಗೆ
 22 ಪೂಚಿಕಟ್ಟಿಯನಿಜಿವಳು || ಜನವಿಸುತನೇಚಿಗಾಂಕನವನ
 23 ಸ್ವರೋಹಂಸಿಗಂಗರಾಜಚಮೂನಾಥನಜನನಿಜನಿಘನ
 24 ನೆಕ್ಕನೆನೆಗಳ್ಳಿ ಕೊಚಿಕಟ್ಟಿ ಗುಣದುನ್ನತಿಯೆಂ | ಎಸಿಸಿದಪೋಚಾಂ
 25 ಬಿಕೆಪರಜನಮುಂಭುಧಜನಮುಮೊಮ್ಮೈಗೋಮ್ಮೈಮನಂತಣ್ಣಿನೆ
 26 ತಣಿಮಪರಸೆಪುಣ್ಯಮನಂತಮಂನರಪಿಪರಪಿಜನಮಂಜ
 27 ಗದೊಳು || ವ || ಇನೆಸಿದಪೋಚಾಂಬಿಕೆಬಿಳ್ಳೊಳದತೀರ್ಥಮೊದಲಾ

- 38 ಗಂಗೆಕಿರೀಟಗಳೊಳುಪಲವುಂಚೈತ್ಯಾಲಯಂಗಳಮಾಡಿಸಿಮ
 39 ಹಾದಾನಗಿಯ್ದು || ವೈ || ಅದನ್ನೆನೆಂದಿನಾನ್ನೊಂದಮುಟ್ಟು ಸುಕ್ಕಿ
 40 ತಮಂನೋಡರೋವಾಂಚವಾದವು ದುರೇಳ್ಯದೊಳಗಿಂದಂಸ್ತರಿಯಿ
 41 ಬದನವೋವಿತರಾಗಾಯಗಾರ್ಹಸ್ಥ್ಯದೊಳೆದ್ದು ಪದೀಕಾಲ
 42 ದ ಪೂಜಿಯಿಂಗೈಲ್ವ ಸಲೆ ಬಿನಾಸಂಪದಿಂದಂದೇವಿವೋಚಾಂಬಿ
 43 ಕೆಸುರಪದಮಂಲೀಲೆಯೆಂಸೂಜಿಗೊಂಡಕೆ || ಸಕವರ್ಧಂಕಿಶಿನೆ
 44 ಯಸಾವ್ವರಿಸಂವತ್ಸರದಾಪೂರ್ಣಸುಧೆ 31 ಸೋಮವಾರದಂದುಸ
 45 ನೈಸನಮಂಕೈಕೊಂಡುಪಕಪಾರ್ವನಿಯವಂದಿಂಪಂಚಪದಮನುಚಾ
 46 ರಿಸುತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳು || ಆಜಗಜ್ಜನನಿಯೆಳುತ್ತಂ ||
 47 || ಸಮಧಿಗತಪಂಚವುಹಾರಬ್ಬ ಮಹಾಕಾಮನಾಧಿಪತಿವೆ
 48 ಹಾಪ್ಪಚಂಡದಂಡನಾಯಕಂ ವೈಭವದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಬುಧಪ
 49 ನಮಿತ್ರ ಕೃತ್ಯನಧಮ್ಮಾಮೃತಾಂಬುಧಿಪವರ್ಧನಸಂಧಾಕಂ || ಸಮೈಕ್ಯರತ್ನಾ
 50 ಕಂ || ನಾಹಾರಾಭಯಭೈಕಜ್ಯಾಶಾಸ್ತ್ರವಾನವಿನೋದ || ಭವ್ಯಜನಪ
 51 ದಯಪ್ರವೋದ || ವಿಷ್ಣು ವರ್ಧನಭೂಪಾಲಹೊಯ್ಯಳಮಹಾರಾಜರಾಜ್ಯಾ
 52 ಭಿಷೇಕಪುಣ್ಣ ಕುಂಭ || ಧರ್ಮರಾಜವೋದ್ಧರಣಮೂಳಸ್ತಂಭ 1 ನುಡಿದನ್ನಗಣ್ಣ
 53 ಭಗವರಂಜಿಕೊಣ್ಣ || ದ್ರೋಹಘರಟ್ಟುರ್ದಾನೇಕನಾಮವಾರೇನವನಂಕೃತನ
 54 ಶ್ರೀಮನ್ಮಹಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂಗಳಂಗರಾಜಂತನ್ನಾ ತ್ಯಾಂಬಿಕೆವೋಚ
 55 ಲದೇವಿಯರು ದಿವಕೆ ಸಲಲುಪರೋಕ್ಷವಿನಯಕ್ಕೆಂದಿನಿಧಿಗಿಯಂನಿ
 56 ಲಿಸಿಪ್ರತಿಷ್ಠೆಗೆಯ್ದು ಮಹಾದಾನಪೂಜಾಚಾರ್ಯನಾಭಿಷೇಕಂಗಳ ವಾದಿ
 57 ದಮಂಗಳಮಹಾ ಕ್ರೀ ಕ್ರೀ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗಡ್ಡಂ ||
 58 ಬೆಗ್ಗೆ ಕಡೆಚಾವರಾಜಂಬರದಂ || ರೂವಾರಿಹೊಯ್ಯಳಾಚಾರಿಯಮ
 59 ಗಂವರ್ಧಮಾನಾಚಾರಿಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಕಣ್ಣ ರಿಸಿದ ||

119

ಚಾಮುಂಡರಾಜಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬುಡೆಯ ಮೇಲೆ.

1 ಕ್ರೀಮತ'ಲಕ್ಷ್ಮಣದೇ

2 ವರಪಾವ ||

120 (66)

ಅದೇ ಬಸ್ತಿಯ ನೇಮಿತ್ವರಸ್ಯಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

1 ಗಂಗೆನಾಪತೇಸ್ವಿನುರೇಚೋಭಾರತೀಚಣಾ ತ್ರೈಲೋಕ್ಯರಂಜನಂಜೈನಚೈತ್ಯಾಲಯಮುಚೇಕರತ' ||

2 ಬುಧಬಸ್ತು ಸ್ವಂತಂಬಸ್ತು ರೇಚಣಾ ಕಮಳಾಚಣಾ ದೊಪ್ಪಣಾಪರನಾವುಬ್ಬ ಚೈತ್ಯಾಲಯಮುಚೇಕರತ' ||

121 (67)

ಅದೇ ಬಸ್ತಿಯ ಮೇಲಣ ಪಾರ್ಶ್ವತೀರ್ಥಕಾರರ ಪಾದಪೀಠದಲ್ಲಿ.

1 ಜಿನಗೃಹಮಂಜಿಳ್ಳೊಳದೊಳ ನಮುಲ್ಲಂಘಿಗಳಮಸ್ತಿ

2 ಚಾಮುಣ್ಣನನನ್ನನೊಲವಿಂವಾದಿಸಿದಂಜಿನ

3 ದೇವನಾಜಿತನನಮುನಿಪರಗುಡ್ಡಂ ||

122

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದ ಪಂಚಾಂಗಜಗತಿಯ ಉಭಯಪಾರ್ಶ್ವದ ಗೋಡೆಯ ಕೆಳಗಣ ಪಟ್ಟಿಯ ಮೇಲೆ.

ಕ್ರೀ ಚಾಮುಣ್ಣರಾಜಂ ಮಾಡಿಸಿದಂ

123

ಅದೇ ಬಸ್ತಿಯ ಮುಖ ಮಂಟಪದ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ನಾಗರಾಕ್ಷರ.

¹ ಸಾಂತ್

² ಸಾಂ

³ ದೇವರಪಾದ

124

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 123 ಕ್ಕೆ ಉತ್ತರ.

ನಾಗರಾಕ್ಷರ.

¹ ಶ್ರೀಮತುಚಂದ್ರಕೀರ್ತಿ ||

² ದೇವರಪಾದ

125 (45)

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಯ ಬಲಭಾಗದಲ್ಲಿ ಕೆಳಗಡೆ ನಿಲ್ಲಿಸಿರುವುದು.

¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾರೋಘೋಘಾನಂ ಜೀಯಾತ್ಯುಳೋಕ್ಯನಾಥಸ್ಯ

² ಲಾಸನ ಜಿನಲಾಸನ || ಭವ್ರಮಸ್ತು ಜಿನಲಾಸನಾಯಸಂಪದ್ಯತಾ ಪ್ರತಿವಿಧಾ

³ ನವತವೇ ಅನ್ಯವಾಬಿಮುದಹಸ್ತಮ್ ಸ್ವಕಸ್ಯ ಟನಾಯಘಟನೇಪಟೇಯಸೇ ||

⁴ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಣೋಽಪ್ಸರದ್ವಾರವತಿಪುರವರಾಧೀಶ್ವರೇಯಾದವ

⁵ ಕುಳಾಂಬರದ್ವಯಮಂಟಪಮೃತ್ಯುಚೋಡಾಮಣಿ ಮಲಪರೋಕ್ಷಾಧ್ಯನೇಕನಾಮಾವಳೇನಮಳಂಕೃತ

⁶ ರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಽಪ್ಸರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಣುಘಟಬಳವೀರಗಂಗವಿಷ್ಣು ವ

⁷ ಧೃನಹೋಯ್ಯಳದೇವರವಿಜಯರಾಜ್ಯನುತ್ಪರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನವಚಂದ್ರಾಕ್ಷರತಾ

⁸ ರಂಸಲುತ್ಪದ್ವಿರತತ್ವಾದದೋಷಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುಧಾರನನ್ಯವನಿತಾದೋಷವಚಸ್ಸಂದರೇ

⁹ ಘನವಿತ್ತಸ್ತುನಹಾರನುಗ್ರಹಣಧೀರಂ ಮಾರನೇನಂದಪೈಜನಕಂತಾನನಮುಕುಬ್ಧಪಿಬುಧಪು

¹⁰ ಖ್ಯಾತಧರ್ಮಪ್ರಯುಕ್ತಸಿಕಾಮಾತ್ಮಚರತ್ರತಾಯನಲಿದೇನೇಚಂವಹಾಧನ್ಯನೋ || ಕಂದ ||

¹¹ ವಿತ್ರಸ್ತನುಳಂಬುಧಜನವಿತ್ರಬೃಜಕಂಠಪಿತ್ರನೇಚಂಜಗದೋಳಂಪುತ್ರಂ ರಿಪುಕಂಠಕಂದಘಂತ್ರಂ ಕಾಂ

¹² ಡಿನ್ಯಗೋತ್ರನಮಳಚರತ್ರ || ಮನುಚರಿತನೇಚಿಗಾಂಕನವನೆಯ್ಯಳಂ ಮನುಜನಸಮೂಹಮಂ

¹³ ಬುಧಜನಮುಂಜಿನಪೂಜನೇಜಿನವಂದನೇಜಿನಮುಂಜಿನವಕಾಲಮಂಜೋಘಿಸುಗಂ || ಉತ್ತಮಂ

¹⁴ ಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೋಳಕ್ಕೋದೇವಂ ಜಗಮೆಲ್ಲಂಕೈಯ್ಯೆತ್ತಂ ಪಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೇಜ

¹⁵ ಗದೋಳಗಪೋಚಿಕಬ್ಬಿಯನೋನ್ಮಳಂ || ಅಸ್ತು ಸಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬಿಯಪುತ್ರಂ ನವಿಳತಿತ್ಥಕರಪಂಮ

¹⁶ ದೇವಪರಮಚರಿತಾಕ್ಷೋನೋಬೀಗ್ನೋವಿಪುಳಪುಳಕಮುಕಳತವಾರಬಾಗಾನ ವಸಮಸಮರರಸ

¹⁷ ರಸಿಕುಪ್ಪನುಪಕಳಾಪಾವಲೇಪಲೋಪಲೋಲ ಪಕ್ವಿಪಾಣನುಮಾಹಾರಾಭಯಘೈರಜ್ಯ ರಾಸ್ತುರಾನ

¹⁸ ಎನೋದನುಂಸಕಳಲೋಕಲೋಕಾಪನೋದನಂ || ವೃತ್ತ || ವಪ್ರಂವಪ್ರಭೃತ್ಯೋಹಳಂಪಳಭೃತ್ಯಕ್ರಂತಘಾಚ

¹⁹ ಕ್ರೀಣಕೈಶಕ್ತಿಧರಸ್ಯ ಗಾಂಧಿವಧನುಗ್ಗಾಂಧೀವಕೋದಣ್ಣಿನ ಯಸ್ತದ್ವತ್ವಿತನೋತಿವಿಷ್ಣು ಸಿಪತೇಷ್ಠಾಯ್ಕೋ

²⁰ ಕಳಂವಾಪುಶ್ಯಗ್ಗೋಗೋಗಾಂಗತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ತವಣ್ಣೋಽಭಿವೇತ || ಇನ್ದ್ರಸಿಖಶ್ರೀಮನ್ಮಹಾ

²¹ ಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂದ್ರೋಹಘಂಟುಗಂಗರಾಜಂ ಚಾಳಂಕೃಚಕ್ರವರ್ತಿತ್ರಿಭುವನಮಲ್ಲದಮ್ಮಾಡಿಡೇ

²² ವಸ್ತುಧರಪನ್ನಿವ್ಯರೂಪ್ಸಾಮಸ್ತವ್ಯೋಸುಕಾಣ್ಣೋಲಬೇಡಿನಲಬಿಟ್ಟರೇ || ಕಂದ || ತೇವಾರವಮಂಹಾರುವಬ

²³ ಗದಂತನಗಿಂಳಬವರವನುತನವಂಗಂ ಬುಗುವಕಟಿಕಿಗಂನಳಿಪಂಪುಗಿಸಿದುಂಭುಜಾಸಿಗಂ

²⁴ ಗದಣ್ಣಾಧಿನ || ವಚನ || ಎಂಬಿನಮವಸ್ತುಂದಕೇಳಿಯಿಂದಮನಿಬರಂಸಾಮಸ್ತುರಂಮಂಭಂಗಿಸಿತದೀಯ

²⁵ ವಸ್ತು ಪಾಪನಸಮೂಹಮಂಜಿನಸ್ಯಾಮಿತಂದುಕೋಟ್ಟುನಿಜಭುಜಾವಪ್ಪಂಭಕ್ಕೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿ ದೆಂದೇಡಿಕೊ

²⁶ ಳ್ಳಿನೆ || ಕಂದ || ಪರಮಪ್ರಸಾದಮಂಪಡೆದುರಾಜ್ಯಮಂಧನಮನೇನುಮಂಜೇಡದನನ್ವರವಾಗಿ ಬೇಡಿಕೊಂ

- 7 ಹಂಪರಮನನಿವರ್ಹದರ್ಶನಾಂಬಿತಪತ್ತಿ || ಅನ್ಯಜೀವಕೋಟಿ || ಪೃತ್ಯ || ಪಸುಸುಕೀತನಂಬನನಿವೇಚಿ
 8 ಲವೇದಿಯರತ್ತಿವಟ್ಟುಮಾಡಿಸಿದ ಜಿನಾಲಯಕ್ಕೆ ವೇದಸಮಾತ್ಮವನೋದಿವೆ ಲಕ್ಷ್ಮಿದೇವಿಯೊಡನೆ
 9 ಸಾಲದಕ್ಕುಮಿದ ಪೂಜನೆಯೊಡಿತವೆ ಎದುಕೊಟ್ಟುಸನ್ನೆಸವೆ ನಡಿಸುವಂ ಪನನೇಗಂಜವನು
 10 ಸಿದೇನ ಪಾತ್ರನೋ || ಅಕ್ಕರ || ಅರಿಯುಗಿಪ್ಪದಾರ್ಹತನವಯಕ್ಕೆ ಮೂಲಸಂಘಂ ಕೋಟಕುಂದಾ
 11 ನ್ವಯ ಎಂಬುದು ವಹದಂಬಳಯ ಪುವಲ್ಲಯದೇನಿಗಗ್ಗದ ಪುಸ್ತಕಗಟ್ಟದಜೀವಿಧವಿವದಕುಕ್ಕುಟಾ
 12 ಸನನ ಲಘಾಲವೇವರಿವ್ಯರಸಿಪಪಂಪಿಗಂದಮೆಸುಪ್ಪೋಳಾಂಪ್ರಸಿದ್ಧ ನ್ನದೇವರಗುಪ್ಪಂಗಾಚ
 13 ವಗುಪತಿ || ಗಂಗವಾಡಿಯುಸರದಿಗಳೆನಿತು ಮಂತಾನಯ್ಯ ಪೂಸಯಿಸಿದಂ | ಗಂಗವಾಡ
 14 ಯಗೊಮ್ಮಟದೇವಗ್ಗದತ್ತಾಲಯವನೆಯವೊಡಿಸಿದಂ | ಗಂಗವಾಡಿಯುತಿಗುಳಂಜಿಂಕ್ಕೂಡುತಿರಗೇಗಂ
 15 ಗೊವಿ ಚೈವಕೊಟ್ಟು | ಗಂಗರಾಜನಾಮನಿನ ಗಂಗರಾಯಂನೂಮ್ಕೊಡಧಸ್ತನಲ್ಲ ||

126 (46)

ಅದೇ ಬಸ್ತಿಯ ಬಲಗಡೆ ಮಂಟಪದಲ್ಲಿ ಗನೆಯ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಭದ್ರಮಸ್ತುಜಿನೋಸನಸ್ತು ||
 2 ಜಯತುಮರಿತದೂರದೇವಿ
 3 ಕೂಪಾಹಾಪ್ರಾಣಿತಪು
 4 ಧುಳಕೀತ್ತಿ ಶ್ರೀನುಭೇಂದ್ರಬ್ರಹ್ಮೀ
 5 ಕೇ ಗಂಗಮಣಿಗಣಿಸನ್ನಿತಿವಲೋ
 6 ಕಾಯಬಂಧುಃ ವಿಬುಧಮಂಧುಃ
 7 ಪುಷ್ಪಪುಷ್ಪಯಾಸಾದಿಸಲ್ಲ || ಶ್ರೀ
 8 ವಧ ಚಂದ್ರಚೇವಿಸಂಧೂರ ಹದು
 9 ದ್ವಯಾಗಯೇ ಧಿರೇಕವಧುಪುಷ್ಪ
 10 ತಪೋಬಂದಿತ ಸಾಗಲಹಾರಂರೂಪ
 11 ಶ್ರೀರಾಮತಿವಾಡನಾಯಕಿತಿಲ
 12 ಕ್ಕಲೇಕರತಿಬೂಜರಾಜನೇಂದ್ರೀಭ
 13 ಪುಷ್ಪಪುಷ್ಪವೇದಜಿನವಳುಪರಿ
 14 ದಪ್ಪಕೀತ್ತಿಯ || ಪ || ಅಯ್ಯಯವ
 15 ಗನಂತಪ್ಪನಂದ || ಕ್ಷುಸ್ತುಸಮಸ್ತುಧು
 16 ವನಭವನೇ ಬ್ರಹ್ಮವಿಶ್ವಾತಿಕಾಂತಾಸಿಕಾ
 17 ಮಕವನೀಯವ ಲಿಕಮಳ

- 18 ಪರಾಗೆವರಭಾಗಸುಭಗೀಕೃತಾ
 19 ತ್ರೀಯವಕ್ತ್ರನು || ಸ್ವಕೀಯಕಾಯಕಾಂ
 20 ತಿಪರಜನಿತಕುಸುಮಾಪಗಾ
 21 ತ್ರನು || ಅಹಾರಾಧಯಭಿವಜ್ಯಶಾಸ್ತ್ರ
 22 ವಾನವೀದನು || ಸಕಳಲೋಕೋಕಾಪ
 23 ನೋದನು || ಸಿಖಿಳಗೇಗಣಾಭಿರಣಮಂ |
 24 ಜಿನಚರಣರೂಪನುಮೇ || ಸ || ದಬೂಚಣಂ ||
 25 ಪ್ರತ || ವಿನಯದನೀಸಸತ್ಯದತವಸ್ತುನೇಶ
 26 ಚದರಸ್ತುಧುಮೀಯದವತಂಪೂಗವ್ಯ
 27 ದುನುತಿಬುಧುತ್ವರಕ್ತವಪುಜೋಧ
 28 ನುಮೇಶ್ವೇಶನೇಗದ್ವಿಬೂಜಿಯನು
 29 ದ್ವಪರಾತ್ಮನದ್ವಿಗಾಭಿನವದಧೀಶಯಂ
 30 ಸುಭಟಭೀಕರವೀಕ್ರಮ ಸಪ್ತಸಾಚಿಯಂ ||
 31 ಅಯ್ಯಾಂಸಕವರ್ಪಾಂಜಿನಯ ||
 32 ಜಯಸಂಪತ್ಸರದವೈಶಾಸಿಗುಪ್ಪಂ || ಅ
 33 ಬಿತ್ಯವಾರದಂವಸರ್ವಸಂಗಪುತ್ಯಾ

(ಪಶ್ಚಿಮಮುಖ.)

- 34 ಗಪೂರ್ವಕುಮನುಂಪಿದಂ ||
 35 ಪದ್ಮ || ತ್ಯಾಗಂಸವ್ಯಗುಣಾ
 36 ಧಿಕಾತವನುಜಂಜಯ್ಯಾಂಜ
 37 ತದ್ವಿಂಧವಂ ಧೈಯ್ಯಾಂಗಬೃ
 38 ಗುಣಾತಿವಾರೂಪಿಪು
 39 ಜ್ಞಾನಮನೋನೈಸತಾಂ ಶೇಷಾ
 40 ಶೇಷಗುಣಂಗುಣ್ಯಕ
 41 ಶರಣಂಶ್ರೀಬೂಜಾಶೇಷ
 42 ತ್ಯಾಹಿತಂಸತ್ಯಂಸತ್ಯಗುಣೀ

- 43 ಕರೋತಿಕ್ರೂರುತೇ ಕಿಂವಾನ
 44 ಚಾತುರ್ಯ್ಯಾಭಾಕ || ಯೋ
 45 ವೀರ್ಯ್ಯೇಗವಪುರಭೂ
 46 ಯಮತುಳೇದಾನ
 47 ಕ್ಷಮೇಬೂಜಾಶೇಷಯ
 48 ಸಾಕ್ಷಾತ್ಪುರಭೂಜ
 49 ಭೂಯಮವನಾಗಂಭೀ
 50 ತಾಯಾಪಿಧೋಯೋ
 51 ರತ್ನಾಕರಭೂಯಮು

- 59 ನೈತಿಗುಣೋದ್ಭವಃ
 60 ಭೂಯಂಗತಃ ಸೋತಿಸಾಂ
 61 ತಮನಾಮನುಪಿಲಮಿತಗೇ
 62 ವ್ಯಾಣಭೂಯಂಗತಃ || ಮ
 63 ರಾಕಾರಣತಿಪ್ಪನಿಧತರಣ
 64 ತ್ಯತ್ಪ್ರಜ್ಞತೀತಿಪ್ರಾಪ್ತ
 65 ಸ್ವಗ್ಗೃಹತಿಪ್ರಭುತ್ವಗುಣತತ್ಪ್ರಜ್ಞ
 66 ಮೃಗನಿಷಿತತೀತಿಪ್ರಾಪ್ತಗುಣತತ್ಪ್ರಜ್ಞ
 67 ತೇಪ್ರಿಯತಮಃ || ತೇಪ್ರಿಯತಮಃ ||
 68 ಸ್ತಂಭಂಸಾ ಪಯತಿಪ್ರಾಪ್ತಗುಣತತ್ಪ್ರಜ್ಞ
 69 ಸ್ತಂಭಂಸಾ ಪಯತಿಪ್ರಾಪ್ತಗುಣತತ್ಪ್ರಜ್ಞ || ಧರಣ

127 (47)

ಆದ್ದರಿಂದ ಮೆಂಟಿಸಾದಲ್ಲಿ ೨ನೆಯ ಕಂಭ.

(ವಕ್ತೃವಿಷಯಃ)

- [illegible]

36 ಉನ್ನಿಷ್ಠೋದೇವೇಂದ್ರಸ್ಯ ದ್ವಂದ್ವೀಕಃ || ಅಜನಿಮುಹುಪಚ್ಛಾ
 37 ತಾರತ್ಯರಾರಾಜಿತಾ ಭ್ರಷ್ಟಜಿತಮಕರಕೇತೂದ್ಧೃದೋದ್ದೇಶಂ
 38 ಗವ್ಯಃ | ಕುನಯನಿಕರ ಭೂಧಾನಿಕದಂಭೋದೇವಣಃ ಸಜಯ
 39 ತುವಿಖ. ಭೇಂದ್ರೋಭಾರತಿಭಾಳಪಟ್ಟಃ || ತಟ್ಟಿದ್ಯುಕಾಃ ಧೌತ
 40 ಸಾದಿಮುನಿಪಃ ಸ್ಯದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರಿತಥಾ
 41 ರಣಿಕುಳವ್ಯಾಪ್ತೋದೇಶೀತ್ರಿಶ್ಯುಃ ಪಂಚಾಕ್ಷೋನ್ಮೃತಕುಂಭಿಕುಂಭ
 42 ದಳನಶ್ಚೋನ್ಮೃತಮುಕ್ತಾಫಲಪ್ರಾಂಶುಪ್ರಾಂಶುತಕೇಸರಿಬುಧ
 43 ನುತೋವಾಕ್ಯಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪುತ್ರಕೋಮಹೇಂದ್ರಾದಿಕೇ
 44 ತ್ರಿಶ್ಯುಃ ದನಸಂಕರಃ ಯಸ್ಯವಾಗ್ಧೇವತಾರಕ್ತಾಶ್ಚೇತೀಮಯಾ
 45 ದುಯೋಯುಜತಃ || ತಟ್ಟಿದ್ಯುಃ ಪೀರಣೋದೇವಿಕವಿಮುಕಮು
 46 ಹಾವಾದಿವಾಗ್ಧೇತಯುಕ್ತೋಯಸ್ಯಕ್ರೀನಾಕಸಿನ್ಮೃತಪತಿ
 47 ಗಣಾಕಾರಸಂಕಾರಕೇತ್ರಿಂ ಗಾಯಂತ್ಯಾಚ್ಚೇತೀಗತೇತ್ರಿದಯು
 48 ವತಯಃ ಪ್ರತಿರಾಗಾನುಬಂಧತಃ ಸೋಯಂಜೀಯತಪ್ರ
 49 ಮಾದಪ್ರಕರಮುಹುಧರಾಭೀಶದಂಭೋದೇವಣಃ || ಕ್ರೀಣ
 50 ಲ್ಲಾಟಾಪ್ಯುಗನಾಮಸಮಜನಿಮುನಿಪಕೃದ್ಧರತ್ನತ್ರ
 51 ಯಾತ್ರಾಸಿದಾ ತ್ವದ್ಧೃತಸೂತಪ್ರಕಟಪಟುಸಿದಾಂತ
 52 ಕಾಸ್ತಾಬ್ಧಿವೀಚಿ ಸಂಘಾತಕ್ಷಾರಿತಾತಃ ಪ್ರಮದಮದಕಳಾ
 53 ಲೀಡಬುದಿ ಪ್ರಭಾವಃ ಜೀಯದ್ಯುಪಾಳಮೌಳಿದ್ಯುನಃ ಸಿವಿದ
 54 ಇತಾಃ ಪೃಷ್ಠಲಕ್ಷ್ಮೀವಿಳಾಸಃ || ಶ್ವೇದೇಶವರಾಜಂಬರದಂ ಮುಗಳ ||

ಪಶ್ಯ ಮುಖ.)

45 ವೀರಣಂಬಿಮುಭೇಂದ್ರಸಂತತಾನೂತ್ ಚಂಬಲನರೇಂ
 46 ದ್ರವಂಶಚ್ಛಾ ತಾಮಣಿಪ್ರಥಿತಗೊಲ್ಲದೇಶಃ
 47 ಪಾಳಕಃ ಕಿಮುಹಿಕಾರಣೇನಸಃ || ಕ್ರೀಮತ್ಪ್ರಕಾಲ್ಯ
 48 ಯೋಗೀನಮಜನಿಮುಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್
 49 ಯಸ್ಯಾಭ್ಯುದ್ಯುಪ್ಪಿಧಾರಾಸಿತರಗಣಾಗೃಷ್ಠಮಾತ್ಮಣ್ಣ
 50 ಬಿಂಬ ಚಕ್ರಂಸದ್ವೃತ್ತಚಾರಾಕಳತಯತಿವರಸ್ಯಾಫೇತತ್ಯ
 51 ನೈಜೇತುಂಗಲಾ ಚಾಯ್ಯುಸ್ಯಕೀದ್ಯುಸ್ಸಜಯತುಂಭುವನೇ
 52 ಭವ್ಯಸತ್ತ್ವರವೇನ್ದುಃ || ತಪಸ್ಸಾಮತ್ಯುತೋಯಸ್ಯಾಭಾ
 53 ತೋಭೂಪ್ರಹ್ಮರಾಕ್ಷಸಃ | ಯಸ್ಯಸ್ವರಗವಾತ್ರೇಣ
 54 ಮುಂಚಂತಿಚಮಹಾಗ್ರಹಾಃ || ಪಾಣ್ಯಾಜ್ಯತಾಂಗತಂ
 55 ಲೋಕೇಕಪಂಜಸ್ಯಹಿತೈಲಕಂ | ತಪಸ್ಸಾಮತ್ಯುತಃ ತಸ್ಯ
 56 ತಪಃ ಕಿಂವಣ್ಣೀತುಂಜಮಂ || ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ
 57 ಪಾಗ್ರವಿನೇಯರತ್ನಸ್ಸಿದಾಂತವಾಗ್ಧೇಪರಿವರ್ಧನವೂರ್ಣ
 58 ಚಂದ್ರಃ | ಬಿಗ್ನಾ ಗಕುಂಭಲಿಖಿತೋದ್ಯುಃ ಕೇತ್ರಿಕಾನ್ತೋಜೀಯ
 59 ದಸಾವಭಯನಸ್ತಮನಿಜ್ಞಗತ್ಯಾಂ || ಯೇನಾಶೇಷ
 60 ಪಾಶಹಾಬರಪವಸ್ಸಮೃಗಿತಾಚ್ಚೈವೇದಧತಾಃ | ಯೇ
 61 ನಾಪ್ತಾಪರಲಕ್ಷಣೋತ್ತಮಮಹಾಧಮ್ಯಾಃ ಕ್ಷೃಕ
 62 ಲ್ವಯವಾಃ | ಯೇನಾಶೇಷಭವೋಪತಾಪಹನನ
 63 ಸ್ವಾಧ್ಯಾತ್ಮಸಂವೇದನಾಪ್ರಾಪ್ತಸ್ಯಾಪಭಯಾಬಿಸ್ತಮುನಿ
 64 ಪಸ್ಯೋಯಂಕೃತಾತ್ಮೋಭವಿ || ತಟ್ಟಿದ್ಯುಃ ಕಳಾಗಮಾ

65 ತೃಣಸುಪ್ತುನೋರೋಕಪ್ತು ತಾಸಯುತಸ್ತುಚ್ಯುತಪ್ರವೀತಿ
 66 ತೃಣಾಂ ಚೂತಮ್ನುನುಪ್ತುಕನ್ಯಾಂಕುರಃ | ವಿಭ್ಯಾತ್ಯಾಖಪ
 67 ನಪ್ರತಾಪವನಸ್ತೀಸ್ಯಮದೇವಪ್ರಭುರ್ಜೀರಯಂತು
 68 ಕಳೇನ್ಮನಾದಃ ಸುನಿವಃ ಕಾಮಗುಟವಿಹಾವಕಃ ||
 69 ಅಮಚ ಸಕಳಹಂದ್ರೋನಿಶ್ಯವಿಶ್ವಂಭರೇಪ್ರಗುತಪದಪ
 70 ಯೋದಃ ಕುನ್ದಹಾರೇನ್ಮರೋಚಃ | ತ್ರಿಧರಗಜಸುವಪ್ರ
 71 ಪ್ಯೋಮನುಪ್ರಕಾರಪ್ರತಿಮಾವಿರದಕೀರ್ತಿವ್ಯಾಗ್ಯಧೂ
 72 ಕರ್ನಿಪುಂಃ || ಕೀರ್ತ್ಯುಪ್ಪದ್ಧಧುತತ್ವಮನಿಧಿಸ್ತುತಂ
 73 ಯಮನುಭೋನಿಧಃ | ಕೀರ್ತನಾಂವಿಪ್ರಬಲಯಸ್ತಮಿತಿ
 74 ಭಿದ್ಯುಕ್ತಿಸ್ತುಗ್ರವಿಶ್ರಿತಃ ನಾನಾಸಂದ್ರೋತತ್ವರೋಹಣ
 75 ಗಿರಿಯೈಸ್ಸಿದ್ಧತತ್ವಪೋದನುಭೂಃ ಪ್ರಖ್ಯಾತೋಭುವಿಮೇಘಚಂ
 76 ದ್ರಮನಿಪೋಸ್ತುಪ್ಯಚಕ್ರಗುಣಃ || ತ್ರೈವಿಧ್ಯಯೋಗೇ
 77 ಕ್ವರವೇಘಚಂದ್ರಸ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮಾನಸು
 78 ಕೀರ್ತುಃ | ಕುಂಭವ್ಯುತಾಂಭೋನಿಧಿಪುರ್ಣಚಂದ್ರೋನಿಧಿರ್ಧಿತದ
 79 ಗ್ಲಾತಿತಯೋವಿರಲಯಃ || ಪುಷ್ಪಸ್ಯಾನ್ಮನದಾಸೋತುಟ
 80 ಕುಟಕುಟಿಪ್ಥೇದಪ್ರಪ್ತುನುಗೇಶಃ | ನಾನಾಭವ್ಯಾಖಪಪ್ರಪ್ತು
 81 ತತಿವಿಕಸನಕ್ರೀದಿಧಾನ್ಯಕುಟಾತಃ | ಸಂಸಾರಾಂಭೂಧಿಮಧ್ಯೇ
 82 ತ್ವರಾಕರಣತಾಯಾನಂತತ್ವತ್ರಯೇಃ | ಸಮ್ಯಗ್ಜ್ಞಾನಾಗ
 83 ಮಾತೃಗನ್ಯತಮನುಪತಿಃ | ಕ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೇ ||

(ಉತ್ತರ ಪುಟ)

[illegible]

- 108 ಲಸಂಘಾತ್ಯ ತಪುಸ್ತ ಕಗಚ್ಛ ದೇಶೀಯೋದ್ಯದ ಸಾಧಿ
 109 ವಸುತಾಕ್ಯ ಕಚ್ಛವತ್ತ್ವೇ ಸ್ಯದ್ಧಾಂತಿಕೇಶ್ವರೀಶಾಮ
 106 ಸಮೇಘಾಚಂದ್ರಸ್ತೃಪಿದ್ಯದೇವಾಂತಸುಖಧಾ
 106 ಸ್ತವಸ್ತಿ || ಸಿದ್ಧಾಂತೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ
 107 ಬ್ರಹ್ಮಾಚಾರ್ಯಃ | ಪಟ್ಟಕ್ಕೆ ಕೇಶ್ವರಕೇಶವೇದಪ್ರಶಾಂತಾ
 108 ಸಾಕ್ಷಾತ್ಪದಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 109 ಧೀಶಃ ಶ್ರೀಪೂಜ್ಯಪಾದಸ್ಯಯಂತ್ರೈಪಿದ್ಯೋತ್ತಮಾ
 110 ಮೇಘಾಚಂದ್ರಮುನಿಪೂಜಾರ್ಪಣಾಚಾರ್ಯಃ ||
 111 ರುದ್ರಾಣೀಶ್ವರಕಣ್ಡಂಧವಳಯತಿಹಮಚ್ಚೋತಿ
 112 ಪೂಜಾರ್ಪಣಾಚಾರ್ಯಃ ಸಾಕ್ಷಾತ್ಪದಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 113 ತನುಂರಾಹುರೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ | ಶ್ರೀಕಾಂತಾ ವಲ್ಲಭಾಂಗಂಕ
 114 ಮಳಭವವಪುಮೈಕೇಶ್ವರವ್ರತೇಂದ್ರತ್ಯವಿ
 115 ದೈಸ್ಯಾಖ್ಯಾಣಾವಳಯಸಿಳಯಸತ್ತ್ವೇಶ್ವರಾದ್ರಾ
 116 ತಪೋಸಾ || ಮುನಿನಾಥಂದಸಧವ್ಯಧಾಲದ್ಧವ
 117 ಪ್ತುರದ್ಧಾಂತೀಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 118 ಮಳಸಿಂಹಾಚಾರ್ಯಃ ಸಾಕ್ಷಾತ್ಪದಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 119 ಗಳೈಯೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 120 ವನಯಂದ್ರಕೇಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 121 ನ್ನದೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ || ವ್ಯವಹಾರೀಶವೇದಪ್ರಶಾಂತಾ
 122 ಬಳಹದಲ್ಪರೇದ || ಬೇದರೇವಾ || ಮುಖತಿಳ
 123 ಕಗಂಗಾಚಾರ್ಯಕಂಡಸಿದ | ಸುಭಚಂದ್ರಸಿದಾ ದೇವೇಂದ್ರ ||

(ಪೂರ್ವ ಮುಖ.)

- 124 ಕ್ರವಣೀಯಂಕಲ್ಪ ವಿದ್ಯಾಪೂಜಿತವಹಸೀ
 125 ಯಾಮಹಾತತ್ತ್ವೇ ವಿದ್ಯಾಪ್ರವಾಹೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ
 126 ಜಿನಸಿಂಹಾಚಾರ್ಯಃ ಸಿದ್ಧಾಂತೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 127 ಮೇಶ್ವರೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 128 ವಿದ್ಯಾನಾಥಃ ಪ್ರವೀಣತನುಮೇಘಾಚಂದ್ರವ್ರತೇಂದ್ರ ||
 129 ಕ್ಷಮಗೀಶ್ವರವನಂತೀವಿದದತಃ | ತಪೋಗೀಶ್ವರವನಂತೀವಿದದತಃ
 130 ಮಿಗಳ್ವನಸನ್ನಿವೃತ್ತತನ್ನಿಶ್ವರತಪಃಪ್ರಾಧಿಕಪ್ರಾಧಿಯಃ
 131 ಯತ್ತಗಳ್ವನದೇವಹಾಪ್ರಾಪ್ತಿಯಂತಾಳ್ವದನಮಳಚಲ
 132 ತ್ರೋತ್ತಮಂಭವ್ಯಚೇತೋರಮಣೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ
 133 ವಿಶದಯಕಂಮೇಘಾಚಂದ್ರವ್ರತೇಂದ್ರ ||
 134 ಇದೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 135 ಚಂಚುವಿಂದಂಕಮಕಲ್ಪಾದ್ಯವೈದೀಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 136 ದಿದ್ಧಾಪ್ರಾಪ್ತೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 137 ಸತ್ತ್ವೇಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ | ಸರ್ವವ್ಯಾಪಕೇಶವೇದಪ್ರಶಾಂತಾ
 138 ಜಗದ್ವೈಶ್ವರೀಶವೇದಪ್ರಶಾಂತಾ || ಪೂಜಿತವಿದಗ್ಧವಿಖ್ಯಾತಮಾ
 139 ಜುತ್ಯವಿದ್ಯಮೇಘಾಚಂದ್ರವ್ರತೀಶಾರಾಜಸಿದವಿನಮಿ
 140 ತಮುನಿರಾಜಂವ್ರವೇಶಗಣೇಶಗಾತಾರಾರಾಜ ||
 141 ಸಕವರ್ಷಂ ಸಂಪಾದಯಮನ್ಮಥಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಸು

- 143 ಯವ್ಯುಗಳಂಶ್ರೀಮೂಲಸಃಫದೇನಿಗಗೂದಪ್ಪಕ್ಕ
 144 ಚ್ಚದಶ್ರೀಮೇಘಚಂದ್ರತ್ಯೈವ್ಯವೇದತ್ತಮ್ವವಾಸಕಾಲವ
 145 ನಜಿಯ ಪಲ್ಯಕಾಶನದೊಳದೊಳ | ಆತ್ಮಭಾವನೆಯಂಭಾವಿಸು
 146 ತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸನ್ನರಭಾವನೆಯಂಪ್ಪುದೆನ್ನೊಡೆ || ಆನವ
 147 ಬೊಗಾತ್ಮಕಮಾತ್ಮತತ್ತ್ವಂನಿಧಾನುಜೀತಪ್ರಮಾಯತೇಯ
 148 ತ್ತ್ವೈವ್ಯನಾಮಾನನಿವ ಘಟಂಮೇದಿಸವಂತೂದೊಳಧನಿಧಿವಿಫ
 149 ಪ್ಪಾಂ || ಅವರಗ್ರಹೈರೇತವಮಾತ್ಮಕತತ್ತ್ವದೊಳ
 150 ಕಳಶಾಸ್ತ್ರರಾರಾವಾಂಶ್ರೀಮೂಲಸಃಫದೇನಿಗಗೂದಪ್ಪಕ್ಕ
 151 ಮಪ್ಪಶ್ರೀಮೇಘಚಂದ್ರತ್ಯೈವ್ಯವೇದತ್ತಮ್ವವಾಸಕಾಲವ
 152 ಕ್ಷವಿನೆಯಂಕಾರಣಮಾಗೀಶ್ವಪ್ಪತ್ಯೈತೀತ್ಯದಲ್ಪಮ್ವಗ್ಗಡ್ಡಂ |
 153 || ಸಮಧಿಗತವಂಚಮಹಾರಬ್ಬಮಹಾನಾವನಾಧಿಪ
 154 ತಿಮಹಾಪ್ರಚಂಡವಂಚರಾಯಕ | ವ್ಯುಭವದಾಯಕಂ |
 155 ಗೋತ್ರಪವಿತ್ರಂ | ಬುಧನವಿತ್ರ | ಸ್ವಾವಿಃಪ್ರೋತಗೂಢಂ
 156 ಮಘಿಂಪ್ಪ | ಸಂಗ್ರಾಮಜತ್ತ ಲಬ್ಧ | ವಿಷ್ಣು ಪದ್ಧನಭೂಪಾಳಯ್ಯ
 157 ಕವಿಮಾರಾಜರಾಜ್ಯಸವಂಧರಂ | ಕಲಿಗಣಾಭೇದ | ಶ್ರೀಚೈನಧ
 158 ಮ್ವೈವ್ಯತಾಂಬುಧಿ ಪ್ರವರ್ಧನಸಧಾಕರ | ಸಮ್ಯಕ್ತರಾಕರ | ಶ್ರೀ
 159 ಮನ್ಮಹಾಪ್ರಧಾನಂದಂಚನಾಯಕಗಂಗರಾಜನಾತ್ಮನಮನಸ್ಸರೋ
 160 ವರರಾಜಹಂಸ | ಭವ್ಯಜನಪ್ರಸಾದ ಗೋತ್ರನಿಧಾನ | ರುಗ್ಗೀಣೀ
 161 ಸವಾನ | ಲಕ್ಷ್ಮೀಮತಿಯಂಚನಾಯಕಿಯ ಮನ್ಮಹಂದಮತಿರದ ಮಹಾವಿಷ್ಣು
 162 ತಿಯಂಸಃಫಲಗ್ನದೊಳ ಪ್ರತಿಷ್ಠೆಯಮೂಡಿಸಿದರಾ ಮನೀಂದ್ರೋತ್ತಮರೇನಿ
 163 ಧಿಯನವಂತಮಃ ಪ್ರಭಾವಮನ್ಮಪ್ಪುದೆನ್ನೊಡೆ || ಸಮದೊಡ್ಡ
 164 ನ್ತಾರಗಂಧದ್ವಿರದನಬಳಕಣ್ಣಿರವಂ ಕ್ರೋಧರೋಧದ್ರಮಮೂಳೆಳ್ಳೆ
 165 ನಂದದ್ವಿರವಿಯುತಿಳಾಭೇದವಪ್ರತಾಪಕಮನೀಯಂಶ್ರೀ
 166 ಜಿನೋದ್ರಾಗಮಜನಿಧಾರಂ ಪ್ರಭಾಚಂದ್ರನಿದ್ಧಮಮನೀಂದ್ರಂಮೋ
 167 ಹವಿದ್ವ್ಯಂಸನಕರನಂದಂ ಧಾತ್ರಿಯೊಳೆಯಗಿನಾಥ || ಚಾಮರಾಜಂಬರದ ||
 168 ಮತ್ತಿನವಾತವಂತಿಲಿಜೀನ್ದ್ರಜಿನಾಶ್ರಯಕ್ಕೋಟಿಯಂಕ್ರಮಂಜಿತ್ತಿರಮುನ್ನಿನಂ
 169 ತಿರನಿತ್ತಗ್ಗರ್ವಳಂನೀವುಂಚಸುತಮತ್ಯುತಮಪ್ರಾತ್ರದಾನದೊ
 170 ದವಂಜೇವಿಪುತ್ರಿರಗಂವಾಂಶ್ರೀಮೂಲಸಃಫದೇನಿಗಗೂದಪ್ಪಕ್ಕ
 171 ಗೂದಂಚನಾಥನಿಂ || ಸೂರ್ಯನೀಂಕೈಕೊಂಡುದೊನಾಭಾಗ್ಯದಕಣಿಯನಿಪ್ಪ
 172 ಲಕ್ಷ್ಮೀಮತಿಯಂಬಿಭುವನತಳದೊಳಾಹಾರಾಧಯೆಳ್ಳಿಸಜ್ಜಾಂಸ
 173 ದಾನವಿಧಾನ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವೆ ಇನೆಯ ಕಂಭ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯಾದಾಮೇಘ
 2 ರಾಂಭಾನ ಜೀಯತ್ಪ್ರಿಯೋಕ್ಯನಾಥಸ್ತುತಾಸನಂ ಜನ
 3 ಕಾಸನಂ || ೪ || ಜಯತುಮುಖತಮೋಃ ಪೀಠ
 4 ಕೂಪಾರಹಾರಃ ಪುಥಿತಪುಷ್ಪಕೀರ್ತಿ ಕ್ರಿಸ್ನ
 5 ಭೂದುಖ್ಯತೀತಃ ಗುಣಮಣಿಗಣಸಂಭುಃ

- ೧ ಪೃಥ್ವೀಕಾಯು ಬಂಧುಃ ಪಿಬುಧಮಧುಪಪ್ಪುಃ
- ೨ ಪುಷ್ಕಬಾಣಾದಿಸ್ಥಃ || ಅವರಗುಡಿ || ಪರಮಪರಾ
- ೩ ತ್ವನಿನ್ನೈಯಮನಾಂತವಿಧಗ್ತದುನ್ನೈಯಾಗಳೊಳ್ಳು
- ೪ ಚಮಮೆಂದುಮಿಲ್ಲದತಿಮುಗ್ತತನ್ನೈಯುಂಗೆಟ
- ೫ ತ್ವದೊಳ್ಳುರಿದನುರಾಗಮಂಪಡೆವ ರೂಪುನೀಯಜ
- ೬ ನಾಂತರಂಗದೊಳ್ಳು ರು|| ಪ||ವ||ಭಕ್ತಿಯಂ ಪಡೆವಪಂಪವು
- ೭ ಲಕ್ಷ್ಮೀಲಗೊಂದುಮನ್ನಿತಂ || ಚತುರತೆಯೊಳ್ ಲಾವಣ್ಯ
- ೮ ದೊಳತಿರಯಮೆನೆಗಳ್ಳ ದೇವಭಕ್ತಿಯೊಳಂತೀಕ್ಷಿ
- ೯ ತಿಯೊಗಗಂಗರಾಯನಸತಿಲಕ್ಷ್ಮೀಂಖಿಕೆಯೊಳಿಹರ
- ೧೦ ಸತಿಯದೊರ್ಪಯೇ || ಸಾಭಾಗ್ಯದೊಳಮುದ್ದಾಧದನೋ
- ೧೧ ಭಾಸ್ವದಮದರೂಪಿನೊಳ್ಳುಂಪ್ರತ್ಯಕ್ಷೀಭೂತಲ
- ೧೨ ಕ್ಷೇತ್ರೆಯೆಂದಪುಟಿಭೂತಳಮಿಸಿತುಮೆಯ್ದುಲಕ್ಷ್ಮೀಮ
- ೧೩ ತಿಯು || ಕೋಭೆಯನೇಕಯೊಂಡುಮೊಸಾಭಾಗ್ಯದಕಣಿ
- ೧೪ ಯನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯೆಂಪೆಭುವನತಳದೊಳುಹಾರಾ
- ೧೫ ಭಯಭ್ಯರಬ್ಯಾಸ್ರದಾನಪಿಧಾನಂ || ವಿತರಣಗುಣ
- ೧೬ ಮದೆವಸಿತಾಕ್ರಿಯಂಕೈಕೋಡುನೆಪಮುಪಿಯಲ
- ೧೭ ಕ್ಷೇತ್ರೆಯತಿಯೊಲವೊದೇವತಾಧಿಸ್ಥಿತಯುಲ್ಲದಕೇವಳಂಮ
- ೧೮ ನುದ್ಯುಂಗೆನೆಯೇ || ಇಭಗಮನಹರಂಲೋಚನಪುಞ್ಜಣ
- ೧೯ ಗಂಗರಾಜಪದಾಂಗಸತಾನಭಿನವರುಕ್ಮಿಣಿಯೆನಲೀಪ್ರಭುವನದೊಳ
- ೨೦ ಪೋಲ್ವರೂಳಲಕ್ಷ್ಮೀಮತಿಯು || ಶ್ರೀಮೂಲಸಂಘದವೇಶಿಯಗಣ
- ೨೧ ದಪುಸ್ತಕಗಚ್ಛದ ಶ್ರೀಮತಾರುಭಜನ್ದ್ರಸಿದ್ಧಾನ್ತದೇವಗುಡಿದ
- ೨೨ ಣ್ಣನಾಯಕಿತಲಕ್ಷ್ಮಪ್ಪ ಸಕವರ್ಣಂ ಗಂಭೀನೆಯುಪ್ಪವಸಂವತ್ಸರದ
- ೨೩ ಶುದ್ಧಂ ರುಕ್ಮಪಾರದನ್ದು ಸನ್ಯಸನಂಗಿಯು ಸಮಾಧಿವರ
- ೨೪ ಸಿಮುಳುಪದೇವಲೋಕಕ್ಕುಸುಂದರ್ || ಪರೋಕ್ಷಪಿನಯುಕ್ತನಿಷ್ಠಿ
- ೨೫ ಭಗಯು ಶ್ರೀಮದ್ಭಗ್ವಾನಾಯಕಗಂಗರಾಜನಿಲಿಸಪ್ರತಿಷ್ಠೆವಾ
- ೨೬ ಓಮಹಾಪಾನಮುಪಾಪೂಜೆಗಳಂಮಾಡಿದರು ಮೂ.
- ೨೭ ಕಮಹಾ ಶ್ರೀಕೀ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ೪ನೆಯ ಕಂಭ.

(ಉತ್ತರ ಮಂಟಪ)

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|--------------------------------------|--|
| ೧ ಭದ್ರಮಸ್ತುಜನೋಸನಸ್ಕ ವಿ ಜಯತುಮ | ೧೦ ಭುಪುಟ್ಟಪಂಪುವಡೆದಾಜ್ಜಿಗೊಡಳ್ ಬಂದಪು |
| ೨ ರಹದೂರಾಕ್ಷೀರಕೂಪಾರಹಾರಃ ಪೃಥಿವ್ಯ | ೧೧ ಕೀರ್ತಿಯಂ ಪ ಆಯುಬ್ಬಿಯಮಗಳೆಂ |
| ೩ ಭುಳಕೀರ್ತಿಶ್ರೀಸುಭೇನ್ದ್ರಪ್ರತೀಕಃ ಗುಣಮ | ೧೨ ತಪ್ಪಳಂದಡ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಪೂತಿಜಿತವೃಜಿ |
| ೪ ಣಿಗಣಿಸುಃ ಶಿಷ್ಟಲೋಕಯು ಬನ್ದುಃ ವಿಬು | ೧೩ ಸಭಾಗಭಗವದರ್ಪದರ್ಪಣೀಯಚಾರುಜ |
| ೫ ಧಮಧುಪಪ್ಪುಃ ಪುಷ್ಕಬಾಣಾದಿಸ್ಥಃ ಶ್ರೀ | ೧೪ ರೂರವಿಂದದ್ವಂದ್ವಾನಂದವಂದನವೇಳಾವಿಳೋಕನೀಯಾ |
| ೬ ವಧುಚನ್ದ್ರಲಿಲೆನುಂಭೂರಂಹದುದ್ಭವ | ೧೫ ಜ್ಞಾನಯಮಾಣಲಕ್ಷ್ಮೀವಿಳಾಸಯುಲ ಅಪಹಸನೀ |
| ೭ ದಿಂಪಯೋಧಿವೇಳಾವಧುಪಂಪುವತ್ತಪೊಲನಿಂಬ | ೧೬ ಯಸ್ವೀಯಜೇವಿತೇಜವೀವಿತಾಂತಜೀವನವಿನೋ |
| ೮ ತನಾಗಲೆಳಾರುರೂಪಲೀಲಾವತಿದಂಡನಾಯ | ೧೭ ದಾಸಾರತರತರತಿವಿಳಾಸಯುಂ ಕಾಲೇಯಕಾ |
| ೯ ಕಿತಲಕ್ಷ್ಮಲೆದೇಮತಿಬೂಜಿರಾಜನೇಖೀವಿ | ೧೮ ಲರಾಜ್ಞಸರಜ್ಞಾವಿಳಸಕಳವಾಣಿಜತ್ಯಾಣತಿ |

20 ಪ್ರಪಂಚಮುಂಡಾತಿಶ್ರೇಷ್ಠ ರಾಜಶ್ರೇಷ್ಠ ಮಾನಸ
21 ರಾಜಮಾನರಾಜಮಾನವನಿತಾಕಲ್ಪಯುಂ |
22 ಪರಮಜನಮತದಿತ್ರಾಣಕರಣಕಾ
23 ರಣೀಭೂತಜನರಾಸನದೇವತಾಕಾರಾಕಲ್ಪ
24 ಯುಂ | ಅಭಿರಾಮಗುಣಗಣವಶೀಕರಣೀ
25 ಯತಾನುಕರಣೀಯಧರಣೀಸುತಯುಂ |
26 ಶ್ರೀಸಾಹಸ್ರಸತ್ಯಾಪಿತಕ್ಷೀರೋದಸು

(ಪಶ್ಚಿಮ ಮುಖ)

27 ನಃಪ್ರಿಯಾಂವಿಜಯತಾಂ
28 ಶ್ರೀದೇವವತ್ಸ್ಯಂಗನಾ ||
29 ಅಹಾರಂತ್ಯಜ
30 ಗಜ್ಜನಾಯವಿಭಯಂಭೀ
31 ತಾಯದಿವ್ಯಪಥಂವ್ಯಾಧಿವ್ಯಾ
32 ಪದಂಭೇತದಿನಮುಖಿನೀಶೋತ್ರೇ
33 ಚಕಾಸ್ತ್ರಾಗಮಾಂ ಏವಂದೇವಮತಿಃ
34 ಸದ್ವ್ಯವದತಿಪ್ರಪುಷ್ಯಯೇಸ್ಯಾ
35 ಯುಷಾಮಹದೇವಮತಿಂವಿಧಾಯ
36 ವಿಧಿನಾವಿವ್ಯವಧೂ ಪುರೇದಭೂ ||
37 ಅಸೀತ್ಯರಕ್ಷೋಭಕಪ್ರತಾಪಾಶೀ
38 ಪಾಮನೀಪಾಲಕೃತಾದಸ್ಯ ಚಾಮುಂ
39 ತನಾಮೋವಣಿಜಃ ಪಯಾಸ್ತ್ರೀಮುಖ್ಯಾ
40 ಸತೀಯಾಭಾವಿದೇವತೀತಿ || ಭೂಲೋ
41 ಕಚೈತ್ಯಾಲಯಚೇತ್ಯಪೂಜಾವ್ಯಾಪಾ
42 ರಕ್ತತ್ಯಾದರತೋವತೀಣ್ಣಾ ಸ್ವಗ್ಗೌತಮ

26 ತಯುಂ | ಸದ್ವ್ಯವ್ಯನುರಾಗಮತಿಯುಂ
27 ಮೆನಿಸಿದದೇವಿಯುಕ್ತ || ಪದ್ಯ || ಶ್ರೀ
28 ಚಾಮುಂಡಮನೋವನೋರಥರಥವ್ಯಾಪಾ
29 ರಣೈಕಕ್ರಿಯಾ | ಶ್ರೀಚಾಮುಂಡಮ
30 ನಸ್ಸರೋಜರಜಸಾರಾಜದ್ವಿರೇಭಂಗಳನಾ ಶ್ರೀಚಾ
31 ಮುಂಡಗೃಹಾಂಗಣೋದಗಮಹಾಶ್ರೀಕಲ್ಪವಲ್ಲಿಸ್ವಯಂ
32 ಶ್ರೀಚಾಮುಂಡಮ

40 ರಸ್ತ್ರೀತಿವಿಲೋಕ್ಯಮಾನಾಪುಂಜ್ಯೇನಲಾವಂ
41 ಣ್ಯಾಗುಣೇನಯಾತ್ರ || ಅಹಾರ
42 ಕಾಸ್ತ್ರಾಭಯಭೇದಜನಾಂದಾಯಿಂನೈ
43 ಲಂವಣ್ಯಚತುಪ್ಪಯಾಯ ಪಶ್ಚಾತ್ಯ
44 ಮುಧಿಕ್ರಿಯಯುರಂತೇ
45 ಸ್ವಸಾ ನವತ್ವಃ ಪ್ರವೀಶಯೋಚ್ಚೈಃ ||
46 ಸದ್ವ್ಯವತ್ಯಕಲ್ಪಕಾಲರಾಜಂ
47 ಜಿತ್ವಾವ್ಯವಸಾಪಿತಧವ್ಯವತ್ಯಾ || ತ
48 ಸ್ಯಾಜಯಸ್ತಂಭನಿಭಂಶಿಲಾಯಾ
49 ಸ್ತಂಭಂವ್ಯವಸಾಪಯತಿಪ್ರಲಕ್ಷ್ಮೀ || ಶ್ರೀ
50 ಮೂಲಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತ
51 ಕಗಚ್ಛದಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವ
52 ರಗುಪ್ತ ಸಕವರ್ಷಗಂಕಿನಯ ವಿ
53 ಕಾರಸಂವತ್ಸರದಫಾಲ್ಗುಣಬ ೧೧
54 ಬೃಹವಾರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ
55 ಯಿಂದೇವಿಯುಕ್ತ ಮುಂಡವಳು ||

130 (63)

ಎರಡು ಕಟ್ಟಿ ಬಸ್ತಿಯ ಆದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

- 1 ಕುಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಸಿದ್ಧಾಂತಸಿದ್ಧಾಂತನಃ ಪದಪದ್ಮಯುಗೇಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮೀಲವವಿರಾಜತೇ || ಯುಗೇತಾಪತಿದೇ
ವತಾವೃತವಿಧಾಂನಾಂತೀಯ್ಯಾಪುನಯ್ಯಾವಾಚಾ
- 2 ವಚನೇಜನಾಚ್ಛ್ರೇಷ್ಠವಿಧಾಯಾಚೇತನೀಕವಳಂ ಕಾಯ್ಯೇನೀತಿವಧೂರಣೀಜಯವಧೂಯ್ಯಾಗಂಗಸೇನಾಪತೇ ಸಾ
ಲಕ್ಷ್ಮೀವ್ಯವಸತಿಂಗುಣೈಕವಸತಿವ್ಯಾತೀತನನ್ನತನಾಂ ||
- 3 ಶ್ರೀಮೂಲಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತಕಾನವ್ಯಯ ||

131 (62)

ಗಂಧವಾರಣಾ ಬಸ್ತಿಯ ಕಾಂತೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪಾದಪೀಠದಲ್ಲಿ.

- 1 ಕುಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಪದಪಂಕಜಪಟ್ಟದಾಶಾಂತಲಾಶಾ
- 2 ನಿಜೈನೇಂದ್ರಪ್ರತಿಬಿಂಬಮಕಾರಯುಕ್ ||
ಅದೇ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.
- 3 ಉಕ್ತಾವಕ್ರಗುಣಂಧಕೋಸ್ತರಳತಾಸದ್ವಿಭ್ರಮಂಭೂಯುಗೇಕಾಂತೀಯ್ಯಾಂಕುಚಯೋನೀನೀತಂಖಳಲಕೇಧಪ್ಪೇತಿಮಾತ್ರ
ಕ್ರಮಂದೋಪಾನೇವಗುಣೀಕರೋಷಿಸುಭಗೇಸಾಭಾಗ್ಯಭಾಗ್ಯ
- 4 ಸ್ತವವ್ಯಕ್ತಂಕಾಂತಲದೇವಿವಕ್ತುಮವನೌಕಳೋತಿಶೋವಾಕಮಿ || ರಾಜತೇರಾಜಸಿಂಹವಪಾರ್ಷ್ವವಿಷ್ಣು ಮಹೀಭೃತಃ
ವಿಶ್ವಾತಾಕಾಂತಲಾಶಾಸಾಜಿನಾಗಾರಮಕಾರಯುಕ್ ||

ಅದೇ ಬಸ್ತಿಯ ಅರುಗಿನ ವೆಟ್ಟೆಯಲ್ಲಿ.

- 1 ತ್ರೈವಿದ್ಯೋತ್ತಮಮುಖೇಶಂ ಪ್ರಸುತಪಟಿಯೂಪವಾರಾಶಿಃ ಸಂಪೂರ್ಣಾಕ್ಷಯವಿತ್ತನಿಮ್ಮಳತನುಃ ಘುಷ್ಯದ್ಭುಧಾನಂದನಃ ತ್ರೈಲೋಕ್ಯ
- 2 ಪ್ರಸರದ್ಯದ್ಭುಚಿರುಚಿರ್ಯುಕ್ತಾಸ್ತದೋಪಾಗಮಃ ಸಿದ್ಧಾಂತಾಂಖ್ಯವದ್ಧನೋವಿಜಯತೇಶ್ವಿವ್ಯಃ ಪ್ರಭಾಚಂ ದ್ರವನಾ ||
- 3 ಶ್ರೀಶೋದರಾಂಖ್ಯಭವಾದುದಿತೋತ್ತಿರತ್ತಿಜಾತೇಂದುಪುತ್ರಖುಧಪುತ್ರಪುರೂರವಸ್ತಃ ಆಯು
- 4 ಸ್ತುತಶ್ಚ ನಮುಷೋನಮುಪಾದ್ಯಯತಿಃ ತಸ್ಮಾ ದ್ಯದುರ್ಯ್ಯದುಕುಳೇಖಹವೋಬಿಭೂವಃ || ಖ್ಯಾತೇಷುತೇಷುನ್ಮಪತಿಕಾಢಿತಃ
- 5 ಕದಾಚ್ಚಿಕ್ಷು ದ್ವನೇಮುನಿವರೇಶ್ಚಚಃ ಕರಾಳಂ ಸಾದ್ವ್ಯೋಳಕಂಪ್ರತಿಹತೋಪೋಯ್ಯಳಹತ್ಯೋಭೂತ್ತಸ್ಯಾಭಿಧಾಮು
- 6 ನಿವಚೋಬಿಚಮೂರಲಕ್ಷ್ಮೀಃ || ತತೋದ್ಯಾರವತಿನಾಥಾಪೋಯ್ಯಳಾದ್ವಿಫಲಾಂಭನಾ ಜಾತಾತ್ಯಕಪುರೇತೇಷುಪಿನಯಾ
- 7 ದಿತ್ಯುಭೂಪತಿಃ || ಶಕ್ರೀವಿದ್ಧಿ ಕರಂಜಗಜ್ಜನಹಿತಂಕ್ರಿತ್ವಾಧರಾಂಪಾಳಯ || ಶ್ವೇತಚ್ಚತ್ರಸಹಶ್ರಪ
- 8 ತ್ರಕಮಳೇಲಕ್ಷ್ಮೀಲಂಚಿರಂವಾಸಯ || ದೋದ್ಧಂಚೇರಿಪುಖಂಡನೈಕಚತುರೇವೀರಶ್ಯಯಂನಾಟಯ || ಲಕ್ಷ್ಮೀಪಾಖಿಳದಿ
- 9 ಜ್ಞಾತೀತರಪುಸ್ತುಃ ಪ್ರಶಸ್ತೋದಯಃ || ಶ್ರೀಮದ್ಭಾವವಂಶಮಂಡನಮಣಿಃ ಕ್ಷೋಣೀರೇರಜ್ಜಾಮಣಿ ಲಕ್ಷ್ಮೀ
- 10 ಹಾರಮಣಿಃ ನರೇಶ್ವರಕಿರಃಪೂತ್ರೋತ್ತಂಗಳಂಭದ್ವಣಿಃ ಜೀಯಾನ್ವಿತಿಸರ್ವೇಕ್ಷದಪ್ಪಣಮಣಿಃ ಲೋಕಾದ್ಯುಚಿತಾಡಾಮಣಿ ಕೀವಿ
- 11 ಪ್ಲುಷ್ಪಿನಯಾಚ್ಚಿ ತಾಗುಣಮಣಿಃ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಃ || ಕಂದ || ಎರೆದಮನುಜಂಗಸುರಭೂಮಿರುಹಂಕರಣೆಂದ
- 12 ವಂಗಳಕುಳಿಣಾಗಾರಂಪರವನಿತಗನಿಲತನೆಯಂಧರದೋಳಪೂಣದ್ಧಂಗೆಮಿತ್ಯವಿನಯದಿತ್ಯ || ಬಲಿದಡಮಲಿದಡಮಲಪರ
- 13 ತಲಯೋಳ ಬಾಳಿದುವನದಿತಭಯರಸವನದಿಂಬಲಿಯದಮಲೆಯದಮಲೆಪರತಲಯೋಳ ಕೈಯಿಡುವನೋಡನವಿನಯಾದಿ
- 14 ತ್ಯಂ || ಆಪೋಯ್ಯಳಭೂಪಂಗಮುಖೇಶಂಕಮಾರನಿಕರಚೂಡಾರತ್ನಂ ಶ್ರೀಪತಿನಿಜಭುಜವಿನಯಮುಹಿಸತಿಜಿನಿ
- 15 ಯಸಿದನದಟನೆಯಂಗದ್ರಿಪಂ || ವಿತ್ತ || ಅನುಪಮಕೀರ್ತಿಮೂಢಿನಿಯಮಾರುತಿನಾಲ್ಕ ನೆಯಾಗ್ರವಜ್ಜಯದ್ವಿನಯ ಸಮು
- 16 ದ್ರವಾಜಿನಿಯಪೂಣಿಯೇಳನೆಯುಬ್ಬ ರೇಷನೇಟನೆಯಕುಳಾದ್ರಿಯೋಭತನೆಯದ್ಭಸಮೇತಹಸ್ತಿ ಪತ್ಮನಯಃ ಸಿದ್ಧಾ
- 17 ನಮೂತ್ತಿಯನಪೋಲ್ವವರಾರಣಿಯಂಗದೇವನ || ಅರಿಪುರದೋಳಧಗದ್ಧ ಗಿಲಧಂಧ ಗಿಲೆಂಬುದರಾತಿಭೂಮಿಪಾಳರ ಕಿರ ದೋಳಗುಲಗು
- 18 ಗುಲಿಗುಲಿಂಬುದುಪೈರಭೂತಳೇಕರಕರಃಳೋಚಿಮಿಲೆಚಿಮಿಚಿಮಿಲೆಚಿಮಿಲೆಂಬುದುಕೋಟವಜ್ಜಿ ದುದ್ಧ ರತರವೆಂದೋಡ ಳ್ಳು ಅದೇಕಾದು
- 19 ವರಾರಣಿಯಂಗದೇವನ || ಕಂ || ಆನೆಗೆಳೆಬೆಗನಿಪಾಳನನೂನುಬ್ರಹ್ಮದ್ವೈರವದ್ಧಂ ಸಕಳಧರತ್ತೀನಾಫನತ್ಥಿಜನತಾ ಭಾನುಸುತಂ
- 20 ಜೆಪ್ಪು ವಿಪ್ಪು ವದ್ಧನನೇಸದಂ || ಉದೆಯಂಗಯಲೋಡನೋಡನಂತುದಿತೋದಿತಮಾಗೆ ಸಕಳರಾಜ್ಯಾಭ್ಯುದಯಂಪದವದ ರಾತಿನಿಪಾಳಕಪ
- 21 ದವಿಧನನಮಮವಿಪ್ಪು ವದ್ಧನನಭೂಪಂ || ವಿತ್ತ || ಕೆಲರಂಕೀರ್ತಿ ಕೀರ್ತಿರಂಬುದುಧ್ವಿ ಕೆಲರನತ್ಯಗ್ರಸಂಗ್ರಾಮದೋಳು ಬಾಲ್ಕಲಿಗೋಂಡಾಜ್ಜೆ
- 22 ದಿಂದಂ ಕೆಲರತಲೆಗಳಂಮೆಟ್ಟುಮಿಂದುಗ್ರೋಪಂ ಮಲವತ್ಯದ್ವಿತ್ತರಂ ತೋತ್ತಳದಳಿದುನಿಜಪ್ರಾಜ್ಞಸಾಮ್ನಾ ಜ್ಞಮಂ ತೋಳ್ವಲದಿನಿ
- 23 ಪ್ಪಂಟಕಮಾದಿದನುಕುಳಂ ವಿಪ್ಪು ಜೆಪ್ಪು ಪ್ರತಾಪಂ || ದುಬ್ಬಾರಾಂಧರಾಂಧರೇಂದ್ರಕುಳಂ ಶ್ರೀವಿಪ್ಪು ಭೂಪಾಳನಾ ದೈರ್ಬ್ಬ ಲುನೇಡೋಡೋ
- 24 ಗಿಳಯದಿಂದಾಂಬದನೇಬಂದನಂದುಬ್ಬ ರೆಪಾಳರಕಂಗೆ ಲೋಕಮನಿತುಂತದ್ರೂಪದಾಗಿಸ್ವಿನಂ ಸಬ್ಬಂವಿಪ್ಪು ಮಯಂ ಜಗತ್ತಿನಿಬಿಡೇಂದ್ರ

- 25 ತೃಪ್ತಮಾಗಿದ್ದು ರೋ || ವಚನ || ಸ್ವಸ್ತಿ ಸಮಭಿಗತಪಂಚವಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀ
ಶ್ವರಂಯಾವವಕು
- 26 ಊಟರದ್ಭುಮಣಿಸಮ್ಯಕ್ತಚೋಡಾಮಣಿವಲರೋಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳಿಸಮಾಳಂಕ್ರಿತನುಂ | ಮತ್ತಂಚಕ್ರ
ಗೊಟ್ಟತಳಕಾಡು
- 27 ನೀಲಗಿರಿಶೋಗುನಂಗಲಿಕೋಳಾಲಂತರಯೂರುಕೋಡುತೂರುಕೋಗಯುಜ್ಜಗಿತಲಯೂರುಮೊಂಬುಜ್ಜವನಾ ಸು
ರಚೌಕಬಳಯ
- 28 ವಟ್ಟಣಿಯೆಂದಿವುಮಾದಲಾಗನೇಕದುಗ್ಗತ್ರಯಂಗಳನುಮದಿಂಕೋಡುಜಂಡಪುತಾಪದಿಂಗಂಗವಾಡಿತೂಂಭತ್ತಬುನಾಸಿರ
ಮುಮಂನುಂಡಿಗೆ
- 29 ಸಾಧ್ಯಂವಾಡಿಸುಖವಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ಧ ಶ್ರೀಮಸ್ತ ಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೋಡಭುಜ
ಬಳವೀರಂಗವಿ
- 30 ಪ್ಲು ವರ್ಧನವೊಯ್ಯಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲ್ಲ
ತ್ತಮಿರ || ಕಂ || ಆನ
- 31 ಗದ್ದವಿಪ್ಪುನುಪನಮನೋನಯನುಪ್ರಯ ಚಳಾಳನೀಳಾಳಚಂದ್ರಾನನಕಾಮನರತಿಯುಲ ತಾನೇತೋನೇಸರಮನಶಾಂ
ತಲದೇವಿ || ಪ್ರ ||
- 32 ಅಗ್ಗದಮಾರುಂಗನಮನೋನಯನುಪ್ರಯವಾಚಿಕಬೈಯಂ ತಗ್ಗದಕೀರ್ತಿವೆತ್ತಿಸವರಗ್ರತನೂಭವವಿಪ್ಪು ವರ್ಧನಂಗೆ
ದಚಿತ್ತವ್ವಳಭಯನ
- 33 ಲ್ಲಭಿವನ್ನೀಪರಾರೋಲಕ್ಷಿಗಂತಗ್ಗಳವಪ್ಪಮಾತನದ ಶಾಂತಲದೇವಿಯಪುಣ್ಯವಿಧಿಯು || ಧುರದೋಳವಿಪ್ಪುನುಪಾಳ
ಕಂಗೆವಿಜಯಶ್ರೀ
- 34 ವಕ್ಷರೋಳ ಸಂತತಂ ಪರಮಾನಂದದನೋತುಂಪಿಲ್ಲವಿಪುಳಶ್ರೀತೇಜದುದ್ದಾಸಿಯಂವರದಿಗ್ಗತ್ತಿಯನೆಯ್ದಿಸಲ್ವೆ ಜೀವಕೀ
ತ್ತಿಶ್ರೀಯನುತಿಪ್ಪು
- 35 ಬೀದರೋಳ ಶಾಂತಲದೇವಿಯಂನೇಜಿಯೆಬಣ್ಣಿ ಪ್ಪತನೇವಣ್ಣಿ ಪಂ || ಕಂ || ಶಾಂತಲದೇವಿಯುಗುಣಮಂಶಾಂತಲದೇವಿಯ
ಸಮಸ್ತದಾನೋನ್ನ
- 36 ತಿಯು ಶಾಂತಲದೇವಿಯುಕೀಳಮಚಂತ್ಯಂಭುವನಯ್ಯದಾನಾಂತಾಮಣಿಯು || ಪ || ಸ್ವಸ್ತಾನವರತಪರಮಕಲ್ಯಾಣಾ
ಭ್ಯುದಯಸತಸಹಶ್ರ
- 37 ಭಳಭೋಗಿಭಾಗಿಸಿದ್ವಿತೀಯಲಕ್ಷಿ ಸಮಾನೆಯುಂ | ಸಕಳಕಳಾಗಮಾನೋನೆಯುಂ | ಮುಖನವಂಗ್ಗಿಣೀದೇವಿಯುಂ |
ಪತಿತಸತ್ಯಭಾ
- 38 ವೆಯುಂ | ವಿವೇಕಯ್ಯಬ್ರಹ್ಮವಿತಿಯುಂ | ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ವತಿಯುಂ | ಮುನಿಜನವಿನೇಯಜನವಿನೀತಿಯುಂ |
ಪತಿಖತಾಪ್ರಭಾ
- 39 ವಪುಸದ್ಧೀತಿಯುಂ | ಸಕಳವಂಜನಚಂತಾಮಣಿಯುಂ | ಸಮ್ಯಕ್ತಚೋಡಾಮಣಿಯುಂ | ಮುಖ್ಯಿತ್ತಸವತಿಗಂಧವಾ
ರಣೆಯುಂ | ಚ
- 40 ತುಸ್ಸಮಯಸಮುದ್ಧರಕರಣಕಾರಣೆಯುಂ | ಮನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕುಳಾಭ್ಯುದಯದೀಪಕ
ಯುಂ | ಗೀತವಾ
- 41 ದ್ಯನುತ್ಪನ್ನೂತ್ರಧಾರೆಯುಂ | ಜಿನಸಮಯಸಮಂಜತಪ್ರಾಕಾರೆಯುಂ | ಮಾಹಾರಾಭಯಭೈಪಜ್ಯಸಾಸ್ತ್ರದಾನವಿನೋದ
ಯುವಪ್ಪವಿ
- 42 ಪ್ಲು ವರ್ಧನವೊಯ್ಯಳದೇವರವಿಜಯರಸವಟ್ಟಮಹಾದೇವಿಶಾಂತಲದೇವಿಸಕವರ್ಷನಾಸಿರ ಶಿಂ ಯ್ದಿನೆಯೋಭಕ್ತತುಸಂ
ವತ್ಸರ
- 43 ದಚ್ಚೈತ್ರಸದ್ಧಿ ಪಾಡಿವಪ್ರಹಸ್ತತಿವಾರದಂದು ಶ್ರೀಬಿಳ್ಳೊಳದತೀರ್ಥದೋಳ ಸವತಿಗಂಧವಾರಣಜಿನಾಲಯಮಂಮಾಡಿದೇವ
ತಾಪೂ
- 44 ಜಿಗಿಪ್ಪಿಸಮುದಾಯಕ್ಕಾ ಹಾರದಾನಕ್ಕ ಕಲ್ಪಣನಾಡವೊಟ್ಟಿನವಿಲೆಯಂತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೋಲಸಂಘದದೇವಿಯುಗುಣ
ದಪುಸ್ತಕ

45 ಗಚ್ಛ ದಶ್ರೀಮನ್ಮಘಾಂವ್ರತ್ಯವಿವೃದೇವರಶಿಷ್ಯಃ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವಗ್ಗೃ ಪಾದಪ್ರಜ್ಞಾಳಸಂಮಾಡಿಸಿಬ್ಬಾಃ
ಧಾಪರಹಾರವಾಗಬಿಟ್ಟ

46 ದತ್ತಿ || ಪ್ರ || ಪ್ರಿಯಮಿತಿವನೆಯೆ ಕಾವಪುರಂಭಗ್ಗೃಯುಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯದಂಕಾಯದಕಾಯ್ವಪಾಪಿಗಳ
ರುಚ್ಛೇತೋ

47 ಬ್ಬಿಯೊಳ ಬಾಣರಾಸಿಯೊಳಕ್ಕೆ ಒಟಮುಸೀಂದ್ರರಂಕವಿಲಿಯಂವೇದಾಧ್ಯರಂಕೊಂದುದೊಂದಯಸಂಸಾಗ್ಗೃಮಿವೆಂ
ದುಸಾಜಿದಪ್ರವೀಶ್ಯಿಂಕ್ಷರಂಸಂತತಂ ||

48 ಶ್ಲೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ | ದಪ್ಪಿವ್ಯವಸಹಾಣೀವಿಪ್ಪಾಯುಂಜಾಯತೇಕ್ರಿಮಿ||

49 ಎಳಸನಕಟ್ಟವಕೆಣಿಯಾಗಿಕಟ್ಟಿಸವತಿಗಂಧಪ್ಪಿಬಸದಿಗಸಂಸಾಗಿದೇವಿಯರುಜಿನಾಲಯಕ್ಕೆ ಬಿಟ್ಟರು ||

50 ಶ್ರೀಮತಃ | ಬಿಡುಮುಹುಮಹಾದೇವಿಶಾಂತಲದೇವಿಯರುತಾವುಮಾಡಿದಸವತಿಗನ್ನ ವಾರಣದಬಸದಿಗಶ್ರೀ

51 ಮತಃ | ವಿಷ್ಣು ವದ್ಧನಪೂಯ್ಯಳದೇವರಡೇಹಿಕೊಂಡುಗಂಗಳಮುಪ್ರದಕೆಳಗಣನಡುಬಯಲಯ್ಯುತ್ತು ಕೊಳಗಗದ್ದೆ

52 ತೋಟವಂಶ್ರೀಮತಃ | ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾಲಂಕಟ್ಟಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟವತ್ತಿ | ಇದನಳದವಂಗಳಿಯ

53 ತಡೆಯೊಳಹಬನೆಂಟುಕೊಟಕವಿಲಿಯಂಕೊಂದಮಹಾಪಾತಕ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

(ಬಲಪಾರ್ಶ್ವದಪ್ಪಿ.)

54 ಶ್ರೀಮತಃ | ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರುಮಹೇಂದ್ರಶ್ರೀಶ್ರೀದೇವರು ಮುನ್ನೂ ಹಜುಮೂಹುಂಕುಂಚಿನಹೊಳವಿ
ಗೆಯಾಂತಲದೇವಿಯಬಸದಿಗೆ

55 ಮೂಡಿಸಿ ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

133 (57)

ಅದೇ ಬಸ್ತಿಯ ಇದಿರು ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

1 ಸಂಸಾರವನಮಧ್ಯೆ ಸ್ಥಿತ್ಯು ಜಾಂಸ್ತದ್ಗಾಂಜನದ್ರಮಾನ್

2 ಆಳೋಕ್ಯಾಳೋಕ್ಯಸದ್ವೃತ್ತಾನ್ಘನತ್ತಿಯಮತಕ್ಷಕಃ ||

3 ಶ್ರೀರಾಜತಃ | ಕೃಷ್ಣರಾಜೇಂದ್ರನಮಗನಮಗಂ

4 ಸತ್ಯಕೌಚದ್ವಯಾಳಂಕಾರಂಶ್ರೀಗಂಗಳಗಾಂಗೆ

5 ಯನಮ.ಗಳಮಗಂವೀರಲಕ್ಷ್ಮೀವಿಳಾಸಗಾರಂ

6 ಶ್ರೀರಾಜಚೂಡಾಮಣಿಯಳಯ

7 ಸಿದ್ಧೇಪಂಪೋಪೇಷೆಂದ್ರಲಂಫಿಂಭೂರಾಜ್ಯಾ

8 ಚಕ್ರಮುಂಬಣ್ಣಿ ಸಸಲನೆಗಟ್ಟಂಟುಕನ್ನ

9 ಪ್ವದೇವಂ || ಪರಭೂಮಿಶ್ವರಭೀಕರಂಕರಸಿತಾ

10 ತೋಗ್ರಾಸಿತತ್ರಪ್ರತೀತೀಶ್ವರವಿಧ್ವಂಸಕ

11 ರಂಪರಾಕ್ರಮಗುಣಾಂಜೋಪವಿಪ್ರಜ್ಞಾವನೀ

12 ಶ್ವರಪಕ್ಷಪ್ರಯಕಾರಣಂರಣಜಯೋ

13 ದೋಗ್ರಾಪ್ಪಿವನ್ನೇದಿನೀಶ್ವರಸಂಹಾರಕವಿರ್ಭು

14 ಜಂಭುಜಬಳಂಶ್ರೀರಾಜಮಾತ್ಯಾನ್ ||

15 ಇಹಿಯಲಿಲ್ಲಾ ವರಿಯಲಾಹಿರರಬರಿ

16 ಪೂಣ್ಣೀವರಾರಾನುಮಾನ್ಯಾಹಿಯಲಿಲ್ಲಾ ರದಾ

17 ವಗಣ್ಣಿಗುಣಮವಾದಾಯ್ವಾಸುನ್ನಿಶ್ಚದಾನ್ಯ

18 ಹಿವಣ್ಣಿಂಪಿರಿವಿವಪಂಪುನಸದೊಟ್ಟಿ

19 ಪುಪಾಬ್ಬಿಣ್ಣಿ ಸಲಿ ಟಿವಿಪ್ಪಿರದವಾಗಮನ್ನ

20 ತಿಕೆಯಂಶ್ರೀರಾಜಮಾತ್ಯಾನ್ || ಕಡವಜ

21 ಸತ್ಯತಾನೆಗುಣಿಯಾದಚಲಂಸರದತ್ತಿಗತ್ತಮಂ

22 ಕೂಡ.ವಚಲಂತೂದಳ್ಳಿ ಹಿಯವಿಪ್ಪಿಚಲಂಪರವೆ

23 ಣ್ಣಿಳೋತೂಡಂಬಡದಚಲಂಶ್ರೀ ಪರಕಾವಚಲಂ

24 ಪರಸ್ಯನ್ಯಮಂಪೆಪಿಂಗಡಗುಡದಟ್ಟಿ ಕೊಲ್ಪಚಲ

25 ಮೂಳೆಚಲಂಚಲದಂಕಕಾಪನ || ಇರಾಪೆಪಿನೇನ

26 ಸುಪೂಗಟುತಿಟ್ಟಿ ಪುಲಿವನೆಗಣ್ಣಿ ಕಳ್ಳಭೂ

27 ಮಿರುಪದಿನೆಗಳೆಂನುಡಿಸುರಾಚಲಂಶ್ರೀಚಲಂ

28 ಪರಾಕ್ರಮಂಖರಕರತೇಜವಿಂಬಿಸಿದುಳಾ

29 ಗಳನನ್ನಿಯಬೀರದಂದ್ರಮದೊರತೆನಬಣ್ಣಿ ಸ

30 ಲ್ಲೆ ಟಿವಿರಾರಳವಂಚಲದಂಕಕಾಪನ || ಬಗ

31 ಸುಗಮಂಪಿಲ್ಲದೊಂದನೆಪಿಟ್ಟಿ ಪೆನ

32 ನು ಮತಕ್ಯಾಳವಿಕ್ರಮಂಮೃಗಪತಿಗೆ

33 ಬಿಡಿಲ್ಲೆ ಗಡಸನ್ನ ಗಭೀರತವಾದಿಗ

34 ಬಿಡಿಲ್ಲೆ ಗಡಹಗತಪ್ರಸಿದ್ಧಿ ಗಳೆ

35 . . ಮಹೋನ್ನತಿವೆ

36 . . ಮೆಲ್ಲಮೊಳವಾನಜಿವೆಂ

(ಪೂರ್ವ ಮುಖ)

- 37 ದುಸ್ಥಿತಲೋಕಕಲ್ಪತರವು
 38 ಬುದ್ಧವೈರಿನರೇನ್ದ್ರಕುಂಭಿ
 39 ಕುಂಭಸ್ಥಳಪೂಟನಪ್ರವಣ
 40 ಕೇಸರಿಯೆಂಬುದು ಕಾಂಕ್ಷಿಸೀ
 41 ಜನೋರಸಳಹಾರವೆಂಬುದು
 42 ಹಾಕವಿಚಿತ್ತಸರೋರು ಹಾಕರಾ
 43 ವಸ್ತುತಪ್ಪಂಸನೆಂಬುದು ಸವು
 44 ಸ್ತಮ್ಭೀಜನಮಿನ್ದ್ರರಾಜನು ||
 45 ಪುನಿಪುರತಕ್ಕ ಕೂಟಪಿಂಚುಳ್ಳವು
 46 ದಮಸ್ತನುವು ಸ್ತನಾರಿಗಾಟ
 47 ಸುವುದೇಚಿತ್ತನಿಯದೆದಬಿ
 48 ನ್ನನುವುಮನುನಬ್ಬಿಕ್ಕುತುಂ
 49 ಚಿಸುವುದಕ್ಕು ಕಲ್ಪಿಯೆನಿ
 50 ಮತ್ತವರಂಪಸಗೊಣ್ಣದಮ್ಭೋ
 51 ಲಿಸುವುದೋಪಿಂಚುಮಿಗೊಣನಾ
 52 ಪ್ರತನುಜಯಿಗಿನ್ದ್ರರಾಜನು ||
 53 ಸಿಖಿಳವನಮುನ್ದರೇಂದ್ರವು
 54 ಬಿಂಬುನೇತ್ರೋತ್ಪಲಕುಂಭೋಳಿ
 55 ಲೇಮುಖನಿಕರನವಪ್ರವು

(ದಕ್ಷಿಣ ಮುಖ)

- 71 ಶ್ರೀಗೋಪಯುಕ್ತವಿದ್ಯಗುಣಾಗಕ್ಕೆ ದಟಂ
 72 ಗೇವಸಕಪುಂಚುಗುಣಿತಕ್ಕು ರಗೇಂದ್ರನ ಕನು
 73 ಕವಾಗವುದೋಳನೆಗಣ್ಣ ಮಲ್ತೆಬೀರಬೀ
 74 ರ || ಒಳಗಂ ದಕ್ಷಿಣಸುಕಂ ದಮ್ಭ ರವಂ ಪೂಜಿ
 75 ಗಣಸುಕರದಮ್ಭ ರಭೀದಮ್ಭ ಒಳಗೇವಾ
 76 ಮದಮ್ಭಮನುನಲ್ಲಿಯೆ ಪಮದಮ್ಭ
 77 ರವನಿನ್ದ ದಪಪೂಜಿಗಲ್ಲಿಕಯಸಿಪ
 78 ತಿಪಿಪಮವ ನದಪತಿಪಮವು
 79 ಮ್ಭ ರಮಾಂಬದಮ್ಭ ರಮಂವಳೆಯೋಳಿ
 80 ಮ್ಭನೇಚಾರಸಲಬ್ಬವನಾಲ್ಕು ಪ್ರಕ
 81 ರಣಮವನಿನ್ದರಾಜ || ಚಾಲಿಸ
 82 ನಾಲ್ಕು ಪ್ರಕರಣಚಾರಣೆನೂ
 83 ನೂಪಮೂಪತಣ್ಣಿಸಿದವಾ
 84 ಚಾರಣಿಗಳನವ ಬಂಚಾರಿಸುಗಂ
 85 ಕೋಟಿತಪದಿನಿವೆವೆಡಂಗಂ || ಬಳ
 86 ಸುವೇಪಿವನುಂಪಗಲ್ಪಿನ್ದ್ರಪ್ರಚಾರ
 87 ಣದೋಪವುನ್ದಪೂಟವಟ್ಟಳೆಗಸಮ
 88 ನಾಗಗಿರಿಯಾಳ್ಕೂಟಪಿಂಚುಲಂನಿ

- 56 ಪದನಖಕಮುಳಾಕರವಿಳಾಸ
 57 ಮುಖತರಜವನ || ಮಸ್ತಿ ಸಿಖಿ
 58 ರಿದೀವಂತೂವಳಂನ್ನು ಟಿಯನ್ನೊಡದ
 59 ಮಾಣನಳಪುನ್ದಮಿದೇನುನ್ದತಿ
 60 ವಡದೂವೊಳಗದನಸ್ತಿಯಬೀ
 61 ರವನೆಗಣ್ಣಿ ಚಲದಗ್ಗು ಟಿಯಾ ||
 62 ಕರದಮ್ಭ ತಕಿರಣರಂಚಿಯೊಡ
 63 ರಾಚರಮ್ಭಪ್ರಿಯೊಜಗಜ್ಜನನು
 64 ತಿಯೊಕರವು ಸುಖ ಪುದೇನೀ
 65 ರ್ವರಮೂರ್ತಿ ಯೋಕೀರ್ತಿ ರೀರ್ತಿ ನಾರಾಯ
 66 ಣನ || ನುಡಿವರ್ಣರಮನೊನ್ನೆಗ
 67 ಣ್ಣ ಸದನರೀಚಾಗಕ್ಕೆ ಮುಯವ್ಯವ
 68 ಲೇವಡವು ಟು ವರಾಮೋಟಿ
 69 ಗಳವೆನ್ನಿ ಪ್ಪಗವ್ವರಸ್ತಿಯೊರೊಳ್
 70 ಡಾಂನಸ್ತಿ ಗೆಬೀಗುವರನು ಟಿಡೊ
 71 ದಳ ದೋಸಕ್ಕೆ ಪಕ್ಕಾ ದೆದಂಬದಗು
 72 ಣ್ಣ ರ ಕಲಿಕಾಲದೊಳ ಕಲಿಗಳ
 73 ಳ್ಳಣ್ಣಂಬರಂಗಣ್ಣರೇ ||

- 92 ಲುವಣ್ಣಿಯ ಬನ್ನೊನ್ನಳಿಯೊಳ ಬ
 93 ರಪೂಜಿಗೊಳಗಡದೊಳಂಬಲದೊಳಂಕಡಗ
 94 ಡುಮಿನ್ನೆ ಬರ್ವವಳಯುನ್ದ ಪದಚಾರಿ
 95 ಸುಪೋಜಿಯುಂಟು ಕನ್ನಪ್ಪನನಾಂವಾಂಜಿ
 96 ಮೇಳಸಿನುಲಿದುಗಿಲಗೇವ ನಳದೊಗ್ಗ
 97 ಣ್ಣೋಲೊಳೊಳಗಿಪೂಜಿಗಣೆಮೊಪ್ಪೊಳ್ಳ
 98 ಳವಡಚಾರಿಪಬಲಿಕೆಯುಳ್ಳವುಕೇ
 99 ವಳಮುಕೀರ್ತಿ ನಾರಾಯಣನ || ಗಿಲಗಿವು
 100 ಳನಿನ್ದ ರಿಪಿದಕ್ಕ ಕಾಲೊಳ್ಳು ನಾಲ್ಕುರಲಳವಿ
 101 ಗಣಿಪಿದಮ್ಭ ತುರಗಂಚಿಟ್ಟು ಬಂಪಿದಕ್ಕವ
 102 ಳಯಮಂಭೂವಳಯುನತ್ಮಪರಿದಮು
 103 ಕ್ಕ ಗಿರಿಕೋಲ್ಪವಿಳಯಮಿಸ್ತಿ ಸಿತಮಾಂ
 104 ಬಗಣ್ಣೋಗ್ಗಕುಮಾರಿಸ್ತಿ ವಣ್ಣೋಳಿ ಇರ
 105 ದೆಪತ್ತಣ್ಣವಳಯಂಚಾಲಿಸದನ್ನಂಭೋಗ
 106 ಮಿಕ್ಕವನಲ್ಲನಿನ್ದರಾಜಂ || ಕಡಪುಗಳೆದ್ದ
 107 ವಣಂಗಡಬೆಡಂಗಂಗಳ ಬೇಟಿಭಂಗಿಗಳ
 108 ಲಳಿಗಳದೀಕಡುಟಾಣೆನಬರಿಯ್ಯರ
 109 ಮಡದ್ದಿ ಪುಳನೆಬದ್ದ ಮೊಣೆರಂಪೊಣೆವ

- 110 ಬೆಡಂಗಂ || ನೆಗಟ್ಟು ಮ್ಹಣ್ ಲಮಣ್‌ಲಿಮಣ್
 111 ಲಯಾಮಕಮ್ಹಣ್‌ಲಮ್‌ಧ್‌ಚೆನ್ನಮ್‌ಗ್‌ಗಂ
 112 ಗೆವೊಡಂದಪ್ಪಸವ್‌ಪ್‌ತೊಳ್‌ಫರಮುದ್ದವೊಂ
 113 ಚಕ್ರವ್ಯೂಹಂಬಲ್‌ಗಲಂಪೊಗೊಸಲ್

(ಪಶ್ಚಿಮ ಮುಖ.)

- 117 ಉದ್ದವೊಮೊವರಂಬುದೊ
 118 ದ್ವಂಮುನ್ನಲ್ಲಿಕಡುಬಿನೊಳ್ ಬಹು
 119 ವಿಧದಿಂದದ್ದವೊಮೊವರಂಬು
 120 ರಿಗುಂಬಿದ್ದಮೆನಲೊಲಳಪೊ
 121 ಜಗನೊವೆವೆಡಂಗಂ ||
 122 ಎಚ್‌ಕಮುಲ್ಲದೆವೊಲ್ಲರಾಗೆಚಿ
 123 ಗಿದೊರಕೊಣ್ಣೆಕೊಳ್‌ತೊತೊನಲ್ಲ
 124 ದೆನೆಜಿಯೆಬರಲೆತಕ್ಕಡಿ
 125 ಯುಜಿಯೆಸುವಲ್ಲಿಯೆಬೀಸ
 126 ಲಜಿಯೆಬೊಲ್ಲವೊಯನಾ
 127 ವಿಟ್ಟಿಮುರವಲ್ಲಿಕಡುಬಿನೊಳ್
 128 ಮುರಿದಯೆಬೊಲ್ಲಿಯೆಬಿನ್ನ
 129 ಲಾವನ್ನೆಜಿಯೆಕಲ್ಲದೆಬೀ
 130 ರರಬೀರನಂಗಿಡೆಗಲಾಭರಣ
 131 ನೆನೊಡಿಕಲ್ಲಾ || ಆಸುವನುಂ
 132 ಕೂಕುವನುಂಬೀಸುವನುಂಗಡ
 133 ಯೆನೆಗಟ್ಟತಕ್ಕಡಿಯೊಳ್
 134 ಸುತ್ತಾಸದೆಯುಕುಂಕದೆಯುಂ
 135 ಬೀಸುವೆಯುಬಿದ್ದಮೊಣಿ
 136 ಗುಮೊವೆವೆಡಂಗಂ || ಎಚ್
 137 ಗಲಜಿಯುಬೆಜೊಕ್ಕಮ್‌ಗುಟ್ಟುಂ

- 114 ಕ್ಕಪೆಚಿವುದುದ್ಧರದೊವಂಗಲನಶ್ರಮ
 115 ದಿನೊರಿಯೊಳ್ ಜಗದೊಳೊವೆವೆಡಂಗ
 116 ನೊವ್ವನೊಬಲ್ಲ . . . ನ್ತಾರಾಳಂಮೊನ್ದರಮೆ.

- 128 ಬರಲಣಮೊಯಿದತಪ್ಪುಂ
 129 ನ್ನಂತೊನನಜಿಯದೊಳಗಮ
 130 ನಿಕ್ಕಿಯುಂಮೊಚಿಡೆಗಲ್ಲದಕಟ್ಟಾಡಿ
 131 ಯುಂಮೊಜಿಯೊಪೊಯಿಸದನು
 132 ರೆಯಂಕೊನ್ನುಧರಗಿಡೆತಗರ್ಗಡ
 133 ಯೆವನೊಸದನೊಯೆಕ
 134 ಡುಜೊನೊನೊಸದೆ ಬಕ್ಕುಮೆಗೆ
 135 ಡೆಗಲಾಭರಣನಕ್ಕಲ್ಲದನ್ನಂ ||
 136 ಕಾಲಳಕಯ್ಯಳತುರಗದಕಾಲ್
 137 ಲತೊಣಿವುಗಲೊಳಬೊಚಿಸು
 138 ತೊಣಿಗುಂಗೆಲ್ಲುಮೆನೆಗಟ್ಟಮಾ
 139 ಗ್ಗದೊಗಲ್ಲುಮೊಣಿಡಲ್ಲಿಕೀರ್ತ್ತಿನಾ
 140 ರಾಯೊನಂ || ವನಧಿನೊಣೀನ
 141 ಧಿಸ್ತಮಿತಸಂಜ್ಯೆರಕಾವನಿ
 142 ಪಾಳಕಾಳವಂನನೆಯಿಸಚಿತ್ರ
 143 ಭಾನುಪರಿವತ್ತಿನೊಣಿತ್ರನೀತೇತ
 144 ರಾಪ್ಪಮೊದಿನಯುತಪ್ಪೊಮವಾರದೊ
 145 ಲನಾಕುಳಚಿತ್ತದೆನೊನ್ನುತಾಳಿದಂ
 146 ಜನುನುತನಿನ್ದರಾಜನೊಳಿಮ
 147 ರರಾಜಮಹಾವಿಭೂತಿಯಂ ||

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ತೇರಿನ ಬಸ್ತಿಯ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

(ಈ ಕಂಭದ ಉತ್ತರ ದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಮುಖಗಳ ಮೇಲ್ಭಾಗವು ಸಮುದ್ರ ಹೊರಗಿರುವುದಲ್ಲದೆ ಪಶ್ಚಿಮ ಮುಖ ಹೊರತು ಉಳಿದ ಮುಖಗಳ ಕೆಳಭಾಗವು ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿಹೋಗಿದೆ. ಆದುದರಿಂದ ಸಿಕ್ಕಿರುವ ಭಾಗಕ್ಕೆ ಮಾತ್ರ ಪಶ್ಚಿಮಕ್ಕೆ ಕೊಟ್ಟಿದೆ.)

(ಉತ್ತರ ಮುಖ.)

- 1
 2
 3 ದನ್ನದೆವೊಗೊಸಂಬಿನೆ . .
 4 ಗಿಯ . ದಿಸಮಾ . ಲದೊ . ನು
 5 . ಮೆ . ಗದನ . ಬ್ಬ . ತೆಸು .
 6 ಪೊದಿಸುವೆತ್ತಯುರಿ . ಬೀಡಿ . .
 7 ನಗಿಸುಗುವೆಂಬ . ವಜೆದ . ಕ್ಕ

- 8 ಯೆಮಾವನಗನ್ನಜ್ಜಿಯಂ ||
 9 ಅದಿರದಿರ್ದೊಣಿಸಂದರಿ . . ನೆನೆಪಾ
 10 ಯೆಸಿತನ್ನಮೊಣಿಯುಂ ಕುದುರೆಯುಂ
 11 ಬಿವುಂದೆರಸಿಬೊಟ್ಟುದುಮೊಣಿದಿರ
 12 . ದದ್ದು ಕಾಣ್ಕದಿಗೊಳತಾನೆ . . .
 13

(ಪೂರ್ವ ಮುಖ.)

- 14 ಸಾಧಿಸಿಪೋಗ . . .
 15 ನಿರದೆ
 16
 17 . . ದಿಬ . . .
 18 ಬೆಜಿತ
 19 ನ್ನಳೆಯ . . ಶ್ವರಿ .
 20 ಉಯ . . . ಲ್ಲಿನ್ದವ
 21 ಸ್ತ . . . ಪನಕ
 22 ಲ ಪೋಲಗದೊಳ್ತಾಯೆ
 23 ಉನತಾ
 24 ಯವಿಟ್ಟ
 25 ನೆವೆ . . . ಅಱುಪಿ
 26 . . . ಯ .
 27
 28 ಲ್ಲಿ ಲುಚ್ಚೆ ಉದುನಿಜಾಧಿ

(ದಕ್ಷಿಣ ಮುಖ.)

- 44
 45 ವಾಗೆದಿಟ್ಟಿಗರನ .
 46 ಪುರಂದೊರೆಗೆವಕ್ಕು ಮೆಮಾವ
 47 ನಗನ್ನ ಹಸ್ತಿಯಂ || ಒಡನೆ
 48 ಯನಾಯಕಕ್ಕು ಒದಿದುತಾಗುಮೆ
 49 . ಮೃತ್ಯುವಕ್ಕ ದೊಡ್ಡ ಪುಣ್ಯ
 50 ಜುವಿನವಿಟ್ಟು ಸನ್ನ ಸವಕಟ್ಟ
 51 ಊದಲ್ಲಿಗೆನೂಂಕೆಬೇರಮಚ್ಚೆ

(ಪಶ್ಚಿಮ ಮುಖ.)

- 60
 61 ಉಲಾಗೆಕಣಿಪಾಪುವಲ್ಲಿ
 62 ಬಿತ್ತರಿಸುವುದರೆಯಂಗತಿ
 63 ಯನೇಂ | ಎನೆನೆಗಲ್ಲ ಪಿಟ್ಟುಗಂ
 64 ಬೀಡಿನಸಾಚೀರನೊಪ್ಪಚ್ಚೆ
 65 ಭುಜದಲ್ಲೆಂಮಾವನಗನ್ನ ಹ
 66 ಸ್ತಿಕವಿಜನವಿನುತಮೋನೆ

- 29 ಪಂಜಿಸಿದೇಬ್ಬೆಗನಂಕು
 30 ಸಿಗಿಮ್ಮೆ ಕೇಳಿ ಬಾಲ್ಯಊಪ
 31 ನನವ್ಯವಸ್ಥೆ ತನನೊಬ್ಬೆಗಸಕ
 32 ಳ್ಲಿ ವಜೋಳಗಳ್ಳರಂಪಯೆ
 33 ಜೆಯಿಲ್ಲದೊಳ್ಳೆ ಲೆಯುತಿ
 34 ಪುರ್ವದಮಾವನಗನ್ನ ಹಸ್ತಿ
 35 ಯಂ || ಪರಬಳವೆಯ್ದಿಕ
 36 ಯ್ದಿ ವೆಡೆಯಾಡುವತಾಣ
 37 ದೊಳಲ್ಲಿಬೀರಮಂಪರ
 38 ವಧವಟ್ಟಿಳಾತರೆಡಯಾ
 39 ಜುವತಾಣದೊಳ್ಳಿಲಿಗಾಚ
 40 ಮಂಪರಿಸಿನನ್ನ ರಿಜ್ಜ
 41 ಪೆಜಿರೊಬ್ಬ ರುವನ್ನ ಲಿದ
 42 ಲ್ಲಿ ಸಾಚಮಂಬರದಜಿಳ
 43

- 52 ಊವಿನಮಾಮೆತ್ತಳ್ಳಿ ಜಿರಿದುಗ
 53 ಲೆವರಾತಿಯನ್ನೊ ಪೂಜ
 54 ಜಿರಿಯೊವೊಗಲ್ಲ ರಂನಗು
 55 ಪುದೊಟ್ಟಿ ಜಮಾವನಗನ್ನ
 56 ಹಸ್ತಿಯಂ || ಅಣುಗಿನೊಳಿರಾ
 57 ಜಜ್ಜೊಡಾಮಣಿಮಾಗ್ಗೆ ಒಡಮಲ್ಲ
 58 ನೀಯೆಗೆಲ್ವೆ ಊಪವಬಿನ್ನ
 59

- 67 ಮುಟ್ಟಿಗಲ್ಲ ನಾಹವಸಾಣ್ಣ |
 68 ಬರೆಚೆತ್ತಭಾನುಸಂವತ್ಸ
 69 ರಮಧಿಕಾಪಾಡಬಹುಳ
 70 ವಸವೀದಿನದೊಳಿಗುರಾಚ
 71 ರಣಮೂಳದೊಳಿ ಸುಭಪ
 72 ರಣಾಮದೆಟ್ಟಿನಿನ್ನ)
 73 ಲೋಕಕ್ಕೊ ಗದಮ ||

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ಅದೇ ಬಸ್ತಿಯ ಎಡಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಗನೆಯ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾ
 2 ದಾಮೋಘಲಾಂಭಾನಂಜೀಯಾತ್ಮ
 3 ಲೋಕ್ಯನಾಥಸ್ಯ ಕಾಸನಂಜಿನ
 ಕಾಸನಂ ||

(ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ನವರಂಗದ ಜಗಲಿಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ ಕಲ್ಲು ತುಂಡು.

1 ತ ತಿ

2 ಕಟ್ಟಿನಲ್ಲಿ ||

3 ಮಲದಕುಮಿ

4 ರಣನಿ ಭಟಾರರಸಿ

5 ಪತ್ತಿಯರಸಾಯಿಬೈ

6 ಕನ್ನಿಯರ . . .

7 . ವಸ್ತುಗಳ

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ.

9 ವಿಳ . . .

10 ಸ

11 ಸವ್ಯ . . .

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದಲ್ಲಿರುವ ತೇರಿನ ಉತ್ತರಮುಖದ ಮೇಲ್ಪಟ್ಟಿಯಲ್ಲಿ.

1 ಭದ್ರಂಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂಕಾನಾಯಾಭಿನಾಶಿನೇಕುತೀರ್ಥಧ್ಯಾಂತಸಂಘಾತಪ್ರಭುನಘನಘಾನವೇ || ಸಕವರ್ಷಾಂಸಾಯರದಿಂ

2 ಪ್ರಕಟಮನಲ್ಪಾ ವತೋಭತುಂನಡೆಯುತಿರಲುಸುಕುಮನೇವೇಮಳುಬಿಯೊಳಕಳಂಕದಜೇದ್ವನುಧ್ಧಗುರುತೇರಿಸಿಯೊಳು || ವಿ || ಧರ

3 ಣೀಪಾಳಕನಪ್ಪಪೊಯ್ಯನರಾಜ್ರೀಪ್ತಿಗಳತಮ್ಮತಿಪ್ಪಿರನಲ್ಪಯ್ಯನಸಟ್ಟಯಂಗುಣಗಾಂಭೋರಾಸಿಯಂಟೊಂದು ಸುಂದರಗಂಭೀರದನೇಮಿ

4 ನಿಯುಮಿಪ್ರೀಚ್ಛಿನಧಮ್ಮಕ್ಕತಾಯ್ಗರಗಳತಾಮೆನಸನ್ನಪಂಪಸದಳಂಪವ್ವಿತ್ತುಭೂಭಾಗದೊಳ್ || ಕ || ಅವಳಯಶರಮಳಗುಣಗಣರಮ

5 ಇನಜಿನಾಸನಪ್ರದೀಪಕರನೇಪಂಪದ್ವಿರಪೊಯ್ಯನಸಟ್ಟಯಮಮೇಯಗುಣಿನೇಮಿಸಟ್ಟಯುಂಸುಖದಿನಿರಲು || ಅವರಜನನಿಯು

6 ರನಲ್ಲಿಭುವನತಳಂಪೊಳಗಮಾಚಕಟ್ಟೆಯುಮುಧ್ಯದ್ವಿವಿಧಗುಣಿಣಾನ್ತಿ ಕಟ್ಟೆಯುಮವರ್ಗಳುಜಿನಜನನಿಯನ್ನರುಬಿತದೊಳ್ ||

ಅದೇ ತೇರಿನ ಪಶ್ಚಿಮಮುಖದ ಮೇಲ್ಪಟ್ಟಿಯಲ್ಲಿ.

7 ಜನಗ್ರಹಮಂವ್ರಾ ನೋಮುದದಮಾಡಿಸಿಮನ್ನರಮಂವಿನಿಮ್ನಿರ್ದಿಸಿದ್ವನುಪಮಾಭಾನುಕೀರ್ತಿಮುಸಿಣೀ . . . ಬವ್ಯಪದಾಬ್ಜಮೂಳದೊಳ್ | ಮನಮೊ

8 ಸದಿವ್ಯರಂಪರಮದೀಕ್ಷೆಯನೊಪ್ಪಿರೆತಾರ್ದಿ ದಜ್ಜನಜ್ಜನತತಿಕೀರ್ತಿಸಲೆ ಮರುದೇವಿಯು (ಮಿಂ) ಬಿನೆಸಾನ್ತಿ ಕಟ್ಟೆಯುಂ || ಕೀಮೊಲ

9 ಸಂಗದೊಳಮತ್ತಾಮಹಿಮೋನ್ನತಮೆನಿಪ್ಪದೇಸಿಗಗಣದೊಳುತಾಮಿವ್ವರಾಮಬಿಳಗುಣೊದ್ದಾಮೆಯರೆನನಗದ್ವರಂತು ನೋತರುಮೊ

10 ಇಳಿ || ಜಿನಪತಿಗೊಜೆಯಂಸನ್ನುನಿಪತಿಗಳನ್ನದಾನಮಂಭಕ್ತಿಯೊಳಂಬಿನೆಪೊಯ್ಯನಸಟ್ಟಯುಮೊಪ್ಪಿನಕಣಿಯನೇಮಿಸಟ್ಟ

11 ಯುಂಮಾಡಿಸಿದರ ||

ಬಾಯಬಲಿ ಬಸ್ತಿಯ ಸಮಾಪದ ಗನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಗಾತ್ರಯುವನೇತೇಜಕ್ಕಾ ಗದವನೇಗಣ್ಣಿ
- 2 ಗಂಗವಜ್ರನಲಂಕಬ್ಬೊ ಗಾಂವ್ವು ನಂಬರವರೊಳ್ಬೊಗೈಯ
- 3 ಮಾಪ್ಪುಡೆಗೊಪುಟನ್ನಾ ನಬುಟ || ರಕ್ಕ ಸಮಣಿಯಕ್ಕೋ
- 4 ಕೆಯ: ಗಂಗನಕಾಳೆಗದೊಳ್ಳನ್ನ ಸಂವಂಜ್ಜ ಯ್ವಿಕಾಳೆಗ
- 5 ಕಿಡೆರಕ್ಕ ಸಮಣಿಯಕ್ಕೊಪಿತನ್ನ ಬಿಲಸುಂವುಬ್ಬ ಲವುಂ
- 6 ತನ್ನ ನಪೊಗಾಯ | ಬಡನೆಕಾಳೆಗಬಯಿಸಿದಘೋಷಿಯಿ
- 7 ಲವ್ವುಪುಂಗವುಬ್ಬ ಲಂಬಿಡೆಕುಕಯ್ವ ನೂಂಕಿಕಿ
- 8 ಚೆತನ್ನ ಬಲಂಪುಟಗದಲ್ಲಬಂದಹಿಗಡದಂವ
- 9 ಬೆಯೊಳಪಾಯಿಸುಂ ಲಮೊಲ್ಲವಂಪಡಲ್ಪುಡಿಸಿಪೊಗ
- 10 ಹೆಡ್ವುಂಪುಡೆದುಣಾಂ ತುದುಟೋಯಿಗನಾಂತಾಪಿಟ್ಟುಟ || ಅದಿರಿ .
- 11 ಷೂಕವದ್ವೈಗನಕೋಣೆಯುಗಂಗನವ್ವೆತ್ತ ಮೊಲ್ಲವಂಪಿದ
- 12 ಪುಸಿನಂತರಳ್ಳ ಪಲರಂತ: ಷೂಲಾಳೆಗೈಕ್ಕಿ ತನ್ನ ಬೀರದ .
- 13 ಲದೇಣ್ಣಿಯಂಪರಬಲಂಪೊಗುಲ ಷುಕಂ . ಮಾಗಿಬಿ
- 14 ಣ್ಣಿ ವಟನಳುಕ್ಕು ಫಯಂವ: ಜೆಡ್ವುಂಪುಡೆದುಣಾಯಿಗನಸ್ತಿ
- 15 ಳಗೈದೊಳ || ನಟ್ಟಸರಳ್ಳಿಂಪಿದಕ . . . ಯಿಂಕಿಟಕಯ್ವು
- 16 ಬೇಡೊಳ್ಳುಟ್ಟಿಸಿಂಪಂತಹೇತುಂಗಳಿಂಪದವುಗುಬ್ಬುಂ
- 17 ಬಟ್ಟುಬೀಣ: ಪೊಲ್ಲೊಟ್ಟನೆನೂಂಪು ಬೀಣ್ವೆಡೆಯ . .
- 18 . ಗೊಂಡೊಪುಮಾನವ . ಲಂಪುಟ್ಟಲುಪಿತ್ತರಿ
- 20 ಬ್ಬಗಳಬೋಪಿಂಕನಂಪಿಜೇಂದ್ರಕಾನ್ತೆಯ . ||

ಅದೇ ಸ್ಥಳದ ಗನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಯುವತಿಗೆಸಿಜ್ಜಿಯುಶ್ರೀಯುವತಿಯ: ಸವತಿಯ
- 2 ನಿನ್ನರಗಮೂರ್ವನ ಪೂಮ್ಮಾಯನೊಳುಂಪದಮೆಯ್ಗ ಲಿಂಪಾಯಿಕನಂ
- 3 ಬನೆಗಟ್ಟಿಯಂಪುಕಟಿಸಿದ || ಶ್ರೀದಯಿತನುಂಪುಕನಮ
- 4 ನೋದಯಿ: ತೆಗೆಜ್ಜದೊಳೆಸದಜಾಬಯ್ಯೆಗತಮಾದರಿತನ
- 5 ಯರಪೇಣ್ಣಿವಾದ: ವಂದೋಯಿ: ಲವ್ವು ನಂಬರಿಪುಸಂ ||
- 6 ಅವರೊಡವುಟ್ಟಿದೊಳಜಿವಿನತವರನೆಧರ್ಮದಗುಂತಿಯ
- 7 ನೆನೆಗೊಳ್ಳುಂಪುಂಪುನಕ್ಕೆ ಸಾವಿಯುಬ್ಬ ಗಮವನಿಜೆಗಂಪೊ
- 8 ರಯಿನಲೆ ಪಣ್ಣಿಯುಮೊಳರೇ || ಧೋರನತನಯಂಪಿಬುಧೋದಾ
- 9 ರಂಧರೆಗೆಸದಲೋಕವಿದ್ಯಾಧರನಂತಾರವ: ಳೆಗೆಪತಿಯನೆ
- 10 ಪುರಾರಂಪುನಾಸತಿಯ: ಪಂಪಿನೊಳಪೊಲಿಪುದೇ || ಪ್ರವಕಧ
- 11 ಮ್ಮುಡೊಳದೊರೆಯನಲಪುರಿಲ್ಲ ನೆಸನ್ನ ರೇವತಿಣ್ಣವಕಿತಾನೆಸ
- 12 ಜ್ಜನಿಕೆಯೊಳೆಸನಕಾತ್ಮಜಿತಾನೆರೂಪಿನೊಳದೇವಕಿತಾನೆಪಂಪಿನೊ
- 13 ಳರುಂಧತಾನೆಜಿನೇಂದ್ರಭಕ್ತಿ ಸದ್ಭಾವದಸಾವಿಯುಬ್ಬ ಜಿನಾಸ
- 24 ನದೇವತತಾನೆಕಾಣಿರೇ || ಉದಯವಿದ್ಯಾಧರನಪ್ಪಸಾಯಿಬ್ಬೇಂದ್ರ

ಮೇಲ್ಕಾಣದಲ್ಲ.

- 15 . ರಿಯಿಸಿದರೆ . . . ಮಾಮಾ . . . ವಜನ . . . ನೈಮೂಪ . . . ರದಿ
- 16 . ಲಿ . . ಪ . . ಮು . . ಯಸಿ . . ನಪ . .
- 17 ನುಡಿವಗಿದಂದರಾಗಿಪಸಿಯಾನಿವಗಾನಾದನದ್ವಮು
- 18 ನೂಲ್ಕಾ ದಿಯಲಿ . . ವಿಳ
- 19 ವರನಜನನಿಸಾಯಿಬಿ ಕ್ಕಾ
- 20 . . ಹಿದರದೇಕಯ್ಯಾಂಜಿ .
- 21 ಮಾಲಾಗ್ರದ . . ಕಣಿಸ .
- 22 ನೆತುಮದೆನುಯಿದೆ
- 23 . ದ್ರಾಗಿ . ನುಡಿವುನುವಗದಳಿಬಿಗಿಯುಂಜ್ಜಿತತ್
- 24 . . ವೆತ್ತ
- 25 . . ಯಜ್ಜಿ
- 26 ಸಾಯಲೆನ್ನು
- 27 ಜ್ಜಿ ತಿಯ
- 28 . . ಪೊತ್ತ
- 29 ಜ್ಜಿ ಕೊಗಳೆ
- 30 ಪಲರಂತ್ಯಾ
- 31 ಲಗಿದರಾಯ
- 32 ದಜಲಮ
- 33 ಸಲಬಳಗಿ
- 34 ಗನ್ನಿಸಿಪ್ಪ
- 35 ಜ್ಜಿ ತಿಯನ್

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ಗಂಧವಾರಣ ಬಿಸ್ತಿಯ ಮೆಗ್ಗು ಲಲ್ಲಿರುವ ಗನೆಯ ಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಭದ್ರಂಭೂದಜಜ್ಜಿನೇಂದ್ರಾಣಾಂಶನನಯಾಘ
- 2 ನಾಶಿನೇ ಕುತೀತ ಕಥಾನ್ತ ಸಂಘಾತಪ್ರಭಿನ್ನ ಭನಭಾನ
- 3 ವೇ || ಶ್ರೀಮನ್ನಾಘೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾಸೀಕ
- 4 ಸಾಧೋರಂವಾದ್ಧಿಃ | ಪ್ರಪ್ಪಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚ ||
- 5 ಯವಿಷಯಾಕ್ಯವಲ್ಯಬೋಧೋರಂವೇದಃ | ಉಸ್ತಸ್ಯಾ
- 6 ತ್ವರಮುದ್ರಾಶಬಿಳಿತಜನತಾನನ್ಯ ನಾದೋರಂಭೋ
- 7 ಪಃ | ಸ್ಥೇಯದಾಚಂಪ್ರತಾರಂಪರಮಸುಖಮಹಾ
- 8 ವೀಯ್ಯವೀಟೀಸಿಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನ
- 9 ವಗ್ಗಾಃ ಶ್ರೀಗೌತಮದ್ಯಾಃ | ಪ್ರಭವಿಷ್ಯ ವಸ್ತೇ ತ
- 10 ತ್ರಾಂಬುಧೌಸ್ತಮಹು ಕಾಯುಕ್ತಾಸ್ತತ್ಸಂತಾನ
- 11 ನ್ನಿಗಣೇಬಿಭೂವ || ಶ್ರೀಪದ್ಮ ನಸ್ತೇತ್ಯನವದ್ಯನಾಮಾ
- 12 ಹ್ಯಾಪಾಯ್ಯೋಬ್ಧೋತ್ತರಕೋಡಕುಸ್ಥಃ ದ್ವಿತೀಯವಾಸೀದ
- 13 ಭಧಾನಮುದ್ರಾಚ ರತ್ರಸಂಜಾತಸುಚಾರಣ್ಧಿಃ || ಅ
- 14 ಭೂದುಮಾಸ್ವತೀಮುನೀಶ್ವರೋಸಾವಾಚಾಯ್ಯೋಬ್ಧೋ
- 15 ತ್ವರಗೃಧಪಂಘಃ | ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿನಾನ್ಯ ಸ್ತಾ
- 16 ತಾ ಇಕಾಶೇಷಪದಾರ್ಥವೇದೀ || ಶ್ರೀಗೃಧ ಪಂಘಮುನಿಪ
- 17 ಸ್ಯುಖಂಕುಂಘಃ | ಕಿಷ್ಕಾಪನಿಷ್ಠ ಭುವನತ್ರಯವತ್ತಿ ಕೇ
- 18 ತ್ವಿಃ | ಚಾರಿತ್ರಚಂಚುರಖಿವನಿಪುಳವೌಘಮಾಳಾಶಿ

- 19 (ಶಿ)ವೇಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ || ತಚ್ಚೈಷ್ಯೋನುನಸ್ತಿ
 20 ಪೂತಯತಿಶ್ಚಾ ರತ್ನಚಕ್ರೇಶ್ವರಃ | ತರ್ಕವ್ಯಾಕರಣಂ
 21 ಬಿಶಸ್ತು ಸಿಫುಣಸ್ಸು ಒತ್ಪನ್ನದ್ವಯಾಃ ಮಿಥ್ಯಾ ವಾಬಿ
 22 ಮದಾನ ಸಿನ್ಧು ರಘುಸಂಘಟ್ಟ ಕಣ್ವೀರವೋಧವ್ಯಾಂಭೋಜ
 23 ಬಿವಾಕರೋವಿಜಯತಾಂಕವ್ವಪ್ಪದಮ್ನಾಪಹಃ || ತಚ್ಚೈಷ್ಯೋ
 24 ಸ್ತಿ ರತಾಪಿನೇಕನಿಧಯಃ ಶಾಸ್ತ್ರಾಂಶ್ಚಿ ಪಾರಂಗತಾ ಸ್ತೇಷೂತ್ಯ
 25 ಪಟ್ಟತಮಾಬ್ಜಸಪ್ತತಿಮಿತಾಃ | ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ಥಕ ವ್ಯಾಖ್ಯಾನೇ
 26 ಪಟುವೋಪಚಿತ್ರಚರತಾಸ್ತೇಪುಪ್ಪಸಿದ್ಧೋಮುನಿಃ | ಸಾನಾ
 27 ನೂನನಯಃ ಪ್ರವಗಾಣಸಿಫುಣೋದೇವೇಂದ್ರಸ್ಯದ್ಭಾಸ್ತಿ ಕಃ ||
 28 ಅಜಸಿಮಹಿಪಚೂಡಾರತ್ನ ರಾಜಾಜಿತಾಂಭ್ರಿಸ್ಪರ್ಶಿತಮ
 29 ಕುಕೇತೋದ್ಧಂಡೋದ್ಧಂಡಗವ್ವಪಃ | ಕುನಯಸಿಕರಭೂದ್ಯಾನೀ
 30 ಕುಂಭೋಳಿರಂಡಃ | ಸಜಯತುಮಿಖುದೇಂದ್ರೋಭಾರತೀಭಾಳಪ
 31 ಟ್ಟಃ || ತಚ್ಚೈಷ್ಯಃ ಕಳಧಾತನವಿಮುಃ ಸಿಪಃ ಸ್ವರಾನ್ವ ಚಕ್ರೇಶ್ವ
 32 ರಃ | ಪಾರಾವಾರಪುರೀತಧಾರಣಿಕುಳವ್ಯಾಪ್ನೋರೈಕೇಶ್ವರೇಶ್ವರಃ |
 33 ಪೂಜಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪೋನ್ಮದಾ ಕಳಪ್ರಾರೂಪಪೂ
 34 ಚಿತಕೇಸರೀಬುಧನುತೋನಾಕಾ ಮಿನೀವಜ್ರಭಃ || ತತ್ತ್ವ
 35 ತ್ರಕೋಮಹೇಂದ್ರಾಪಿಕೇಶ್ವರಮೃದನರಂಕರಃ | ಯಸ್ಯನಾ
 36 ಗ್ಧೇನಶಾರಕಾ ಶ್ವೇತೇವಗುಳಮಯೂಯುಜತಃ ||
 37 ತಚ್ಚೈಷ್ಯೋನೀರಗ್ಧೇಕಸಿಗಮಕಮುಮಾವಾಬಿವಾಗ್ಧತ್ವ
 38 ಯುಕ್ತೋಯಸ್ಯಶ್ರೀನಾಕಸಿನ್ಧುತ್ರಿಧರಪತಿಗಜಾಕಾ
 39 ರಂಕಾಣಿಕೇಶ್ವರಃ | ಸಾಯತತ್ತ್ವಚ್ಚೈಶ್ವರಗನೇಶ್ವರಿಯ
 40 ವತಯಃ | ಪ್ರೀತಿರಾಗಾನುಬಂಧತಃ | ಸೋದೇವಜೇಯಃ
 41 ತಃ ಪ್ರವಾದಪ್ರಕರಮಹಿಧರಾಭೀರಂಭೋಜಃ
 42 ವಾಃ || ಶ್ರೀಗೋಲ್ಲಾಷಾಯ್ಯನಾಮಸಮಜಸಿಮು
 43 ಸಿಪಃಪರತ್ವತ್ರಯತಾ ಸಿದ್ಧಾಂತಾ ದ್ವಾರ್ಥಸಾ
 44 ತ್ವಪ್ರಕಟನಪಟುಸಿದ್ಧಾಂತಾನ್ಮರಾನ್ಮಾಂಶ್ಚಿಪೀಚೀಸಂಘಾ
 45 ತಕ್ಷೋಳಿತಾಹಃ ಪ್ರಮದಮದಕಳಾಲೇಷಯಂಃ
 46 ಪ್ರಭಾವಃ | ಜೇಯ ಮೂಲಾಪಮೌಳದ್ವ್ಯಮಣೀಪದ
 47 ಳಿತಾಂಭ್ರಿಯ ಲಕ್ಷ್ಮೀಮಲಾಸಃ || ವೀರಗಾಂವಿಬುಧೇಂ
 48 ದ್ರಸನ್ಮತಾನೂತ್ಯ ಚಾರುನರೇಂದ್ರವಂಶಜೂಡಾಮ |
 49 ಣಿಃ | ಪ್ರಥಿತಗೋಷ್ಠಪೇಶಭೂಪಾಳಕಃ ಕಿಮುಕಾಂಠೇ
 50 ನಸಃ || ಶ್ರೀಮತ್ಪ್ರಕಾಶ್ಯಯೋಗೀಸಮಜಸಿಮಹಿಕಾಕಾಯ
 51 ಲಗ್ನಾ ತನುತ್ರಯಸೂಚ್ಯಾನ್ಮದ್ಧಾರಾಸಿರತರಂಗಣಾಗ್ನೀ
 52 ಪ್ತಮಗತ್ವಾಣ್ಡಿಯಂಬ ಚಕ್ರಾಸಪ್ತತ್ವಪಾಪಾಕಾತಯತಿವರಸ್ಯಾ
 53 ಳೇತತ್ತ್ವಸಿದ್ಧೀತೋಗೋಲ್ಲಾಷಾಯ್ಯಸ್ಯಶ್ರೀಪ್ತಸ್ಯಜಯತುಭು
 54 ವನೇಭಸ್ಯಸತ್ತ್ವರವೇಸ್ವಃ || ಗಂಗಾ ನಲಿಖಿತ ||

(ದಕ್ಷಿಣ ಮುಖ)

- 55 ತಪಸ್ಸಾವತಥ್ಯತೋಯಸ್ಯ ಛಾತೋಳಧಪ್ಪ್ರತ್ಯರಾ
 56 ಹ್ವನಃ | ಯಸ್ಯಸ್ತರಣಮಾತ್ರೇಣಮುಂಚಿತಚಿಮದಾ
 57 ಗ್ರಹಾಃ || ಬ್ರಾಹ್ಮಾದ್ಯತಾಂಗತಾಲೋಕೇಕರಂಜಸ್ಯಹಿತೈ

58 ಲಕಂ | ತವಸ್ತುಮತ್ಕರ್ತೃತಃ ತಸ್ಯತವಃಕಿಂವನ್ನೈಕತಂ
 59 ಜ್ಞಮಂ || ತ್ರೈಕಾಲ್ಪಯೋಗೀಯತಿಕಪಾಗ್ರವಿನಿಯು
 60 ರತ್ನಸ್ತದ್ಧಾನ್ವವಾದಿಭವವದ್ಧನಪೂರ್ಣಾಚಂಪ್ರಾಃ | ದಿಗ್ನಾ
 61 ಗಕುಂಭಲಿಖಿತೋದ್ವೃಳಿತೀರ್ತಿಕಾನ್ಮೋಜೀಯದಸಾವಭ
 62 ಯನಂಬಮುನಿವೃದ್ಧಗತಾಂ || ಯೇನಾಗೇಷಮೇಷಃ | ದಿ
 63 ರಪವಸ್ತುಮಗ್ನಿ ತಾಃ ಪೋದ್ರಿತಾಃ | ಯೇನಾಪ್ತಾ ದಲಜ್ಜ
 64 ಷೋತ ಮಮಹಾರ್ಥಮ್ನಾಃ ಪೃಕ್ವಕಲ್ಪದ್ವಯಃ | ಯೇನಾಗೇ
 65 ಪಥಪೂರತಾಪಪನನಂಸ್ತದ್ಧಾತ್ಮತವೇದನಂಪ್ರಾಪ್ತಂ ಸ್ವಾದಭಯ
 66 ದಿನನಿಮುನಿಸಮ್ನೋಯಂಕೃತಾತ್ಮೋಭಾವಿ || ತತ್ಪ್ರಪ್ಯಸ್ವ
 67 ಕಳಾಗಮಾತ್ಕನಿಪುಷೋಲೋಕಪ್ತ ತಾಸಂಯುತಸ್ತುಷಾ
 68 ರಿತ್ರವಿಚಿತ್ರಚಾರಚರತಸ್ತದ್ಧಾನ್ವಕುಂದಾಂಕುರಃ | ವಿಂಧ್ಯಾ
 69 ತ್ವಾಬ್ಧವನಪ್ರತಾಪಪನನಶ್ರೀಸೋಮವೇವಪ್ರಭುರ್ಜೀಯಾ
 70 ತ್ವತ್ಕಳೇನೈನಾಮವ್ಯಸಃ ಕಾಮಾಖ್ಯೇವಾಪಃ ||
 71 ಅಮಿತಕಳಚೋದೋವಿಶ್ವವಿರೂಪರೇಪುಣ್ಯತಪದಿಪ
 72 ಯೋಜಿಸುಕುನ್ದಹಾರೇನೈರೋಜಿಸ್ತದ್ರವಗಜಸುವಪ್ರಪ್ಯೇ
 73 ಮುನಿಸ್ತಪುಕಾರಪ್ರತಿಮವಿರದೇಶೀರ್ವ್ಯಾನ್ಮಗ್ನಧೂಕ
 74 ಣ್ಣೀಕಪಾಃ || ಕಿಷ್ಕಂತ್ಯಸ್ಯದ್ಧಾನ್ವತತ್ವಮಸಿದ್ಧಿಸ್ತತ್ಯಯ
 75 ವಾಃಭೋನಿಧಿಃ | ಕೀಳಾನಾವಿಪ್ರಕಾಲಯಸ್ತಮಿತಿಭಿಯುಕ್ತ
 76 ಕ್ಷಿಸ್ತಗುಪ್ತೀಶತಃ | ನಾನಾಸಮ್ನೋರತ್ನರೂಪಾಣಿಗಿ
 77 ಪೋದ್ರಿತಃ ಪೋಜನಧೂಃ | ಪ್ರಭಾತೋಭಾವಿಮೇಷಾಂಪ್ರ
 78 ಮುನಿಪೋಸ್ತೈವಿದ್ಯಾಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಭೂಪಾಲಮಾಳ
 79 ಲಾಲಿತಪದಸ್ಸಂಕ್ಷೇಪಲಕ್ಷ್ಮೀಪತಿಶ್ಚಾಚಕ್ರಾಚಕ್ರವಾ
 80 ಹನಶಿತಯಶಕುಭ್ರಾತಪತಾಂಜಿತಃ | ತ್ರೈಲೋ
 81 ಕೋದ್ರಿತಮನೈಥಾರವಿಜಯಸ್ತದ್ಧಾನ್ವಚಕ್ರಾಧಿಪಃ
 82 ಪೃಥ್ವಿಸ್ತಮತತೋಯುಕ್ತೋಜಿಸುನಪ್ತೈವಿದ್ಯಾಚಕ್ರಾಶ್ವ
 83 ರಃ || ಕಾಲೈಫಸ್ಯಕೀರೋಮಣಿಃ ಪ್ರವಿಳಸತ್ತಕ್ಷಗ್ವಾಚೂ
 84 ಡಾಮಣಿಃ ಸ್ಯದ್ಧಾನ್ವೇಷಕೀರೋಮಣಿಃ ಪ್ರಶಮವದ್ಧಾತ್ಮ
 85 ಸ್ಯಯಾಡಾಮಣಿಃ ಪೋದ್ರಿತತ್ಯಯಮಿಸಾಂ ಕೀರೋಮಣಿ
 86 ರುದಾಚಕ್ರವ್ಯರಕ್ಷಾಪಣಿಃ | ಜೇಯಾತ್ಮನಂತವೇಷಾಚಂ
 87 ದ್ರಮುನಿಪಸ್ತೈವಿದ್ಯಾಚೂಡಾಮಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತ
 88 ಮಮೇಷಾಚಂಪ್ರಯಃಸಿನಃ ಪ್ರತ್ಯುಮ್ನವಮಗಿಬ್ರ
 89 ಯಾವಾಗ್ಧೇವೀರಸಹಾಪಹತ್ಕೃತದಂತವ್ಯ
 90 ಸ್ಯಕಮ್ನಾತ್ಕಿರ್ತಿನೀ ಕೀರ್ತಿಗ್ವಾನ್ಮರಿದಿಹುಳಾಚಕುಳಸ್ಯಾ
 91 ದಾತ್ಮಾಪ್ರಪ್ಯಮಪ್ಯ | ನೈಷ್ಯಮಣಿಮಂತ್ರತಂತ್ರ
 92 ನಿಜಯಂಸಾಸಂಭ್ರಮಾ ಭಾವಪ್ರತಿ || ತ
 93 ಕ್ಕಗ್ನಾಯಸುವಪ್ರವೇದಿರವಳಾಹಾತ್ಮಾಕ್ತಿ
 94 ತನೋಕ್ತಿತಃ | ಲಬ್ಧಗ್ರಸ್ತವಿಶದಧಕುಳಕೃತಸ್ಯಾ
 95 ದ್ವಾದಸದ್ವಿದ್ಯದ್ವಯಃ || ವ್ಯಾಖ್ಯಾನೋಜೀರ್ತಕೋಷ
 96 ಣಃ ಪ್ರವಿಪುಳಪ್ರಜ್ಞೋದ್ಭವೀಜೇಷಯೋಜೇಯಾ
 97 ದ್ವಿಲೃತಮೇಷಾಚಂಪ್ರಮುನಿಪಸ್ತೈವಿದ್ಯಾ

- 98 ರತ್ನಾಕರಃ || ಶ್ರೀಮೂಲಸಂಘಾತಃ ||
 99 ಸ್ವಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಧಾಧಿಪಸುತಾಕ್ತಿ ಕಚಕ್ರು
 100 ವತ್ತೀ ಸೈದ್ಧಾಸ್ತಿ ಕೇರ್ಮರಣಿವಾಣಿಮೇಘಚಂದ್ರ ||
 101 ಸ್ತೃಪಿದ್ಯದೇವತಿಸ್ತದ್ಧಾಧಿಪಸುತಾ || ಸಿದ್ಧಾ
 102 ನೈಜನವೀರಸೇನರಥಃ ರಾಸ್ಯಾಬ್ಜಭಾಣಾ
 103 ಸ್ವರಃ ಪಟ್ಟಕೇಶ್ವಕಳಂಕದೇವಬಿರುಧಃ ಸಾಕ್ಷಾತ್ ||
 104 ಯಂಧೂತಳೇ || ಸರ್ವಸ್ಯಾಕುಣೀಪಿಪಶಿ ದಧಿಪಃ ಶ್ರೀ
 105 ಪೂಜ್ಯಪಾದ ಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರ
 106 ಮುನಿಪೋವಾಹಿಣಪಂಚಾನನಃ || ಲಿಖಿತಮನೋಹ
 107 ರಪರಸಾಂಸಹೋದರನದ್ಯಗಂಗಣ್ಣ ನಲಿಖಿತ ||

(ಪಶಿಮ ಮುಖ.)

- 108 ರುದ್ರಾಣೀರಸ್ಯಕಣ್ಡಧವಳಯತಿಹಿವ ಜ್ಯೋತಿಜಾತ
 109 ಮುಕುಟೇತಂಸೂಪಗ್ನಿ ಕೃಷ್ಣಕಿರಣದನಪತನಂರಾಹು ದೇಹಂ
 110 ಸಿತಾನ್ತಃ ಶ್ರೀಕುನ್ತಾ ವಲ್ಲಭಾಂಗಕಮಳಭವವಪುಷ್ಪೇಘಚಂದ್ರ ||
 111 ಬ್ರಹ್ಮೀಪ್ರತ್ಯವಿದ್ಯಸ್ಯಾಬಿಳಿದಳಯ ನಿಳಯಸತ್ತೀರ್ತಿ ಕಚಂ
 112 ದ್ರಾತಪೋನಾ || ಮುನಿಪತ್ನಾಹುಃ ಗುಣಭೂಪದನಂಕಟ್ಟಪಟ್ಟ
 113 ವಳದವ್ಯಕಮುಖಾಪಿಪಶಿಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯರಸಂತೂರಾನ್ತರ
 114 ಸು. ಸ್ವಳವರ್ || ಮುನಿಪಾಥಂದಸಧವ್ಯಧಾರಿದ್ಯ ಪಟ್ಟಂಕದ್ಯೋ
 115 ಬ್ರಹ್ಮಾಂಗಾಸಿದ್ಧಾನಂಸಿಗಚ್ಛ ಪಾಪಮಳಿಸೀಜ್ಯಸೂತ್ರ ||
 116 ಮೋರೂಂದಪೂವಿನಬಾಣಗಳ್ಳೈಹಿನಸಧಿಕಾಂಗಾಕ್ಷೀಪಮಂ
 117 ವಾಹ್ಯಾಧಾವನದಂದವ್ಯಕಮೇಘಚಂದ್ರಮುನಿಯೊಳ್ಳಾ
 118 ಕೃಷ್ಣಮೋರ್ದೃಫ್ಪಕಮಂ || ಶ್ರೀವನೇಯಂಕಟ್ಟವಿದ್ಯಾಪರಣತಿ
 119 ಮುನಿಸೇಯಂವ ಹಾತಕೃಷ್ಣದ್ಯಾಪ್ರಸಾತ್ಯಂಕಾಘೋಷಿಯಂ
 120 ಜಿನನಿಗಮಿತಸಂಧ್ಯಸಿದ್ಧಾಪ್ರಮೋಪಾಗಲ್ಪಯು
 121 ನೈನ್ದ್ರಪಚಿತಪುಳಕೇಶ್ವಕಳಂಕತ್ರೈವಿದ್ಯಾಸಿಪದಂತ್ರೈವಿ
 122 ದ್ಯನಾವಾಪುನಿವಿತನಸದ || ಮೇಘಚಂದ್ರಬ್ರಹ್ಮೀಂದ್ರ ||
 123 ಕ್ಷಮೆಗೀಗಳ ಜೌವನಂತೀವಿದ. ದತ. ಛತಪಶ್ರೀಗೀಲಾವಣ
 124 ಮಿಗಗಳ ಸಮಸಂಬದ್ಧ ಕತ್ತಾತಂತ್ರತನಧ. ಗಾಭಿಕಪ್ರಾಧಿಯಂ
 125 ಯೋಗಗಳಂದಂವ ಹಾಪಿಶ್ಯಾತಿಯಂತಾನ್ದದನಮಳಚಲ
 126 ತ್ರೋತ್ತಮಂಭವ್ಯಚೇತೋರಪುಣಂತ್ರೈವಿದ್ಯವಿದ್ಯೋಹಿತವಿರ
 127 ದಯಾಂಮೇಘಚಂದ್ರಬ್ರಹ್ಮೀಂದ್ರ || ಇದಮಸೀಬ್ಬಂದ
 128 ಮಿಗುಟ್ಟುಗೆದಪುನಾತಕೋಲೀಚಯಂಚಂಚಂವಂಕಮಕಲ್ಪಾ
 129 ದೃಢವುಪೀರಂ ಜೇತಯೋಗ್ಗರಿಸಲೆಂದವ್ಯಕಪಂ ಸಜ್ಜೆಗೇಪಿಬ್ಬದೆ
 130 ದವ್ಯಂಕೃಷ್ಣನೆ ಖಸ್ತಿಸದಬಿಸುಸತ್ಕಂದ || ಇೀ
 131 ಕನ್ದಕಾನ್ತಾಪುನದತ್ತೀಮೇಘಚಂದ್ರಬ್ರಹ್ಮೀಕಚಗದ್ಯ
 132 ತ್ರಿಕೇಶ್ವಕಪ್ರಕಾರಂ || ಪೂಜಿತವಿದ್ಯಾಪಿಬುಧಸಮಾ
 133 ಜಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರಬ್ರಹ್ಮೀರಾಜಿಸಿದಂವಿನಮಿತ
 134 ಮುನಿರಾಜಂವ ಪಭಗಣಭಗಣಾತಾರಾರಾಜಂ || ಸ್ವಬ್ಧ ||
 135 ತ್ವರನತನುರಂಜುಬ್ಧರನೇ ವೊಗಳ್ಳೈವೊಗಳ್ಳಿನಶಾಸನದೊ
 136 ಗಾಬ್ಧಿಸಂಧಾಂಶವನಬಿಳಕಕುಂದ ವಳಿಮಕೀರ್ತಿಮೇಘ ||

- 137 ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಸಂಧಮ್ನ || ಶ್ರೀಭಾಷಾಂಧ್ರಮಂ
 138 ನಿರಾಜಪವಿತ್ರಪುತ್ರಃ ಪೂಜ್ಯಪ್ರವಾದಿಸಮಾನಲತಾಲ
 139 ವಿತ್ರಃ | ಜೇಯದಯಾಂಜಿತವಃ ಸೋಜಘಾಪ್ರತಾಪಃ ಸ್ಯಾ
 140 ದ್ವಾದಸೂಕ್ತಿರುಭಗಃ ರುಭಕೀರ್ತಿರದೇವಃ || ಕೀವಾಪಸ್ತುತಿವಿ
 141 ಸ್ತುತಃ ಕಿಮುಫಣಿಗ್ರಸ್ತಃ ಕಿಮುಗ್ರಾಪ್ರವೃತ್ತಗೃಹಿಸ್ತು
 142 ಸ್ತುತವಕ್ರಗದ ದವಚೋವಸ್ತು ನಾನನಂಬ್ರಹ್ಮತೇ ತಜ್ಞನೇರು
 143 ಭಕೀರ್ತಿರದೇವವಃ ಪಾವಿದ್ಯಾಪಿಘಾಪಾಪಿ ಪಜ್ಞಾಳಾಪಾಂಗ
 144 ಕೀರ್ತಿನಾಪಿತಿತವಃ ತಿವ್ಯಾಪಿವಾರಾಕಸ್ತಯಃ || ಫನದ
 145 ಪೂರ್ವನದ್ಧಬೃಹದ್ಧಿಧರಪವಿಯಿ ಒನ್ನಸೀಬನ್ನ ಸೀಬನ್ನ ಸಸ
 146 ನ್ನದ್ಧಯೋಕ್ತೋದ್ಯುತಿಮಿರತಃ ಣಿಯೋಬವಸೀಬಂದನೀಬನ್ನ
 147 ನೆನಸ್ತೋಮಾಸಕೋದ್ಯುತ್ಕರಕರಪ್ರಯೋಬನ್ನ ಸೀಬಂದನೀಬ
 148 ನ್ನನೇಪೋಪೋವಾಬಿಪೋಗೇನ್ನ ಲಿವದಃ || ಭಕೀರ್ತಿರದೇವಕೀರ್ತಿ ||
 149 ಪ್ರಣೋಪಃ || ಪಿತೃಭೋಕ್ತಿಯಲ್ಪಪೂಜಾ ಪತಿಸಾಬ್ಧೀಯಃ ||
 150 ಪ್ರವಾಸವರಂ ರುಭಕೀರ್ತಿವ್ರತಿ ಸಸ್ತಿಭಯಾಳ್ ನಾ
 151 ಮೋಚಿತಚರಿತರತೂದಧ ರತತವಾದಿಗಳವೇ || ಸಂ
 152 ಗದಸರವಃ || ಕೀರ್ತಿ ಮತಂಗಜದನ್ತಳುಕಿಬಳ ಕಲಬ್ಧದಸಭಯೊ
 153 ಕ ಪೂಗಿರುಭಕೀರ್ತಿಮುಸಿಪನ್ನೋಗಗಳನು ಹಿಯಲ್ಪವಾಬಿಗಳ್ಗೆ
 154 ಬಿಟ್ಟಿಯೇ || ಪೋಪಾಲ್ಪದವಾಬಿವೃಥಾಯ ಸಂಪದೋಪಃ |
 155 ಹಾಸವಃ ನ ವಃನೋಪನ್ಯಾಸಂಸಿಂಸೀತೇಥೇ | ವಾಸಂಸಂದಪುಜೆವಾ
 156 ದಿವಜ್ಞಾಂಕರನೋಳ್ || ಗಂಗೆನ್ನ ನಲಿಖಿತ || ಸವನು ಒನ್ನಿ
 157 ದೇವರೂಪಾರೂಪೋಜನವಃ ಗದಾಸ್ತೋತ್ರಕಂಡುನಿ ||

(ಉತ್ತರ ಮಂಜು)

- 158 ತ್ರೈವಿದ್ಯಯೋಗೀಶ್ವರವಃ ಫಲಾಂಧ್ರಸ್ಯಾಭೂತ್ಯ ಭಾಷಾಂಧ್ರಮಂ
 159 ಸಿಸ್ತುತಿಪ್ರಾಃ || ರುಭಾಪ್ರತಾಪೋಸಿಂಧೋನ್ನಾ ಕಾಂಡೋಸಿದ್ಯಾ ಕತದಂಡತಿ
 160 ತಯೋವಿಲಿಖ್ಯಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಃ ಪಃ ಫಲಾಂಧ್ರಸ್ಯಾತಪಃ ಪಿಯೊ
 161 ಪವಾರಾಶಿಪಃ ಸಂಪೂರ್ಣಾಕ್ಷಯವೃತ್ತಸಿಮ್ಲಾಳತಪಃ ಪುಷ್ಯದ್ವಿಧಾ
 162 ನನ್ನ ನಃ ತ್ರೈವಿದ್ಯೋಕ್ತಪ್ರಸರದ್ಯರಾಸು ಚಿರಃ ಪಃ ಯತಿಪ್ರತ್ಯಾಪೋ
 163 ಪೂಗಮಃ ಸಿದ್ಧಾಸ್ತಾಂಬುಧಿವದ್ಧನೋಪಿಜಯತೇ ಪೂರ್ವಪ್ರಾಭಾಚಾ
 164 ಪ್ರವಾ || ಸಂಸಾರಾಂಭೋಧಿವಃ ಧ್ಯೋತ್ತರಾಕರಣಯಃ
 165 ನರತ್ಯತ್ರಯೇಶಃ | ಸವ್ಯಗೈ ನಾಗವರತ್ಯಾಸ್ತುತವಿವಃ
 166 ಇದಂತಃ ಶ್ರೀಪ್ರಭಾಚಾಂಧ್ರಯೋಗೀ || ಸಕಳಜನಸಮಾ
 167 ತಂಜಾರುಬೋಧತೀಶ್ವರಃ ಸ ಕರಕಪಿಸಿವಾಸಂಧಾಂತಿ
 168 ನೃತ್ಯರಂಗಂ ಪ್ರಕಟತಸಿದ್ಧೀತಿ ರವಿವ್ಯಾಕಾಸ್ತಾವಃ ನೋಜನ
 169 ಕಳಗುಣಗಣೇಂದ್ರಾಶ್ರೀಪ್ರಭಾಚಾಂಧ್ರವೇವ || ತತ್ಸಂಧಮ್ನ ||
 170 ಗಾಂಧರಂತ್ರತಮೋಶ್ವ ರಣಾಪಯಃ ರನಮಳಚರಿತದೋಳ್
 171 ಯೋಗಿಜನಾಗ್ರಣಿಗಣಯಃ ನೃದಿವಿಕ್ತ ರನೇಶಿಯೊ ದಿವಿ
 172 ರಣಾಂಭಸೈದಾ ಸ್ತಿ ಕರೋಳ್ || ಹರಹರಹರಣ್ಯಗಬ್ಧಾಕಸುರವಣಿ
 173 ಯೋಗೈಲ್ಪ ಕಾಮನಂದೀಪ್ತತಪೋಭರಪುಂದರಂ ಪಿದರನೇಬಿತ್ತ ರಸದರಾ
 174 ವ್ಯೋರಣಾಂಭಸೈದಾ ಸ್ತಿ ಕರಂ || ಯನ್ಮೂರ್ತಿ ರಜ್ಜುಗತಾಂಜನಸ್ಯನಯನೇಕಪೂರ್ವ
 175 ರಪೂರಾಯತಯುಕ್ತೀರ್ತಿಃ ಕಕುಂಭಾಂಶ್ರಿಯಃ ಕಚಭರವಃ ಲೀಲತಾಂ

- 176 ತಾಯತೇ ಜೀವೇಯದ್ವಯವೀರಣಾಂಮುಸಿಮೋರಾದ್ವಯಚಕ್ರಾನ್
 177 ಪಃ || ವೈದ್ಯಗ್ರೀವಧೂತೀಪತಿತ್ಯಗುಣಾಳಂಕೃತಿಮೃತೇಭಾಂ
 178 ದ್ರತ್ಯವಿದ್ಯಸ್ಯಾತ್ಮಜಾತೋವದನಮುಖೈತೋಭೇದನೇವದ್ರವಾತಃ
 179 ಸ್ಯದ್ವಾನ್ಮವೈಷ್ಣವಜ್ಞಾನಮುನೇನುಪಲಬ್ಧವಾನ್ಮುಖೈರಾಪ್ಯಾಜನಾ
 180 ಉಯೋಭೂತಃ ಸಾಜನ್ಯರೋದ್ರಕ್ತಿಯಮವತಿಮಹೋವೀರಣಾಂವೀ
 181 ಮುನೀಂದ್ರಃ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿವಿಷ್ಣುವರ್ಧನ
 182 ಭುಜಬಲವೀರಗಂಗೆಬಿಟ್ಟದೇವನಹರಿದುರಸಿಪಟ್ಟಮಹಾದೇವಿ
 183 || ಶಾನ್ತಲದೇವಿಯಸದ್ಗುಣವನ್ನೆಗೆಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚಃ
 184 ಶ್ರೀಕಾಂತಯವಚ್ಛೇತಕಾನ್ತಯುಮೇಣಯಲ್ಲದಳಿದಸತಿಯ
 185 ರಿದೋರಯೇ || ಸಾಂತಲದೇವಿಯತಾಯಿ ದಾನವಃ ನನ್ನನಮಂಕಃ ಕೇವಾತ್ಮೀಯೆನ್ನ ಕೊಟ್ಟುಜಿನನಮ
 186 ನದೋ ಧ್ಯಾನಿಸಂತಮುಡಿವಳೆಂನೇನಂಬುದೊವನಚಿಕ್ಕಬೈಯೊನ್ನೊಂ
 187 ನತಿಯು || ಸಕವರ್ಧಂ ೧೭೮ನೆಯ ಕ್ರೋಧನಸಂವತ್ಸರದಾಸ್ಯ
 188 ಯುಸ್ತದ್ಧ ವರಮಿ ಬ್ರಹ್ಮವಾರದಂದಂ ಧನಲಗ್ನದಪೂರ್ವಾಷ್ಟಮದಾ
 189 ಖುಲೇಳೆಯಬ್ಬಿಗಳೆ ಶ್ರೀಮೂಲಸಂಘವೆಕೊಂಡಕುಂದಾನ್ವಯ
 190 ವದೇಶಿಗೂದಪ್ರಸ್ತುತಗಚ್ಛದ ಶ್ರೀಮೇಘಚಂದ್ರತ್ಯವಿದ್ಯದೇ
 191 ವರಮಿಬಯಕಿಷ್ಕುಪ್ರಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿ
 192 ಸ್ವರಾಧಿಪತಿ ||

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ಅದೇ ಸಳವ ೨ನೆಯ ಮಂಟಪದಲ್ಲಿ ೧ನೆಯ ಕಂಠ.

- | | |
|---|--------------------------------------|
| 1 ಶ್ರೀಮತ್ಪ್ರವಂಗಳೇರಸ್ಯಾ | 29 ಪುಣ್ಯಮೊಂದೊದಿಸಿಂಭಾಗ್ಯಕ್ಕೆ ಕಕ್ಕಾದೊ |
| 2 ದ್ವಾ ದಾಮೋಘಾಂಭ | 30 ಚಂಚಲಬಂತೇದಿದಿಸೊಳ್ಳಿಸಿಂಗೆ ಉದಿನಾದೊ |
| 3 ನಂ ಜೇದಸತ್ಯಳಗೇಕ್ಯನಾಥಸ್ಯರಾಸ | 31 ದಾಯ್ಯರಂ ಧೈರ್ಯ್ಯರಂ ಬಲನಾಚಿತ್ತರೋ |
| 4 ನಂಜಿನರಾಸನಂ ಸಕಳದವು | 32 ಪಚಾರವಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯ್ಯರಂ ಸಾಯ್ಕ |
| 5 ನೂತಂಚಾರ ಬೋದತ್ತಿನೇತ್ರಂ ಸುಕರ | 33 ಬಿಂಬಲದೇವಂಗೆ ಸಮಾನವಪ್ಪರೊಳರೇ |
| 6 ಕುಪಿನಾಸಂಘಂಚತೀವ್ರತುಂಗಂ ಪ್ರಕಟ | 34 ಮತ್ತನ್ನೊಂದೊಧಿಪರ ಬಲದೇವರೊಡ |
| 7 ತಸಿಜಕೀರ್ತಿಪ್ಪಿವ್ಯಕುನ್ದವ ಸೋದನ | 35 ನಾಯ ಕನಲಂಘ್ಯಭುಜಬಲವರಾಕ್ರ |
| 8 ಕಳಗುಣಗಣೇಪ್ರಾಶ್ರೀದ್ರಭಾಚಂದ್ರವೇ | 36 ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೈಷ್ಣವತಥಾ |
| 9 ವ ಅವರಗುಡ್ಡನಂತಪ್ಪನೊಡೆ ಸ್ವಸ್ತಿ ಕವ | 37 ತ್ರೀತಳದಂಗಳ ಸವ ನೂರೊಮಂತ್ರಿಚೊ |
| 10 ಸ್ವಭವನಜನವಂವ್ಯಮನುಭವವರ್ಧ | 38 ಡಾವ ಉಯೊಳ ಅಮಹಾನುಭಾ |
| 11 ತನ್ನಂಭಿಗೈ ಸನ್ನೋದಕಕಾವ ಕ್ತಮುಕ್ತಾ | 39 ವನವಾಂಗಳಕ್ಷೇತ್ರಯಂತ್ರಪ್ಪಳಂದೊ ಸತಿ |
| 12 ವರ್ಣೀತ್ಯೋತ್ತರಾಂಸ ಸುಜನಮನುಕ | 40 ರೂಪವುಲ್ಕನೋಪ್ಪಳಡೆತ್ತಿಯೊಳಸಾ |
| 13 ಮಳಸಿರಾಜಮಂಸ ವ. ಪಾಪ್ರಚಂಡಂಚರಾ | 41 ಭಾಗ್ಯವತಿಯನನ್ನ ತಮತಿಯಂಪತಿ |
| 14 ಯಕ ರತ್ನಭಯದಾಯಕ ಪತಿಹಿತ | 42 ತಯಂಗ ಗವತಿಯಂವತತಕ್ಕೀರ್ತಿಪು |
| 15 ಪ್ರಕಾರ ನೇಕಾಂಗೀರ ಸಂಗ್ರಾಮರಾವ ಸಾಕ | 43 ಮಂಟಪಕ್ಕೆ ಯಂಥವನನಂ ಅವರ್ಗ |
| 16 ಸುಭೀಮ ಮುನಿಜನನೀಯಜನುಂಧಜನ | 44 ಸುಪುತ್ರಪ್ಪಟ್ಟವರವತಿತಳಃಪೂಗಿ |
| 17 ಮನಸ್ಸರೋವರರಾಜಹಂಸ ನನೂನಮನಾಭಿ | 45 ರಾವಲಕ್ಷೀಧರನವರವರ್ಗಗುಣ |
| 18 ನವಶ್ರೀಯಾಂಸ ಜಿನವ ತಾನುಪ್ರೀಕ್ಷಾಂಜಿ | 46 ಉದಿಂವತೀಜನ್ಮಾಗದೇವನುಂಸಿಂಗಣ |
| 19 ಜ್ಞಾ ಕೃತಧರ್ಮರಕ್ಷಣ ವಯರಸಭ | 47 ನುಂ |
| 20 ರತಭಂಗಾರ ಜಿನವಚನಚಂಪುಕಾಚಕ್ಕೇರ | |
| 21 ನುಮಪ್ಪಶ್ರೀಮತುಖಲದೇವದಂಚನಾ | |
| 22 ಯಕನನೇಗರ್ಹ ಪಲರಂಮುನ್ನಿನ | |

(ಪ್ರತಿಮು ಮುಖ.)

- 42 ಅಪರೋಳಗೆ || ದೊರೆಯಾರಿ
- 43 ಭುವನಂಗಳೊಳೆ ಬಿಟ್ಟಕೇಳಿಸ
- 44 ಮೃತ್ಯು ದೊಳುಸತ್ಯದೊಳುಪರಮ
- 45 ಶ್ರೀಜಿನಪೂಜೆಯೊಳುವಿನ
- 46 ಯುದೊಳುಸಾಪುನೈದೊಳುಪೆಂಪಿನೊ
- 47 ಉಪರವೊಡೆತಾಪದೊಳುಪ್ಪದಾ
- 48 ನದೆಯೊಳುಸಾಪುತಾಪಾರ
- 49 ದೊಳುನಿರುತನೊಡೆಪ್ಪದೊಳುಗದೇವ
- 50 ನೆವಲಂಧನೈದೊಳುಪ್ಪದೊಳು || ಅನೈನಿ
- 51 ಪನಾಗದೇವನಕಾನ್ತದೊಳುನಿರುತನೊ
- 52 ಸಕಳಗುಣಂಗಳೊಳುನಿರುತನೊ
- 53 ಭಕ್ತಂನೊಡೆಪ್ಪದೊಳುನಿರುತನೊ
- 54 ನಾಗಿಯುಕ್ತಂನೊಡೆಪ್ಪದೊಳು || ಅನೈನಿ
- 55 ರತನಯಂಸತ್ತದೊಳುನಿರುತನೊ
- 56 ಗೆಜಸವೆಸಿನೆಗಂಚಿನಿರುತನೊ
- 57 ಯುಲುಚಿನಾ ಮಣಿಕಾಮದೇವನೊ
- 58 ಪುಬ್ಬಂ || ಎನ್ನಿನೊಡೆಪ್ಪದೊಳುನಿರುತನೊ
- 59 ಕುಲಿಸುಚಿಯಾಪರಂಸತ್ತದೊಳುನಿರುತನೊ
- 60 ನೈನಿನುತಂಬುಧರಣ್ಯಂನೊಡೆಪ್ಪದೊಳು
- 61 ಧಾತ್ರಿಯೊಳುಬಲ್ಲನೊ || ಅತನನು
- 62 ಜಾತಭುವನಪ್ರಾಪ್ತಿಯನೊಡೆಪ್ಪದೊಳು
- 63 ಗುಣದೊಡೆಪ್ಪದೊಳುನಿರುತನೊ

- 64 ಭೂತಳದೊಳುಗೇಡೆಯುಕ್ತಂನೊಡೆಪ್ಪದೊಳು
- 65 ರಾಜಂ || ವ || ಅ ಜಗದ್ವನನೊಡೆಪ್ಪದೊಳು
- 66 ಪುಟ್ಟದಂ || ಭಾವಿಸಿಪಂಚದಂಗಳನೊಡೆಪ್ಪದೊಳು
- 67 ದೇವಪುರುಷ ಪೂಜನಾಸದತೊಡೆಪ್ಪದೊಳು
- 68 ವಗುರುನನ್ನಿಧಾನದಲೊಡೆಪ್ಪದೊಳು
- 69 ನಮರಗತಿಯೊಡೆಪ್ಪದೊಳು ||
- 70 ಸಕವರ್ಷಂ ೧೦೮೦ || ನೆಯೊಡೆಪ್ಪದೊಳು
- 71 ತ ಸಂವತ್ಸರ ಮಾಗ್ಗೊಳುನೊ
- 72 ದ ಪೂಜನನೊಡೆಪ್ಪದೊಳು
- 73 ದೊಡೆಯೊಳುನಿರುತನೊ
- 74 ಲುಸನೈನಿನೊಡೆಪ್ಪದೊಳು
- 75 ಓಟದ || ಅತನನೊಡೆಪ್ಪದೊಳು
- 76 ಕ್ಕನು || ವಿದ್ಯಾ ಕ್ಕನೊಡೆಪ್ಪದೊಳು
- 77 ವಿನಯಕ್ಕೆ ಕಬ್ಬ ಪುನೊಡೆಪ್ಪದೊಳು
- 78 ಮೃಗಿಯೊಳು || ಉಪಪುನೊ
- 79 ಲೆಯೊಡೆಪ್ಪದೊಳು
- 80 ಪುಣ್ಯಪ್ರಸಾದಂ ದೇವರೊಳು
- 81 ಕ್ಕನು || ಧಾರಾಪೂರ್ವಕಂವೊಡೆಪ್ಪದೊಳು
- 82 ಟ್ಟಂನೊಡೆಪ್ಪದೊಳು
- 83 ಅಕೇಶಿಯೊಡೆಪ್ಪದೊಳು
- 84 ಯುಲುಬಂಚಗದೊಳು ||

142 (52)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಯ ಕಂಠ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೌಧ್ಯದೊಳು
- 2 ಲಾಂಛನಂ ಜೀಯಾತ್ಮ್ಯೋಕ್ತನಾಥ
- 3 ಸ್ವಸಾಸನಂಜನನಂ ||
- 4 ಸ್ವಸ್ತೃನವರತಪ್ರಬಳಿಪುಬಳವಿವಸರಾ
- 5 ವನೀಮಹಾಮಾಹಾರಸಂಹಾರಕರಣಕಾರ
- 6 ಲಾಂಛನಂಜನನಂಜನನಂಜನನಂ
- 7 ಭೃತ್ಯ ಲಾಂಛನಂಜನನಂಜನನಂ
- 8 ಮಳಯಜಮಿಳಿತಕಾಂಕ್ಷಾಕಾಂಕ್ಷಾಕಾಂಕ್ಷಾ
- 9 ಧಾವಂಧ್ಯಮಳೇಕೃತನಾಂಜನನಂ
- 10 ಕಾರವದನಮನೋಪರಾಕಾರ | ಜಿನಗನ್ನೊ
- 11 ದಕವಿತ್ರಿಕೃತನಾಂಜನನಂ | ವೀರಲಕ್ಷ್ಮಿಭು
- 12 ಜಂಗ | ನಾಪಾರಾಭಯಭೈವಜ್ಯಕಾಸ್ತ್ರದಾನವಿ
- 13 ನೋಡ | ಜಿನಧಮ್ವಕಥಾಕಥನಪ್ರವೋದನಮಂ

- 14 ಪುಶ್ರೀಮತಂಬಲದೇವದಂಡನಾಯಕನೊಡೆಪ್ಪದೊಳು ||
- 15 ಸ್ವರನೊಡೆಪ್ಪದೊಳು
- 16 ಬಾಪ್ಪಸಂಗದಿಂದಗ್ಗಲಮಂನು ದಾನೊಡೆಪ್ಪದೊಳು
- 17 ಜಕ್ಕವರಪಂಡಳಂನೊಡೆಪ್ಪದೊಳು
- 18 ಪ್ರದೇವೊಡೆಪ್ಪದೊಳು
- 19 ವರಪತ್ನಿಯೊಡೆಪ್ಪದೊಳು
- 20 ದಂಡನಾಯಕನೊಡೆಪ್ಪದೊಳು
- 21 ನೊಡೆಪ್ಪದೊಳು
- 22 ನಾರೊಡೆಪ್ಪದೊಳು
- 23 ಸ್ವಿನಪುಣ್ಯದೊಡೆಪ್ಪದೊಳು
- 24 ಲಾಂಛನೊಡೆಪ್ಪದೊಳು
- 25 ಭೈಯೊಡೆಪ್ಪದೊಳು
- 26 ಗಾಂಭೀರ್ಯೊಡೆಪ್ಪದೊಳು

37 ಪುರೋಳರೇವತ್ತನ್ನದಂಡಾಧಿಪರು || ಅಖಲದೇವಂ
 38 ಗಂಧ್ಯುಗಣಾದೀಕ್ಷಣೀಯನಿಪಬಾಚಕಚಿಗವಖಿ
 39 ಲೋವ್ಯಿವಿನ್ಯುಪುಟ್ಟದಂಗುಣಲೋಖರನದಟಲಿವ
 40 ಸಿಂಗಿಮಯ್ಯನುದಾರಂ || ಜಿನಧಮ್ಮಾಂಖರತಿಗ್ಗರೋಚಿ
 41 ಸುಜಾತ್ರಾಭವ್ಯವಂಶೀತ್ತಮಂಸಿಪ್ಪನಿಧಾನಮಂತ್ರಿ

(ಪುಣಿಮ ಮುಖ.)

37 ಜಿನಪದಭಕ್ತ ನಿಷ್ಪಜನವತ್ಸಲನಾಶ್ರಿ
 38 ತಕಳ್ಳಿಕ್ಷೂರುಹಂಮುನಿಚರಣಾಂಬು
 39 ಜಾತಯುಗಭೃಂಗನುದಾರನನಾನದಾನಿ
 40 ಮತ್ತಿನಪುರಂದರಗ್ಗಿವೋಲಿಪುದದಾಡ್ಡೊರೆ
 41 ಯಂಬಿಸೆಗಂನೇಗ್ಗರ್ದೆನೇಮನುಜಸಿಧಾನೇದು
 42 ಪೊಗಳ್ಳುಂಧರೆಬೆಗ್ಗರ್ದೆಸಿಂಗಿಮಯ್ಯನ ||
 43 ಎನೆನೆಗಳ್ಳು ಸಿಂಗಿಮಯ್ಯನವನಿತವನೋರಥನಲಕ್ಷ್ಮೀಯ
 44 ನಿಪಳುರೂಪಿಂಜನವಿನುತುಸಿರುದೇವಿಯನನುನ
 45 ಯೆಂದಿಪೊಗಳ್ಳು ದಖಿಳಭೂತಳವೆಲ್ಲಂ || ಪ || ಆ ಮು
 46 ಹಾನುಭಾವನವನಾನಕಾಲಯೋಳು || ಪರಮಶ್ರೀಜಿ
 47 ನೆಪದಪಂಕಜಮುಂಸುಪ್ಪತ್ತಿಯಂತಾಳ್ಳಿ ಸಿಪ್ಪುರದಿಂ
 48 ಪಂಚಪದಂಗಳನೆನೆಯುತಂದುವೊತ್ತೋಪಸಂದೋಪ
 49 ಮಂತ್ಯುರತಂಬುಡಿಸುತಂಸಮಾಧಿವಿಧಿಯುಂಭವ್ಯಾ
 50 ಬ್ರಹ್ಮನೀಭಾಸ್ವರಂನಿರುತಂಪೆಗ್ಗರ್ದೆಸಿಂಗಿಮಯ್ಯನಮರೇಂ
 51 ದ್ರಾವಾಸಮಂಪೂಜಿದಂ || ಸ್ವಸ್ತಿ ಸಮರ್ಥಿಗತಪಂ

38 ಚೂಡಾಮಣಿಖುಧವಿನುತಂಗೋತ್ರನಂಶಾಂಬರಾ
 39 ಕ್ಕಂವನಿತಾಚಿತ್ತಪ್ರಿಯನಿಮ್ಮಳನನುಪಮನ
 40 ತ್ವತ್ತಮಂ ಕೂರಕೂಪ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿ
 41 ದ್ಯುನಿಧಿಗುಣನಿಳಯಂಧಾತ್ರಿಯೇಳಿಸಿಂಗಿಮ
 42 ಯ್ಯಂ ||

52 ಚ (ಮದುಂಚ) ಮಹಾಕಟ್ಟುಣಾಪ್ಪಮಹಾ
 53 ಪ್ರಾತಿಯಾಯ್ಕಳಿತುಸ್ತಿಂಶದತಿ
 54 ಕಯವಿರಾಜಮಾನಭಗವದರ್ಹ
 55 ತ್ವರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖ
 56 ಕಮಳವಿಸಿಗ್ಗರ್ದೆಸದಸದಾದಿವಸ್ತು
 57 ಸ್ಯೂಪನಿರೂಪಣಪ್ರವಣರಾ
 58 ದ್ವಂದ್ವಾದಿಸಕಳಶಾಸ್ತ್ರಪಾರವಾರಗಪ
 59 ರಮತಪ್ಪರಣಸಿವತರುಮಸ್ತು
 60 ಶ್ರೀಮನ್ಮಂಡಳಾಚಾರ್ಯ ಪ್ರಭಾಚಂ
 61 ಪ್ರಸಿದ್ಧಾಂತವೇವಗಂಡಿ ನಾಗಯ್ಯಕ್ಕನೇನಿರಿ
 62 ಯಪ್ಪಯುಂಸಕವರ್ಷಂ || ನಯಸಿದಾತ್ಥಿ
 63 ಸಂವತ್ಸರದಕಾತ್ರಿಕಸುಧಧಾದಸ
 64 ಸೋಮವಾರದಂದುಮಹಾಪೂಜೆಯಂ
 65 ವೂಡಿಸಿಧಿಯುಂನಿಜಿಸಿದಳ ||

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ತಿನೆಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘಲಂಘನಂ |
 2 ಜೇಯಾತ್ಮೈಲೋಕ್ಯನಾಫಸ್ಯಾಶಾಸನಂಜಿನಾಸನಂ ||
 3 ಶ್ರೀಮದ್ಭೂದವವಂಶಮಂಡನಮಣಿಃ ಜೋಣೀರಚ್ಚಾಮಣಿಲ್
 4 ಶ್ವೇತಾರಮಣೀನರೇಶ್ವರಶಿವೋತ್ತಮಂಗರುಂಧದ್ವಣೀಜೇಯಾನ್ವೀತಿಪಥೇಕ್ಷ
 5 ದಪ್ಪಣಂವಣೀಲೋಕಯ್ಯ ಚೂಡಾಮಣಿಶ್ರೀವಿಷ್ಣುಪ್ಪಿನಯಚ್ಚಿತ್ತೋಗುಣಮಣಿಸವ್ಯ
 6 ಕ್ತಚೂಡಾಮಣಿಃ || ಎರದಮನುಜಗಿಸುರಭೂಮಿರುಪಂಶತಂದವಂಗೆಕುಳಿಶಾಗಾರಂಪರವನಿ
 7 ತಗನಿಲತನಯಂಧುರದೊಳುಪೊಣ್ಣಿಂಗೆಮೃತ್ತುವಿನಯದಿತ್ಯಂ || ವೃ || ಎನೆತಾನಂಕಜಿದೇ
 8 ಗುಲಂಗಳೆನುಂಜೈನಗೇಹಂಗಳಂತನೆತುಂನಾಕ್ರಳನಗ್ಗರ್ದೆಸಂಪ್ರಜಿಗಳಂ ಸಂತೋದಿಂಮಾಡಿದಂವಿ
 9 ನೆದಾಬಿತ್ಯುನಿಪಾಳಪೊಯ್ಯಳನೆಸಂದಿದ್ದಾಂಬಲೀಂಧ್ರಂಗೆಮೇಲಿನೆಪಂಪಂಪೊಗಳ್ಳನ್ನನಾವನೋಮಹಾಗಂ
 10 ಭೀರನೂರೇನಂ || ಇಟ್ಟುಗೆಂದಗಳ್ಳು ಕುಳಿಗಳ್ಳು ಜೇಯದವುಕಟ್ಟುಗೋಡುಪೆವ್ವಟ್ಟುಧರಾತಳಕ್ಕೆ
 11 ಸುಯಾದವುಸುಣ್ಣದಭಂಚಿಬಂದಪೆವ್ವಟ್ಟುಯಪಳಮಾದುವೆನಮಾಡಿಸಿದಂಜಿನರಾಜಗೇಹಮಂನಟ್ಟ
 12 ನಪೊಯ್ಯಳನೆನಿಬಣ್ಣಿಪರಾಮ್ನೇಲೆರಾಜರಾಜನಂ || ಕಂ || ಆಪೊಯ್ಯಳಭೂಪಂಗಮಹಿಪಾ
 13 ಳಕಮಾಪನಿಕಂಚೂಡಾರತ್ನಂಶ್ರೀಪತಿನಿಜಭುಜವಿಜಯಮಹಿಪತಿನಿಯುಸಿದನದಟನೆ
 14 ಜೇಯಂಗನಿಪಂ || ವಿ || ವಿನಯಾದಿತ್ಯುನಿಪಾಳನಾತ್ಮಜನಿಳಾಲೋಕೈಕಕಳ್ಳದ್ರವಂಮನುಮಗ್ಗಂ

15 ಜಗದೇಕವೀರನೇಹಿಯಾಗೋವ್ವೀರ್ಯರಂವಿಕ್ತ ನಾತನಪುತ್ರಂಭುಷಾ ಮಿಪಾಲಕಮವಸ್ತಂಮದ್ಧ
16 ನಂವಿಷ್ಟ ವರ್ಧನಭೂಪಂನೇಗ್ಧಂಧರಾವಳಯದೊಳುಕ್ರೀರಾಜಕಣ್ಣಿರವಂ || ಕಂ || ಆನೆಗಣ್ಣೆಬಿಡಿಯಂ
17 ಗನ್ನಿಪಂನನೊನುಬ್ರಹ್ಮದ್ವೈರಿಮಾಪ್ತ ನಂಸಕಳಧರಿಶ್ರೀನಾಥನತ್ಥಿ ಜನತಾಭಾನುಸುತಂವಿಷ್ಟ ಭೂ
18 ಪನುದಯಂಗೈಯ್ದಂ || ಅನಿರಪಸಿರಾಸ್ಕಾಳನಕರನುದ ತವೈರಿಮಂಡಳೇಶ್ವರ ಮದನಂಪರಣಂನಿಜಾ
19 ನೈಯ್ಯ ಕಾಫರಣಾಶ್ರೀಬಿಟ್ಟಿದೇವನೀವರದೇವ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತದಂಜವಹಾಬ್ಬ ಮಹಾಮಂಡಳೇ
20 ಶ್ವರಂ | ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರ | ಯಾದವಕುಳಾಂಬರದ್ವೈಮಣಿ | ಸಮ್ಯಕ್ಪಚ್ಚೂಡಾಮಣಿ|ಮುಲ
21 ರೋಗಂಡ | ಚಲಕಬಲಗಂಡ | ನಾಳಂಮುನ್ನಿಖಿವ | ಸಾಯ್ಕಮಂಮಜಿವ | ತಳಕಾಡುಗೋಡ |

ಗಂಡಪುಚಂಡ |

22 ಪಟ್ಟವೆರುಮಳನಿಜರಾಜ್ಯಾಭ್ಯುದಯಯ್ಯ ರಕ್ಷಣ ದಕ್ಷಕ | ಅವಿನಯನರಪಾಲಕಜನಸಿಕ್ಷಕ | ಚ
23 ಕ್ರಗೊಟ್ಟವನದಾವಾನಳ | ನಹಿತಮಂಡಳಿಕಾಳಾನಳ | ತೊಂಡಮಂಡಳಿಕಮಂಡಳಪುಚಂಡದಾವ್ಯಾನ
24 ಳ | ಪ್ರಬಳರಿಪುಬಳಸಂಹರಣಾಕಾರಣ | ವಿದ್ವಿಷ್ಟಮಂಡಳಿಕಮದನಿವಾರಣಕರಣ | ನೊಳಂಬವಾಡಿ
25 ಗೋಡ | ಪ್ರತಿಪಕ್ಷನರಬಾಲಶ್ಶೈಯನಿಕ್ಕು ರಗೋಡ | ತಪ್ಪತಪ್ಪಿವ | ಜಯಶ್ರೀಕಾಂತಯನಪ್ಪ
26 ವ | ಕೂರಕೂರ್ಪ | ಸಾಯ್ಕಮಂತೂರ್ಪ | ವಿರಾಂಗನಾಲಿಂಗಿತದಕ್ಷೀದೋದ್ರಂಧ | ನುಡಿದಂತ
ಗಂಡ | ಅದಿ

27 ಯಮನಬ್ರದಯಸೂಲ | ಬೀರಾಂಗನಾಲಿಂಗಿತರೋಲ | ಉದ್ಧತಾರಾತಿಕಂಜವನಕುಂಜರ | ಸರ
28 ಣಾಗತವಜ್ರಪಂಜರ | ಸಹಜಕೀರ್ತಿಧ್ವಜ | ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ | ಚಂಗಿರಯವನೋಭಂಗ | ವೀ
29 ರಪುನಂಗ | ನರಸಿಂಹಮೃದ್ವಿನಿಮ್ನೋಳನ | ಕಳಪಾಲಕಾಳಾನಳಂ|ಹಾನಂಗಳುಗೋಡ|ಚತುರ್ಮುಖ
30 ಗಂಡ | ಚತುರಚತುರ್ಮುಖ | ನಾಹವಣ್ಮುಖ | ಸರಸ್ವತೀಕಣ್ಣಾವತಂಸ|ನುನತವಿಷ್ಟ ವಂಸ|ವಿ
31 ಹ್ರಿದಯಸೆಲ್ಲ | ಭೀತರಂಕೋಲ್ಲ | ದಾನವಿನೋದ | ಚಪಕಾಮೋದ | ಚತ್ಸಮಯಸಮುದ್ದರಣ | ಗಂಡ
32 ರಾಘರಣ | ವಿವೇಕನಾರಾಯಣ | ವೀರಪಾರಾಯಣ | ಸಾಹಸ್ಯವಿದ್ಯಾಧರ | ಸಮರಧುರಂಧರ |
33 ಪೂಯ್ಯುಳಾನ್ಯಯಭಾನು | ಕವಿಜನಕಾಮಧೇನು | ಕಲಿಯುಗಪಾತ್ರ್ | ದುಷ್ಕರ್ಗಧೂತ್ರ್ | ಸಂಗ್ರಾ
ಮರಾ

34 ಮ | ಸಾಹಸಭೀಮ | ಹಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋಜ | ಮತ್ತಗಜಭಗದತ್ತ | ನಭಿನವಲಾ
35 ರುಪತ್ತ | ನೀಲಗಿರಮುದ್ದರಣ | ಗಂಡರಾಘರಣ | ಕೋಗರಮೂರಿ | ಪುಕುಳತಳಪ್ರಾ
36 ರ | ತರಯೂನರಲವ | ಕೊಯತೂರತುಳವ | ಹಂಜಿಬುದಿಸಾಪಟ್ಟ | ಸಂಗ್ರಾಮಜ್ಞತಲ
37 ಟ್ಟ | ಪಾಂಡ್ಯನಬಿಂಕೋಡ | ಉಜ್ಜಂಗಿಗೋಡ | ಏಕಾಂಗವೀರ | ಸಂಗ್ರಾವಧೀರ | ಪೊಂಬುಜ್ಜನಿ
ದ್ವಾರಟಾ | ಸಾ

38 ವಿಮಲನಿರ್ದೋಟಣ | ವೈರಿಕಾಳಾನಳ | ನಹಿತದಾವಾನಳ | ಕತ್ರನರಪಾಲರಾಪಟ್ಟ |
39 ಮಿತ್ರನರಪಾಲಲಾಟಪಟ್ಟ | ಘಟ್ಟವನಳವ | ತುಳುವರಸಳವ | ಗೋಯಿಂದವಾಡಿಭಯಂ
40 ಕರ | ನಹಿತಬಳಸಂಖರ | ರೋದ್ದವತುಳವ | ಸಿತಗರಂಟಿವ | ರಾಯರಾಯಪುರಸೂ
41 ಣಿಕಾಪ | ವೈರಿಭಂಗಾಪ | ವೀರನಾರಾಯಣ | ಸಾಯ್ಕಪಾರಾಯಣ | ಶ್ರೀಮತುಕೇಶ
42 ವದೇವಪಾದಾರಾಧಕ | ರಪ್ರಮಂಡಳಿಕಸಾಧಕಾಧ್ಯನೇಕನಾಮಾವಳೇಸವಾಳಂಕ್ರಿತ
43 ನುಂಗಿದಗ್ಗವನದಗ್ಗ | ಜಳದುಗ್ಗದ್ಯನೇಕದುಗ್ಗಂಗಳನೃವಂದಿಕೋಂಡಚಂಡಪ್ರಾ
44 ಪದಿಂಗಂವಾಡಿತೋಂಭತ್ತಾಸಾಸಿರಮುಮುರೋಕ್ತಿ ಗುಂಡಿವರಮುಂಡಿಗಸಾಧ್ಯಂವಾಡಿ |
45 ಮತ್ತಂ || ಪ್ರ || ಎಳೆಯೊಳದ್ರಪ್ಪರನುದ್ಧತಾರಿಗಳನಾಟಂದೊತ್ತಿಬಿಂಕೋಂಡದೋಬ್ಬಳದಿಂ
46 ದೇವನಾವಗಂತನಗಿಸಾಧ್ಯಂವಾಡಿರಲುಗಂಗಮಂಡಳಮಂದೋಲಿಗಿತತ್ತುಮಿತ್ತು ಬಿಸನಂ
47 ಪೂಣ್ಣಿಪ್ಪನಂವಿಷ್ಟ ಪೂಯ್ಯಳನಿತ್ತಿಂಸುಖದಿಂದರಾಜ್ಯದೊದವಿಂದಂಸಂತತೋತ್ತಾಹದಿ || ಎ
48 ತ್ತಿ ದನತ್ತಲತ್ತಲಿರಾದನಿರಪಾಲಕರಳ್ಳ ಬಳ್ಳಕಂಡಿತ್ತು ಸವಸ್ತವಸ್ತುಗಳನಾಳುತನ
49 ಮುಂಸಲೆಪೂಣ್ಣ ಸಂತತಂಸುತ್ತುಮೋಲಿಗಿಪ್ಪರೆನಿಮುನ್ನಿ ನವರ್ಗಮನೇಕರಾದವಗ್ಗ
50 ತ್ತಳಗಂ ಪೂಗತ್ತೆಗನೆಬಿಟ್ಟ ಪನಾವನೋವಿಷ್ಟ ಭೂಪನಂ || ಅನ್ತುತಿಭುವನಮುಟ್ಟತಳಕಾ

51 ಡುಗೊಡಭುಜಬಳವೀರಗಂಗವಿಷ್ಣು ವರ್ಧನಪೂಯ್ಯಳದೇವರವಿಜಯರಾಜ್ಯಮು
52 ತ್ತರೋತ್ತರಾಭಿವಿಧಿ ಪ್ರವರ್ಧನವನಾಜಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತಮಿರತ
53 ತ್ವಾದಪಶ್ಚಿಮಜೀವಿಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಸಾನ್ತಲದೇವಿ

(ದಕ್ಷಿಣ ಮುಖ.)

54 ಸ್ವಸ್ತ್ರನವರತಪರಮಕಲಾಣಾಭ್ಯುದ
55 ಯಸಹಸ್ರಭಳೋಗಭಾಗಿಸಿದ್ವಿತೀಯ
56 ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನೆಯುಂ | ಸಕಳಗುಣಗ
57 ಣಾನೂನೆಯುಂ | ಮುಖನವರುಗುಮಿಣಿದೇವಿಯುಂ | ಪತಿ
58 ಹಿತಸತ್ಯಭಾವೆಯುಂ | ವಿವೇಕೈಕ ಬ್ರಹ್ಮಸ್ತತಿಯುಂ | ಪ್ರ
59 ತ್ಯುತ್ಪನ್ನ ವಾಚಸ್ಪತಿಯುಂ | ಮುನಿಜನವಿನೇಯಜನವಿ
60 ನೀತಿಯುಂ | ಚತುಸ್ಸಮಯಸಮುದ್ದರಣಿಯುಂ | ಬ್ರಹ್ಮ
61 ಗುಣಶೀಲಚಾರತ್ರಾಂತಕರಣಿಯುಂ | ಲೋಕೈಕವಿ
62 ಖ್ಯಾತಿಯುಂ | ಪತಿಬ್ರಹ್ಮಾಪ್ರಭಾವಪ್ರಸಿದ್ಧಸೀತ
63 ಯುಂ | ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ | ಸಮ್ಯಕ್
64 ಜೋಡಾಮಣಿಯುಂ | ಮುದ್ದಿಸ್ತಸವತಿಗಂಧವಾರ
65 ಣೆಯುಂ | ಪುಣ್ಯೋಪಾಜ್ಞನಕರಣಕಾರಣಿಯುಂ | ಮ
66 ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕಳಾಭ್ಯು
67 ದಯದೀಪಕೆಯುಂ | ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆ
68 ಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ |
69 ಜಿನಧರ್ಮಕಥಾಕಥನಪ್ರವೋದೆಯುಂ | ಮಾ
70 ಹಾರಾಭಯಭೈರಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದಿ
71 ಯುಂ | ಜಿನಧರ್ಮನಿರ್ಮಲೆಯುಂ | ಭವ್ಯಜನವಚ್ಛ
72 ಳೆಯುಂ | ಜಿನಗನ್ನೋದಕಪತ್ರಿಕ್ರಿತೋತ್ತಮಾಂ
73 ಗೆಯುವಪ್ಪ || ಕ || ಆನೆಗರ್ಧವಿಷ್ಣು ನಿರಸಮ
74 ನೋನೆಯನುಪ್ರಿಯಚಳಾಳನೀಳಾಳಕಿಚಂದ್ರಾ
75 ನನಕಾಮನರತಿಯುಲತಾನೋತೋಣಸಂ
76 ಸವನೇಶಾಂತಲದೇವಿ || ವಿ || ಧರದೊಳವಿಷ್ಣು ನಿ
77 ಪಾಳಕಂಗೆವಿಜಯಶ್ರೀವಕ್ಷದೊಳಸಂತತಂಪ
78 ರಮಾನಂದಿನೋತುನಿಲ್ವವಿಪುಳಶ್ರೀತೇಜದ
79 ದ್ವಾನಿಯವರಗ್ಗಿತ್ತಿಯನೆಯ್ದಿ ಸದ್ವಿಜಿವಕೀರ್ತಿ
80 ಕ್ರಿಯಾನುತಿಪ್ಪು ದೀಧರಯೊಳುಣಾನ್ತಲದೇವಿ
81 ಯಂನಿಜಿಯೆಬಿಟ್ಟು ಪನ್ನಿನೇವಣ್ಣಿ ಪಂ || ಕಲಿಕಾಲ
82 ವಿಷ್ಣು ವಕ್ಷಸ್ತಳದೊಳುಕಲಿಕಾಲಲಕ್ಷ್ಮೀನಲಸಿ
83 ದಳನೇಶಾಂತಲದೇವಿಯಸಾಭಾಗ್ಯಮನಲಗಳಬ
84 ಣ್ಣಿ ಸುವನೇಬಿನೇವಣ್ಣಿ ಸುವ || ಶಾನ್ತಲದೇವಿಗಸದ್ಗುಣ
85 ಮಂತೆಗಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗವಚಶ್ರೀಕಾಂತ
86 ಯುವಗಜಿಯಮಚ್ಚುತಕಾಂತಯುಮೇಣಿಯ
87 ಳ್ದುದುಳದಸತಿಯದ್ದೊರೆಯೇ || ಅಕ್ಷರ || ಗುರುಗ
88 ಳಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಹತ್ತತಾಯಿಗು
89 ಣನಿಧವಸಚಿಹಪ್ಪಿ ಪಿರಿಯವೆಗ್ಗಿಡೆವಾರಸಂಗಯ್ಯಂ

[illegible]

- 129 ಕುಳೇನಾತ್ಮೀಯೆಂದಾಕೊಟ್ಟುಜಿನನಂವನದೊಳುಧ್ಯಾನಿಸು
 130 ತಂದುಡಿಬಿದಳನ್ನೇನೆಂಬುದೊಮಾಚಿಕಟ್ಟಿಯೊಂದುನ್ನ
 131 ತಿಯಂ || ಇಂತುತಮ್ಮ ಗುರುಗಳಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ
 132 ನ್ತದೇವರಂ | ವರ್ಧಮಾನದೇವರಂ | ರವೀಂದ್ರದೇವರಂ | ಸ
 133 ಮಸ್ತಭವ್ಯಜನಂಗಳನ್ನಧಿಯೊಳುಸನ್ಯಸನಮಂತ್ಯ
 134 ಕೊಂಡವರಬೇಳ್ಳಸಮಾಧಿಯಂಕೇಳುತ್ತ ಮುಡಿಬಿದಳು ||
 135 ಪಂಡಿತಮರಣದಿನಿಭೂಮಂಡಲದೊಳುಮಾಚಿಕಟ್ಟಿಯಂತೆ
 136 ವೊಲಾಕ್ಯಕೊಂಡಿಂತುನೆಗಟ್ಟಳಂಗಳಬಂಡಿತಮಂಭೋರವೀ
 137 ರಸನ್ಯಾಸನಮ || ಅವರವಂಶಾವತಾರವೊಂತಂದಡೆ || ಕ || ಜಿ
 138 ನಭವ್ಯಸಮ್ಯಕ್ಗಳಂಭವ್ಯನಿಧಾನಂಗುಣಗಣಾಶ್ರಯಂ ಮನಃ ಚೇತನ
 139 ಮುನಿಚರಣಕಮಳಭ್ರಂಗಂಜನನಿಸುತಂನಾಗವಮ್ಯದಂಡಾಧೀಶಂ || ಪ್ರ ||
 140 ಅನುಪಮನಾಗವಮ್ಯನಕುಲಾಂಗನೆವೆಂಬನಚಂದಿಕಟ್ಟಿಸಜ್ಜನನುತೆ
 141 ಮುನಿದಾನಿಗುಣಮಿಕ್ಕ ಪತಿಬ್ರಹ್ಮಲೀಲದವೇದಿಸಿಸುತೆ
 142 ಗಂವಿಗಿಲಿಪೊಗಳಲಾನಪ್ಪಿಯೆಂಗುಣದುಕ್ಕಕಾರ್ತಿಯಂಜನ
 143 ಪದಭಕ್ತಿಯಂಭುವನಸಂಸ್ತುತಯಂಜಗದೇಕದಾನಿಯಂ || ಆವಗ್ಗೊ
 144 ಸುಪ್ರತ್ಯಂಬಭಜನವಹಕ್ತ್ವಾತ್ಮೀವಕಾಮಧೇನುವೆಸುತ್ಥಂಭವನ
 145 ಜನಂಪೊಗಳಲು ಮಿಕ್ಕವನುದಯಂಗೆಯ್ದ ಸುತ್ತಮುಖದೇವಂ || ಪ್ರ ||
 146 ಸಕಳಕಳಾಶ್ರಯಂಗುಣಗಣಾಭರಣಪ್ರಭುಪಂಡಿತಾರ್ಯಯಂನು
 147 ಕವಿಜನಸ್ತುತಂಜನಪದಾಬುಭೃಂಗನನೂನದಾಸಿಲೌಕಿಕಪರಮಾ
 148 ತ್ವಮೊದರಡುಂಮಂನೇಜಿಬಿಜ್ಜನನುತ್ಥದಂಡನಾಯಕಬಲದೇವನಂಪೊ
 149 ಗಳು ದಂಬುಧಿವೇಷ್ಪಿತಫೂರಿಭೂತಳಂ || ಮುನಿಸಿವಹಕ್ತ್ವಂ
 150 ವ್ಯಸಿಕರಕ್ತಜಿನೇಶ್ವರಪೂಜಿಗಳ್ಳ ಮಿಕ್ಕ ನುಪಮದಾಸಧವ್ಯಂ
 151 ದೊಡವಿಂಗೇನಿರಂತರಪೂಂದೆಮಾಗ್ಗದೊಮನೇರೊಳನಾಕುಳಂ
 152 ಮದವೆದೊಂದದಪಾಂಗಿನೊಳುಂಪೊಂದಡಂವನುಜನಧಾನನು
 153 ಪೊಗಳ್ಳನೇವೊಗಳ್ಳುಬಲದೇವಮಾತ್ಮ್ಯನ || ಸ್ಥಿರನೇವೇಂದ್ರೀಂದ್ರದಿಂದೆ
 154 ಮಿಗಿಲೇಗಂಭೀರನೇಬಿಪ್ರಾಪ್ತಸಾಗರವಿಂದಗ್ಗಳವೆಂತುದಾಸಿಯೆಸು
 155 ರೋಮ್ಯದಿಕ್ಕವೇಲಂಭೋಗಿಯೇಸುರರಾಜನೆಮೊಂಕೀರ್ತಿಪ್ರಭು
 156 ಕವಿಶ್ವರೂಪುಸಂತತಂಧರೆಯೊಳೆತ್ತಿಬಲದೇವಮಾತ್ಮ್ಯನು
 157 ಲಾಚೋಕ್ತಕವಿಶ್ವಾತನ || ಕ || ಬಲದೇವದಂಡನಾಯಕನಲಾಭ್ಯ
 158 ಭುಜಬಳಪರಾಕ್ರಮಂಮನಚರತಂಜಲಸಿಧಿವೇಷ್ಪಿತಧಾ
 159 ತ್ರೀತಳದೊಳುಸಮನಾರೋವಂತ್ರಚೂಡಾಮಣಿಯೊಳು ||
 160 ಶ್ರೀಮತಚಾರುಕೀರ್ತಿಬೇವರಗಡ್ಡಲೇಖಕಜೋಕಿವಯ್ಯಬಂದಂ
 161 ರುದ್ರರೂಪಾರಿಮುಖತಿಳಕಗಂಗಾಚಾರಿಯತಮ್ಮ ಕಾಂವಾಚಾರಕಂಡರಿಸಿದ

(ಉತ್ತರಮುಖ.)

- 162 ಸ್ವಸ್ತನವರತಪ್ರತಿಭುಬಳವಿ
 163 ಪವನಮರಾವಸವ ಹುಮಹಾರಿ
 164 ಸಂಹಾರಕರಣಕಾರಣಪ್ರಚಂಡದಂಡನಾ
 165 ಯಕಮುಖದರ್ಪಣ | ಕಥಕಮಾಗಧಪುಣ್ಯ
 166 ಪಾಶಕ | ಕವಿಗಮಕಿವಾದವಾಗ್ನಿಜನತಾದಾ
 167 ರದ್ರಸನ್ಮರ್ಪಣ | ಜಿನಸಮಯಮಹಾಗ

- 168 ಗೆನೋಭಾಕರ | ದಿವಾಕರ | ಸಕಳಮು
 169 ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ | ಶ್ರೀ
 170 ಯಾಂಸ | ಸರಸ್ವತೀಕರ್ಣಾಕ್ಷವತಂಸ | ಗೋತ್ರ
 171 ಪವಿತ್ರ | ಪರಾಂಗನಾಪುತ್ರ | ಬನ್ಧು ಜನಮನೋ
 172 ರಂಜನ | ದೂರಿತಪ್ರಭಂಜನ | ಕೋಧಲೋಭಾನ್ವ
 173 ತಥಯಮಾನ | ಮದವಿದೂರಗುತ್ತ | ಚಾ
 174 ರುದತ್ತ | ಜೀವೂತವಾಹನ | ಸಮಾನಪರೋ
 175 ಪಕರೋದಾರ | ಪಾಪವಿದೂರ | ಜಿನಧರ್ಮ್ಯ
 176 ನಿರ್ಮಳ | ಭವ್ಯಜನವತ್ಸಳ | ಜಿನಗನ್ನೋದಕ
 177 ಪವಿತ್ರೀಶ್ರೀತೋತ್ತಮಾಂಗ | ನನುಪಮಗುಣ
 178 ಗಣೋತ್ತಂಗ | ಮುನಿಚರಣಸುಸಿರುಹ
 179 ಭೃಂಗ | ಪಂಡಿತಮುಂಡಲೇಪುಂಡಲೀಕವನಪ್ರಸಂ
 180 ಗ | ಜಿನಧರ್ಮ್ಯಕಥಾಕಥನಪ್ರಮೋದನು |
 181 ಮಾಹಾರಾಭಯಭೈರಜ್ಯ ಶಾಸ್ತ್ರದಾನವಿ
 182 ನೋದನುಮಪ್ಪಶ್ರೀಮತಃ | ಬಲದೇವದಂಡನಾ
 183 ಯಕನೆನೆಗೊಟ್ಟ || ಅಬಲದೇವಂಗಂಪ್ರಿಗಸಾ
 184 ಬೇಷ್ಪಣಿಯನಿಪ ಬಾಚಿಕಟ್ಟಿಗವಖೋವ್ವೀ
 185 ಬನ್ಧು ಪುಟ್ಟದಂಗುಣಿಲೋಬರನದಲಿವ ಸಿಂಗಿ
 186 ಮಯ್ಯನುದಾರ || ಪ್ರಿ || ಜಿನಪತಿಭಕ್ತನಿ
 187 ಪ್ಪ ಜನವತ್ಸಳನಾಶ್ರಿತಕಳ್ಳಭೂರುಹಮು
 188 ಸಿಚರಣಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನನೂನ
 189 ದಾನಿಮತ್ತಿ ನಪುರುಷಗ್ಗೃಹೋಲಿಸುವಡಾದೊರ್ವಯಂ
 190 ಬಿನೆಗಂನಗೊಟ್ಟ ಸೀಮನುಜನಿಧಾನನೆಂದುಪೊಗಳ್ಗಂಧರೆ
 191 ಪೆಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನ || ಜಿನಧರ್ಮ್ಯಾಂಬರತಿಗ್ಗರೋಚಿ
 192 ಸುಚರಿತ್ರಂಭವ್ಯವಂಶೋತ್ತಮಂ ಸಿಪ್ಪನಿಧಾನಮಂತ್ರಿಚಿ
 193 ನ್ನಾಮಣಿಬಂಧವಿನುತಂಗೋತ್ರವಂಶಾಂಬರಾಕ್ಷ್ಯವನಿತಾ
 194 ಚಿತ್ತಪ್ರಿಯನಿರ್ಮಳನನುಪಮನತ್ಯುತಮಂಕೂ
 195 ರೆಕೂಪ್ಪಂವಿನಯಾಂಭೋರಾಸವಿದ್ಯಾಸಿದ್ಧಿಗುಣಸಿಳ
 196 ಯಂಧಾತ್ರಿಯೊಳಿಸಿಂಗಿಮಯ್ಯಂ || ಕ || ಶ್ರೀಯಾದೇವಿ
 197 ಗುಣಾಗ್ರಾಣಿಯೊಯುಗದೊಳುದಾನಧರ್ಮ್ಯ
 198 ಚಿನ್ಮಾಮಣಿ ಭೂದೇವಿಯುಕ್ತೆನ್ನಿ ದೇವಿಯದೊರೆಯನ್ನ
 199 ಸಿಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತೃನವರತಪರಮಕ
 200 ಲ್ಪಾಣಾಭೈರಮಸತಸಹಸ್ರಪಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ
 201 ಲಕ್ಷ್ಮೀಸಮಾನೇಯಂ | ಸಕಳಕಳಾಗಮಾನೂನೇಯಂ | ವಿವೇಕಯ್ಯ
 202 ಬ್ರಹ್ಮಸ್ತಿಯಂ | ಮುನಿಜನವಿನೇಯಜನವಿನೇತಿಯಂ | ಪತಿಬ್ರಹ್ಮಪ್ರಭಾ
 203 ವದಸಿದ್ಧಸೀತೆಯಂ | ಸವ್ಯಕ್ತಚೋಡಾವಣಿಯಮುದ್ವೈತ್ಯಸವ
 204 ತಿಗನ್ನ ವಾರಣಿಯುಮಾಹಾರಾಭಯಭೈರಜ್ಯಶಾಸ್ತ್ರದಾನವಿ
 205 ನೋದೆಯುಮಪ್ಪಶ್ರೀಮದ್ವಪ್ಪ ವರ್ಧನಪೊಯ್ಯಳದೇವರ ಓರಿಯರಸಪಟ್ಟಮ
 206 ಹಾದೇವಿಶಾನ್ತಲದೇವಿಯರ ಶ್ರೀಬೆಳ್ಳೊಳತೀರ್ಥದೊಳ್ಳವತಿಗಂಧವಾರಣ
 207 ಜಿನಾಲಯಮಂವಾಡಿಸಿದಕ್ಕೆ ದೇವತಾಪೂಜೆಗಂಪಿಸಮುದಾ

- 908 ಯಕ್ಕಾಹಾರದಾನಕ್ಕಂಜೀಕ್ಷೋದ್ಧಾರಕ್ಕಂಕಲ್ಪಣಿನಾಡಮೊಟ್ಟಿನ
 909 ವಿಲೆಯುಮಂಗಂಗನಮುದ್ರದನಡುಬಯಲಯ್ಯತ್ತು ಕೊಳಗದ್ದೆ
 910 ಯತೋಂಟಮುಮಂ ನಾಲ್ವತ್ತು ಗದ್ಯಾಣಿವೊನ್ನ ನಿಕ್ಕ ಕಟ್ಟಿಸಿಚರುಗಿಂಗೆ
 911 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಷ್ಣು ವರ್ಧನ ಪೊಯ್ಯಳದೇವರಂ
 912 ಬೇಡಿಕೊಂಡುಸಕವರ್ಪಸಾಯಿರದನಾಲ್ವತ್ತಯ್ಯನೆಯ ಕೋಞ್ಕಿ
 913 ತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ ಪಾಡಿವಬ್ಬ ಹಸ್ತತಿವಾರದಂದು
 914 ತಮ್ಮ ಗುರುಗಳಕ್ಕೀಮೂಲಸಂಘದ ದೇಸಿಯಗಣದವೊತ್ತ
 915 ಕಗಚ್ಚದ ಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತ್ಯವಿದ್ಯದೇವರಕಿಷ್ಕರಪ್ರಪ
 916 ಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ ಪಾದಪ್ರಜ್ಞಾಳನಮಾಡಿ
 917 ಸಬ್ಬ ಬಾಧಾಪರಿಹಾರವಾಗಿಟ್ಟದತ್ತಿ || ವಿತ್ತ || ಪ್ರಿಯ
 918 ದಿಂದಿಸ್ತಿದನೆಯ್ದಿ ಕಾವಪುರುಗ್ಗಾಯಂವಹಾಶ್ರೀಯುಮಾಕ್ಕೆ
 919 ಯಿದಂಕಾಯದೇಕಾಯ್ವಪಾಹಿಗುರುಕ್ಷೇತ್ರೋಬ್ಬಿಯೊಳು
 920 ಬಾಣರಾಸಿಯೊಳಕ್ಕೊಟಿಮುನಿಂದ್ರರಂಕವಿಲೆಯುವೇದಾಧ್ಯರಂ
 921 ಕೊಂಡುಡೊಂದಯಕಂಸಾಗ್ಗುಮಿದೆಂದುಸಾಣಿದಪುವೀಕ್ಯ
 922 ಛಾಪ್ಪರಂಸಂತತಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹ
 923 ರೇತಿವಸುಂಧರಾ ಪಪ್ಪಿವರ್ವರ್ಪಸಹಪ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯ
 924 ತೇಕ್ರಿಮಿಃ ||

144

ಅದೇ ಮಂಟಪದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ನಮಃಸಿದ್ಧೀಘ್ಯಃ || ಸಾಸನಂಜನಸಸಾನ

(ಇದರ ಪಕ್ಕದಲ್ಲಿ)

. . . ಘಚಂದ್ರ

145 (36)

ಕೋಟೆಯ ಹೊರಗೆ ಇರುವಬ್ರಹ್ಮದೇವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಶ್ರೀ ಎಜಿಯಗವಕವಟ್ಟದಲೋ . .

146

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 145 ಕ್ಕೆ ಕೆಳಗೆ.

¹ ನೇಮಣಪಾದ ||

² ನ

147

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 146 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಸವಗ್ಗಯ್ಯ

148

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 147 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಕಳಯ್ಯ

80

149 (37)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುಗರುಡಕೇಸಿರಾಜನಿ ರಂಜೇ

2 ಯಾತು

150

ಅದೇ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಬಲಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

(ಮೇಲ್ಭಾಗ ಒಡೆದುಹೋಗಿದೆ)

1 ನೆನೆವಳಕ್ಕುಸ್ತು ಗುಬು .

2 ಟ್ಟುಸಪಟ್ಟಮಂಗಲಯ .

3 ಸಿಗಿಯಳಿಸಲಗಂಗರಾಜ್ಯ .

4 . ನೇಮದವುಸ್ತ್ರನರಸಿಬ್ಬ

5 . ತಂಗಳಿಯಂವಿಶೇಷದಿಂ ||

6 ಎಜಿಗಿಬ್ಬವುಹಾವಾತ್ಯಂ .

7 ಜಿರಿದಂಸತಗಂಗಮಹಿಸ

8 ಫಳವುತೆಯಿಂಗುಜಿಪಾಳ

9 ನಾತನಳಿಯನೆಜಿನೆಗಟ್ಟ

10 ನಾಗವಮ್ಮನವನೀತಳದೊಳ ||

11 ಆತನಪುತ್ರನಬ್ಬವೃತಧಾ

12 ತ್ರಿಯೊಳೀತನರಾಮದೇವ .

13 ನೀತನವತ್ಸರಾದಿನಿಳಿಗೀತ

14 ನೆತುಂಫಗದತ್ತನಾಗಿವಿಖ್ಯಾ

15 ತಯಸಂತಗುಳ್ಳಕು . ಮಂ

16 ತೊಜಿದುನ್ನೆಜಿನೋನ್ನುಮೆನ್ನು

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

151

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

1

2

3 ವಸರದೊ . ದೃಢ . .

4 ಟ್ಟುಗಜೋ . ಆ

5 ಕೆ ಜಿಗಿಬ .

6

7

8 ವಸರಿಸಿದ .

152

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದುಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಚಗಭಜ್ಜಣಚಕ್ರವರ್ತಿ

2 ಗೊಗ್ಗಿಯಸಂವಸತ್ಯ . ರ

153

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಚಂದ್ರಕೀರ್ತಿ

154

ಅದೇ ಶಾಸನದ ಕೆಳಗೆ.

1 ಶ್ರೀಮತುರಾಜವಲ್ಲದೇವರಜಂಗಿನ

2 ನೇನಬೋವಸುಭಕರಯ್ಯಬುದ್ಧಿಸಿದ

155 (70)

ಅದೇ ದೇವಸ್ಥಾನದ ಸಮೀಪದಲ್ಲಿ ಮುರಿದು ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ದಾ . ನ್ವಯದಹನ
- 2 ಯುಖಯಶ್ರೀಗುಣ
- 3 ಚಂದ್ರನಿದ್ದಾನ್ತದೇವರಗ್ನ
- 4 ಕಿಷ್ಕಿರುಶ್ರೀನಯಕೀರ್ತಿಗಿ
- 5 ದಾಂತಚಕ್ರವರ್ತಿಗಳಕಿಷ್ಕಿ
- 6 ರುಶ್ರೀದಾವಣಾಂಜತ್ಯವಿದ್ಯದೇ
- 7 ವರುಂಭಾನುಕೀರ್ತಿಗಿದ್ದಾನ್ತದೇ

- 8 ವರುಂಶ್ರೀಅಧ್ಯಾತ್ಮಿಬಾಳಚಂದ್ರ
- 9 ದೇವರು || ಪರಮಾಗಮವಾರಧಿ
- 10 ಣಂರಾದಾನ್ತಚಕ್ರನ
- 11 ಯಕೀರ್ತಿಯಮಿಸ್ವರಪ್ರಕೃತ .
- 12 ಇಚಿತ್ಪರಣತನಧ್ಯಾತ್ಮಿಬಾ . .
- 13 ದ್ರಮುನೀಂದ್ರಂ || ಬಾಳಚಂ . .

156

ಕಂಚಿನ ದೊಣೆಯ ಹೊರಗೆ ನೈರುತ್ಯ ಮೂಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

- 1
- 2
- 3

- 4 ಅವರಗುಡ್ಡಿಸಾ
- 5 ಯಿಬ್ಬೆನಿಸಿದ
- 6 ಇವುಲ್ಲದ್ದೆ

- 7 ಕನ್ನಿಯಗ್ಗಿ . . .
- 8 ಗೆ ||

157

ಅದೇ ದೊಣೆಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಗಂಧಪಿಡ್ಡಾಂತದೇವರಗುಡ್ಡಂ

- 2 ಶ್ರೀಧರವೋಜ

158 (69)

ಅದೇ ದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಿಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರಿದ ಕಲ್ಲು. *

(೧ನೆಯ ಮುಖ.)

- 1 ವ್ಯಾವೃತ್ತಪುಷ್ಪತಯೇ . ಕ್ರ
- 2 ಕಲಿಕಲ್ಮಷತ್ಯನುದಿನಂ | ಶ್ರೀಬಾ
- 3 ಇಚಂದ್ರಮುನಿಪೂಜ್ಯಮುರಗತರ
- 4 ತ್ವರೋಪಾಧರಂಧನ್ಯಾಸ್ತನಾಸ್ತೇ
- 5 ವಯಂ || ಪ್ರಚುರಕಳಾಸ್ವಿತರಕುಟ

- 6 ಇಚಂಚಳಸುರ್ದಪಕ್ಷಪುತ್ರದೋಷಾ
- 7 ಪಚಯಪ್ರಕಾಶರನೇಬಾಳಚಂದ್ರದೇ
- 8 ವಪ್ರಭಾವಮೇನಪ್ಪರಿಯೇ || ಶ್ರೀ
- 9 ಬಾಳಚಂದ್ರ

(೨ನೆಯ ಮುಖ.)

- 1 ಭದ್ರವುಪ್ಪಶ್ರೀಗೇ . .
- 2 ವರವಿಹಿತಪೂರ್ಣಾನಿತ್ಯಕೀರ್ತಿ . ಚಿತ್ಯನಮು
- 3 ಚಿತಚರತೋಯ ರಥತ .
- 4 ಧುವಿನೂ ಯತ್ಯಾಹಂ
- 5 ಭುಜಬಿಂಬಚಿತಮಣಿ . . . ಕರತ್ಯಂಚಿರಾ

- 6 ದಿಮು
- 7 ಸಮಾ
- 8 ಗತಿಭಿಸ್ಸ ಪುತ್ರಿಯುರುಧ್ವಶ್ರೀಕವಿ
- 9 ನಧ . . . ಶ್ರೀವಹಂ

(೩ನೆಯ ಮುಖ.)

- 1 ರಾನೋಬಿಭಾ . . .
- 2 ಚಿತ್ರತನೂಭೃತಾಮ
- 3 ಯತೇತರಾ . || ಸಕಳ
- 4 ಮಂಧ್ಯಪಾದಾರವಿಂದಂ
- 5 ಮಮೂರ್ತಿಂಸರ್ವಸತ್ಯಾ

- 6 ಬಕದುರಿತರಾಶಿಭವ್ಯದ
- 7 ನುಮಿಜಿತಮಕರಕೇತು
- 8 ತ್ವಿವ್ರತೀಂದ್ರಂ || ಭಾನೋ
- 9 ಸುವಿಕ ಚಕ್ರಾ
- 10 ರೋತತ್ಪದ್ಧವ

* ಈ ಕಲ್ಲು ಸಕ್ಕಲಿಲ್ಲ.

159 (68)

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಪೂರ್ವ ಕಡೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರ
- 2 ಮಗಂಭೀರಸ್ವಾ
- 3 ದ್ಯಾವಾಮೋಘಲಾಂ
- 4 ಭನಂಜೀಯಾತ್ಮರೋಕ್ಯನಾ
- 5 ಭಸ್ಮಕಾಸನಂ ಜಿನಕಾಸನಂ |
- 6 ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣ
- 7 ಸಂಪನ್ನರಪ್ರಸಾದಂ
- 8 ತ್ರಿಭುವನಮುಕ್ತಲದಂಕ

- 9 ರಾವಹೋಯ್ಯಳಸಿಟ್ಟ
- 10 ಯರುಅಯ್ಯಾಳೋಯ
- 11 ಯುಂಡಿಯದಮ್ಮಿ ಸಿಟ್ಟ
- 12 ಯಮಗಂಮಲ್ಲಿಸಿಟ್ಟಿಗೆ
- 13 ಚಲದಂಕರಾವಹೋಯ್ಯ
- 14 ಳಸಿಟ್ಟಿಯೆಂದುಪೆಸರು
- 15 ಕೋಟ್ರಿಂಕುಸಕವರ್ಣ
- 16 ಗಂಭೀರ ಸಾಮ್ಯಸಂವತ್ಸರ

- 17 ದಮಾಳೆಮಾಸದಕು
- 18 ಕ್ಕ ಪಕ್ಷದಸಂಕ್ರಮ
- 19 ಣದಂದುತನ್ನ ವಸಾನ
- 20 ಮನಜಿದುತನ್ನ ಬನ್ನ ಗಳಂ
- 21 ಬಿಡಿಸಮಚಿತ್ತ ದೊಳು
- 22 ಮುಡಿಬಿಸ್ಸಿಗ್ಗ ಸ ನಾದಂ ||

(ಪಶ್ಚಿಮ ಮುಖ.)

- 1 ಆತನಸತಿಮಿತ
- 2 ಪುಳಂದಡಿ || ತುರವಮ್ಮ
- 3 ರಸಗಸುಗ ವೆಗಸುತ್ತು
- 4 ತ್ರಿಸ್ವಸ್ತಿ ಶ್ರೀಜಿನಂ
- 5 ಧೋದಕಪವಿತ್ರೀಕ್ರಿ

- 6 ತೋತ್ತಮಾಂಗಿಯುರುಂಟಾ
- 7 ರಾಘಯಭೀಸಬ್ಬಸಾ
- 8 ತ್ಯುಧಾನವಿನೋದೆಯರ
- 9 ಪುಚ್ಚಕಟ್ಟಿತನ್ನ ಪುರು
- 10 ಪಚಲದಂಕರಾವಹೋಯ್ಯ

- 11 ಳಸಿಟ್ಟಿಗಂವನಗಂತ್ವ ಮ
- 12 ಗಬೂಚಣಂಗಳರೋಕ್ಷವಿ
- 13 ನೆಯಮಾಗಮಾಡಿಸಿ
- 14 ದಪಿಸಿಧಿಗೆ ||

160

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಉತ್ತರ ಭಾಗದ ಪಾಳೆ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿರುವ ಒಡೆದುಹೋದ ಕಂಭದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾದ್ಯಾವಾಮೋಘ
- 2 ಲಾಂಛನಂ | ಜೀಯಾತ್ಮರೋಕ್ಯನಾಭಸ್ಮಕಾ
- 3 ಸನಂಜಿನಕಾಸನಂ || ಜಗತ್ಪ್ರಿಯನಾಥಾಯ
- 4 ನಮೋಜನ್ಮ ಪ್ರಮಾಣಿನಯಪ್ರಮಾಣವಾ
- 5 ಗ್ರಸ್ತಧ್ವಸ್ತಧ್ವಾನ್ತಾಯಾಶಾನ್ತಯೇ || ಪರಮಶ್ರೀ
- 6 ಜಿನಧರ್ಮ ನಿರ್ಮಲಯಂಭವ್ಯಾಬ್ಜನೀಭಾಸ್ಕರಂ |

- 7 ಗುರುಪಾದಾಂಟುಜವೃತ್ತನುಧ್ವಚರಿತಂವಿಶ್ವೋ
- 8 . ಮಂಮರುಘೋಧರಧೈರ್ಯ್ಯುಂಗುಣರತ್ನ ವಾರ್ಧಿ
- 9 ವಿಳಸತ್ಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಂಪರಮೋತ್ಸಾಹದಿರಾ
- 10 ಂಖಿಳಾಭಾಗದೊಳು || ಅಥ
- 11 ಮಾಣಿಗುಣಗಳ

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

161

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಮಧ್ಯದ ಪಟ್ಟಿಯ ಸುತ್ತಲೂ ಇರುವುದು.

- 1 ಶ್ರೀಧನಕೀರ್ತಿ ದೇವರ

- 2 ಮಾನಸ್ತಂಭದಕಂ

- 3 ಭ

162

ಅದೇ ಕಾಸನದ ಪಕ್ಕದಲ್ಲಿ.

ಮಾನಫಲನಾನ್ತ ಸಂವತ್ಸರದಲ್ಲಿ ಕಟ್ಟಿಸಿದಹೋಯ್ಯು

163

ಅದೇ ಕಂಭದ ಕೆಳಗೂ ಪಟ್ಟಿಯಲ್ಲಿ.

- 1 ತಮ್ಮಯ್ಯಂಗಿ ಪ

- 2 ರೋಕ್ಷವಿನಯ

- 3 ನಿಜಿ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

1 ಕ್ರಿಭರಂಗಿಪರೋಕ್ಷ

2 ವಿನಯ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

3 ತಮ್ಮವಿಗಿಪರೋಕ್ಷ

4 ವಿನಯನಿಜಿ

164

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಉತ್ತರ ದಿಕ್ಕಿನ ಪಾಳ ಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳು.

1ನೆಯ ತುಂಡು.

1

2 . . . ಗೊ . .

3 ನಿಸಿದಿಯನಿಜಿ

4 . . . ದಲಿಕ .

5 . . . ಗ್ಗಲಂಗ್ಗ .

6 ಸಿದ್ಧ ||

2ನೆಯ ತುಂಡು.

1

2

3 . . . ಸಗ

4 ದ್ವ . . ಗಮದ

5 ಗಲಿಯ . .

6

165 (74)

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಹೊರ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ದೊಣೆಗೆ ಉತ್ತರದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಕ್ರಿಸ್ತರಾಜವನಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಏಕುಳ ಅಷ್ಟಮಿಸುಕ್ರವಾ

2 ರದಂದು ಮಲೆಯಾಳ ಅಧ್ಯಾಡಿನಾಯಕ ಹಿಂಬೆಟ್ಟದ ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ||

166 (71)

ಭದ್ರಬಾಹು ಗುಹೆಯೊಳಗೆ ಬಂಡೆಯ ಮೇಲೆ. *

(ನಾಗರಾಕ್ಷರ.)

1 ಕ್ರಿಭದ್ರಬಾಹುಸ್ವಾಮಿಯಪಾದಮಂಜಿನಚಂದ್ರಪ್ರಣಮತಾಂ |

167 (72)

ಅದೇ ಗುಹೆಯ ಬಳಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಕಾಲಿವಾಹನಕಾಬ್ಬ : ೧೩೩೦

2 ನಯಸುಕ್ಲನಾಮಸಂತ್ಸರದಭಾ

3 ಪ್ರಪತ ಖ 4 ಬುಧಾವಾರದಲ್ಲಿ ||

4 ಕುಂದಕುಂದಾನ್ಯದೇಗೊಡ

5 ಕ್ರಿಚಾರಾ || ಸಿದ್ಧರಾದಲಜಿ

6 ತಕ್ಕಿತ್ತಿರದೇವರ ಅವರಸಿದ್ಯ

7 ರುಣಂತಕ್ಕಿತ್ತಿರ | ದೇವರಸಿದ್ಯ

8 ರಾದಲಜಿತ್ತಿರದೇವರಮಾ

9 ಸೋದವಾಸವಂಸಂಪೂರ್ಣ

10 ಮಾಡಿ ಅಗವಿಯಲ್ಲಿ ದೇವಗತರಾ

11 ದರು

168

ಅದೇ ಗುಹೆಗೆ ಆಗ್ನೇಯದಲ್ಲಿರುವ ಗುಂಡಿನ ಮೇಲೆ.

1 ಕ್ರಿಮತುಲಕ್ಷ್ಮೀನೇಭಟ್ಟಾ

2 ರಕದೇವರಸಿದ್ಯರಮಾ

3 ಲ್ಲಿನೇನದೇವರನಿಧಿ

169

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಕುಂಭಿಯ ಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

¹ ಶ್ರೀಭದ್ರಬಾಹುಭಲಿಸ್ವಾಮಿ

² ಯವಾದ

170 (73)

ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತಿಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಮುಂಭಾಗದ ಪಾದಗಳ ಬಳಿ.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಕಾಸ್ಯರಸಂವತ್ಸರದಮಲಯಾಳ

³ ಗದ್ದೆಯಹಡುವಣಹುಣಿಸೆಯ

² ಕೂದಯುಸಂಕರನು ಇಲ್ಲಿದ್ದು ಎಚ್ಚೆ

⁴ ಮೂಜುಗುಂಡಿಗೆ

171

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 170 ಕ್ಕೆ ಕೆಳಗೆ.

(ಅರವ)

¹ ಕೋಣಾಡ ಕುಂಕರಾಹುಲಿ

³ ಹುಂಕುಳುನಿಕ್ಕು ಮೇಠ

² ಳಯಕಾರಗಳು ಇಂಕುಗಿ.

³ ಕುನಿನ್ ಕುಳುನಿಕ್ಕು ನಿಣಾ

172

ತೋರಣ ಕಂಭಕ್ಕೆ ವಾಯವ್ಯ ಬಂಡೆಯ ಮೇಲೆ

(ಜನವಿಗ್ರಹಗಳ ಬಳಿ)

ಸಾಮ . . . ದೇವರು . .

173

ಚಾಮುಂಡರಾಯನ ಬಂಡೆಯ ಮೇಲೆ ವಿಗ್ರಹಗಳ ಕೆಳಗೆ.

ಶ್ರೀಕನಕನಂದಿ ದೇವರು ಕುಂದೇವರು ಮಲಿದೇವರು

174

ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಪಾನದ ಬಳಿ ಎಡಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

¹ ಶ್ರೀನಿಖರಜಿನಾ

² ಲಯದಕೆಜಿ

ದೊಡ್ಡ ಜಟ್ಟಿ.

175 (76)

ಗೋಮಟೀಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದಲ್ಲಿ ಪಾದಗಳ ಬಳಿ.

ಶ್ರೀ ಚಾಮುಂಡೀರಾಜಂವಂದಿಸಿದಂ

176 (76)

ಅದರ ಕೆಳಗೆ.

(ಗ್ರಂಥಾಕ್ಷರ ಮತ್ತು ವಟ್ಟಿಳಿತು)

ಶ್ರೀ ಚಾಮುಂಡೀಶ್ವರಂ ಶಿವಯ್ಯವಿತ್ತಾಣ್.

177 (76)

ಅದರ ಕೆಳಗೆ.

ಶ್ರೀ ಗಂಗರಾಜಸುತಾ ಲಯವಂದಿಸಿದಂ

178 (80)

ಅದೇ ಬಲಭಾಗದಲ್ಲಿ ಹುತ್ತಗಳ ಬಿಡಿಸಿರುವುದರ ಮೇಲೆ.

- ಶ್ರೀಮನ್ಮಹಾ
- 1 ಮಂಡಳೀಶ್ವರಪ್ರತಾಪ
- 2 ಹೊಯ್ಸಳನಾರಸಿಂಹ
- 3 ದೇವರಕ್ಕಯಲುವು
- 4 ಹಾಪ್ರಧಾನಹಿರಿಯ
- 5 ಭಂಡಾರಹಳ್ಳಿಯದ್ವಯ

- 7 ಗೊಮ್ಮಟದೇವರ
- 8 ಪೂರಶ್ವರದೇವರ
- 9 ಚತುರ್ವಿಂಶತೀತೀರ್ಥೇಶ್ವರಅವ್ಯ
- 10 ವಿಧಾಚ್ಚೇನಗಂಜಿ
- 11 ಯುರಾಹಾರದಾನಕ್ಕಂಸವಣೀಪಿಂಬಿಡಿ
- 12 ಸಿಕ್ಕೊಟ್ಟದತ್ತಿ ||

179 (75)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಳ ಎಡಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಚಾಮುಂಡೀರಾಜೇಂಕರವಿಯಲೇಂ

180 (75)

ಅದರ ಕೆಳಗೆ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಗಂಗರಾಜೇಂತಾ ಲೇಕರವಿಯಲೇಂ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎಡ ಪಾದದ ಬಳ 180 ರ ಕೆಳಗೆ.

- | | |
|------------------------------|---------------------------------|
| 1 ಕ್ರೀಟಿಬಿಡೇವನಪುತ್ರಪ್ರತಾಪನಾರ | 4 ಹುಳ್ಳಮಯ್ಯಗೋಮುಟದೇವರಪಾ |
| 2 ಸಿಂಹದೇವನಕಯ್ಯಲುಮಹಾ | 5 . . . ವರವರೂ ದಾನಕ್ಕಂ |
| 3 ಪ್ರಧಾನಹಿರಿಯಭಂಡಾರ | 6 ಸವಣೇಬಿಂಬಿಸಿಕೊಟ್ಟಿರ |

ಅದೇ ಎಡಭಾಗದಲ್ಲಿ ಹುತ್ತಗಳ ಬಿಡಿಸಿರುವುದರ ಮೇಲೆ.

- | | |
|-------------------------------------|----------------------------|
| 1 ಕ್ರೀನಯ | 7 ಸುಪುತ್ರರುನಂಬದೇವನ |
| 2 ಕ್ರೀತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ | 8 ಟ್ಟಬೋಕಿಸಿಟ್ಟಬೆನ್ನಿ ಸೆಟ್ಟ |
| 3 ಕ್ರೀಬಸವಿಸಿಟ್ಟಯರು | 9 ಬಾಯುಬಲಿಸಿಟ್ಟತಮ್ಮಯ್ಯ |
| 4 ಸುತ್ತಾಲಯದಭತ್ತಿಯಮಾಡಿಸಿ | 10 ಮಾಡಿಸಿದತಿರ್ತುಕರಮುಂದಣ |
| 5 ಚೆವ್ವೀಸತೀರ್ತುಕರಮಾಡಿಸಿದರುಮ | 11 ಜಾಳಂದಗವಮಾಡಿಸಿದರು |
| 6 ತ್ತಂಕ್ರೀಬಸವಿಸಿಟ್ಟಯರ | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 182 ರ ಕೆಳಗೆ.

- | | |
|-------------|--------|
| 1 ಕ್ರೀಲಲಿತಸ | 2 ರೋವರ |
|-------------|--------|

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಕ್ಕ ಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದೈತ್ಯದಿವಿಜಾಧಿಪತಿಸ್ತ ರಪನ್ನ ಗಾನಮನ್ತ ಸ್ತ ಕರತ್ವನಿಗ್ಗ ತಗಭಸ್ತಿ ಕತಾವೃತಪಾದ ಪ್ತಾಸ್ತ ಸಮ
ಸ್ತಮಸ್ತ ಕತಮಾಪಟಳಂಜಿನಧಮ್ಮ ಕಾಸನಂವಿಸ್ತ ರಮಗೇನಿಲ್ದ ಧರೆವಾರಂಧಿಸ್ತಯ್ಯ ಕಾಂಕರುಳ್ಳನಂ ||

ಗೋಮುಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದ ಸುತ್ತಾಲಯದ ಮೊದಲನೆಯ ಮಂಟಪದಲ್ಲಿ

ಕೂವ್ವಾಂಡಿಸೀ ಪೀಠದಲ್ಲಿ

- | | |
|------------------------------------|---------------------------|
| 1 ಕ್ರೀನಯಕ್ರೀತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ | 3 ಗುಡ್ಡ ಕೇತಿಸಿಟ್ಟಯಮಗಬಮ್ಮಿ |
| 2 ಗಳಕಿಪ್ಪರುಕ್ರೀಬಾಳಚಂದ್ರದೇವರ | 4 ಟ್ಟಮಾಡಿಸಿದಯಕ್ಷದೇವತ |

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗೋಡೆಗೆ ಬರಗಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಕ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಫಲಾಂಘ
- 2 ನಃ | ಜೇಯ್ಯಾತ್ಮೈರೋಕ್ಯನಾಥಸ್ಯಕಾಸನಂಜಿನಕಾಸನಂ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಘನನಾಶ್ರಯಂಕ್ರೀಪೃಥ್ವಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
- 4 ಜಪರಮೇಶ್ವರಂಧ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬ
- 5 ರದ್ಯಮಣಿಸವ್ಯಗ್ಧ ಜೋಡಂಮಣಿಮಗರರಾಜ್ಯಸಿವಯ್ಯ
- 6 ಳನಾ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಠಾಯ್ಯಾಂಕ್ರೀಮತ್ಪ್ರತಾಪಚ
- 7 ಕ್ರವರ್ತಿಹೋಯ್ಯಳಕ್ರೀವೀರನಾರಸಿಂಹದೇವಸರುಪ್ಪ

- 8 ಫ್ಲೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿ ರಲುತತ್ವದಪದ್ಯೋದಜೀವಿಯುಂಶ್ರೀಮನ್ನ
9 ಯಕೀತ್ತಿಸಿದಾ ನ್ತಚಕ್ರವತ್ತಿಗಳಶಿಷ್ಯರಂಶ್ರೀಮದ
10 ಧ್ಯಾತ್ಯಬಾಳಚಂದ್ರದೇವಗುಡ್ಡಂಸ್ವಸ್ತಸಮಸ್ತಗುಣಸಂಪ
11 ನ್ನನುಂಜಿನಗೇಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗನುಂಸದ್ಧಮ್ನ
12 ಕಥಾಪ್ರಸಂಗನುಂ ಚತುರ್ವಿಧದಾನೇನೋದನುಮಪ್ಪಪದಂ
13 ಮಸಟ್ಟಿಯಮಗ ಗೋಂಪಟಸಟ್ಟಿಬರಸಂವತ್ಸರದ ಪುಷ್ಯಕು
14 ದ್ಧ ಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಪಾಡಿದಿವ ಬ್ರಹ್ಮವಾರದಂದುಶ್ರೀ
15 ಗೋಮುಟದೇವರಚವ್ವಿಸತೀರ್ತಕರಲಪ್ಪವಿಧಾರ್ಜನೆಗಲಜ್ಜ
16 ಯಥಂಥಾರವಾಗಿ ಕೊಟ್ಟಿಗದ್ಯಾಣಂ ||

187

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವೈಷಭತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|--------------------------|-----------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪುಸ್ತ | 2 ತ್ರಿಸಿದಾ ನ್ತಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡ ಬಸ |
| 3 ಕಗಚ್ಚ ಕೋಡಕುಂದಾನ್ವಯನಯಕೀ | 4 ವಿಸಟ್ಟಮಾಡಿಸಿದಂ |

188

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವಾಸುಪೂಜ್ಯ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|-------------------------------|-----------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪುಸ್ತ | 2 ದಾ ನ್ತಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡ ಬಸವಿಸಟ್ಟ |
| 3 ಕಗಚ್ಚ ಕೋಡಕುಂದಾನ್ವಯನಯಕೀತ್ತಿಸ | 4 ಮಾಡಿಸಿದಂ |

189

ಗೋಮುಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಹಿಂಭಾಗದ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶಂಭವ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|------------------------------|---------------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪುಸ್ತಕ | 2 ತ್ರಿಸಿದಾ ನ್ತಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡ ಬಲ್ಲಯ: |
| 3 ಗಚ್ಚ ಕೋಡಕುಂದಾನ್ವಯದಶ್ರೀನಯಕೀ | 4 ಣ್ಣನಾಕಂಮಾಡಿಸಿದಂ |

190

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಕುಂಠಾ ತೀರ್ಥಕರರ ಬಲ ಪಕ್ಕದಲ್ಲಿರುವ ಬಿಂಬದ ಪೀಠದಲ್ಲಿ.

- | | |
|---------------------------------|-----------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪುಸ್ತಕಗಚ್ಚ | 2 ನ್ತಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡ ಬಲ್ಲಯದಣ್ಣನಾ |
| 3 ಕೋಡಕುಂದಾನ್ವಯದಶ್ರೀನಯಕೀತ್ತಿಸಿದಾ | 4 ಯಕಂಮಾಡಿಸಿದಂ |

191

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಪುಷ್ಪದಂತ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೊಲೆಯ ಮೇಲೆ ಮಸಿಯಲ್ಲಿ ಬರೆದಿರುವದು.

- 1 ಮಮ್ನುಕವಿಸಂವತ್ಸರದಪುಷ್ಯವಾಸದರುಡ್ಡಬಿದಿಗೆ
2 ಮಂಗಳವಾರಕೋಪಣಪುರದ . . . ಯಸಟ್ಟಿಗುಂಮ
3 ಟಸಟ್ಟಿದನದ . . . ವಾದರು . . .

192

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶ್ರೇಯಾಂಸ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೊಲೆಯ ಮೇಲೆ ಮಸಿಯಲ್ಲಿ ಬರೆದಿರುವದು.

(ನಾಗರಾಜ್ವರ)

- 1 ಶ್ರೀಸಂವತ್ಸರಗುಣಪದ್ಯಜೀವ್ಯ ಸುದೀಪವಿವಾಸಂಗೋಮಟಸ್ಯವಿಾಕೀಜಾತ್ರಾಕೀಯೋಗೋಮಟಬಹುಪಾಲಕಾ
2 ಪ್ರಜ್ಞಾನವಾಲಕಾಕವಿಕುಂಸಬ್ರಮಚಾರೀಪುರಸ್ಕಾ ನೇಪುರೀಬ್ರಾತೃಪುತ್ರಸಮ . . .

193

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|---------------------------------------|----------------------------|
| 1 ಶ್ರೀನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಗೆ | 3 ಟ್ಟ ಅಭಿನಂದನದೇವರಂವಾಡಿಸಿದಂ |
| 2 ಪೃಂಶ್ರೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಅಂಕಿಸ | |

194

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶಾಂತಿ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|--------------------------------|-------------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪು | 3 ನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ |
| 2 ಸ್ತಕಗಣ್ಣಕೊಂಡಕ್ಕುಂದಾನ್ವಯದಶ್ರೀ | 4 ಕಮ್ಮಟದರಾಮಿಸಟ್ಟಮಾಡಿಸಿದ |

195

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಎಡಗಡೆ ಸುತ್ತಾಲಯದಲ್ಲಿ ಅಜಿತ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|--|------------------------------|
| 1 ಶ್ರೀನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಷ್ಯ | 3 ವಹಗ್ಗಡಮಾಡಿಸಿದಅಜಿತಭಟ್ಟಾರಕರು |
| 2 ರಂಶ್ರೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಸಂಕರಭಾನುದೇ | |

196

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಸುಮತಿ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|-----------------------------|--------------------|
| 1 ಶ್ರೀನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರ | 3 ಸಟ್ಟಮಾಡಿಸಿದಸುಮತಿ |
| 2 ವರ್ತಿಗಳಗುಡ್ಡಬಿಬಿಯಮ | 4 ಭಟ್ಟರಕರು |

197

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವರ್ಧಮಾನ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|-------------------------------------|--------------------------------------|
| 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪುಸ್ತಕಗಣ್ಣ | 3 ಕ್ರವರ್ತಿಗಳಗುಡ್ಡ ಬಸವಿಸಟ್ಟಚತ ವ್ವೀಶತಿ |
| 2 ಕೊಂಡಕ್ಕುಂದಾನ್ವಯನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತಚ | 4 ತೀರ್ಥಕರರಮಾಡಿಸಿದಂ |

198

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಮಲ್ಲಿತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- | | |
|--|----------------------------------|
| 1 ಶ್ರೀನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಷ್ಯ | 3 ಪದೇವಸಟ್ಟ ಮಲ್ಲಿಭಟ್ಟಾರಕರಂವಾಡಿಸಿದ |
| 2 ರಂಶ್ರೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಕಳೆಯಮ | |

199

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗಣಧರರ ಪಾದ ಪೀಠ ಸ್ತಂಭದ ಮೇಲೆ.

(ಪೂರ್ವ ಮುಖ.)

- | | |
|----------------------------|--------------------|
| 1 ಕಕವರ್ಧಂನೆಯಪ್ರಮಾ | 8 |
| 2 ಭಿಸಂವತ್ಸರದಕಾರ್ತಿಕಾಕುಡ್ಡಂ | 9 |
| 3 ಸೋಮವಾರದಂದುಶ್ರೀಮನು | 10 |
| 4 ಮಹಾಪಸಾಯತತಿರಮಪ್ಪ | 11 |
| 5 . . ಭಿಕಾರಸಂಭುದೇವಂಣ್ಣ ನವರ | 12 |
| 6 . . ಉಮಟ್ಟಣ್ಣ ನವರುಶ್ರೀಗೊಂ | 13 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ |
| 7 ಮುಟ | |

200

ಅದೇ ಸ್ತಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಸರ್ವಧಾರಸಂವಚರದಜೈತ್ರಸು
- 2 ದೈವಾತ್ಮಬ್ರಹ್ಮವರದಂಧ್ರಶ್ರೀಗೊ
- 3 ಮುಖದೇವರನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಬಿಟ್ಟ
- 4 ಯನಹಳಯಮೊಸಿನಸೋಯ

- 5 ಸಿಟಿಯಮಗಮವಿಸಿಟಿಕೊಟ್ಟು .
- 6 ದ್ವಾಣಂ ೧ ಪಣ್ಣಹಬಮನ
- 7 ೧

201

ಅದೇ ಸುತ್ತಾಯದ ಕೊನೆಯಲ್ಲಿ ಚಂದ್ರಪ್ರಭ ಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೬೩೫ನೇಮುತೀರ್ಜನ | ಫಸುದೀಯಸೇನವೀರವತಚೇಶ್ರೀಜಗತಕುತಜೇಪದಾಭಾವ್ಯೋದರಾಣೀಪ್ರ
- 2 ರಸತೀವದವ . . ಉ . ಮಘೇಪದ್ವೀರಾಯಸೂರೇಫಜೀ

202

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಚಿಕ್ಕ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೬೩೫ಪರಭವಸಂವತ್ಸರದ್ವೇಮೂಲಸಂಘಟಗುಪ್ತಚೇಶ್ರೀಜಗದ್
- 2 ತ . . ಪೂರ್ವಪದ . . ಲಂತಡಮತ . . ಮದಾರಾಜದಿಸತರಾಬ್

203

ಸುತ್ತಾಲಯದ ಮೇಲೆ ಮಹಡಿಯಲ್ಲಿ ಗೋಮುಖೇಶ್ವರ ಸ್ವಾಮಿಯ ವಾಮಹಸ್ತದ ಬಳಿ ಕೊನೆಯ ಅಂಕಣದ ತೊಲೆಯ ಮೇಲೆ ಮೆಸಿಯಲ್ಲಿ ಬರೆದಿರುವುದು.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೬೩೫ವರುಷೇಜೈತ್ರವದಿ೦೩ದನೆ
- 2 ಭಟಾರಕಶ್ರೀಆಘಯಚಂದ್ರಕಸ್ಯಪೈಷ್ಯಬ್ರಹ್ಮಧಮ್ಮೈರಂಚಿ
- 3 ಬ್ರಹ್ಮಗುಣಸಾಗರಪಂ || ಶೀಕಾಯಾತ್ರಾಸಫಲ

204

ಗೋಮುಖೇಶ್ವರ ಸ್ವಾಮಿಯ ಇದಿರಿಗೆ ಅಂಗಳದಲ್ಲಿ ಹಾಸಿರುವ ಕಲ್ಲಿನ ಮೇಲೆ.

- 1 ಗೇರಸೊದೆಯಅಪನಾ
- 2 ಯಕರಮಗಲಿಂಗಂ
- 3 ಉನುಸಾಷ್ಟಾಂಗ
- 4 ವೇದಗಿದನು

205

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಆಮಾಚೀರಕಮಠಲು (ಆಮಾಚೀರಕಮಠೇಲು)
- 2 ತಮಾಚೀ [ರ]ಕಮಠಲು (ತಮಾಚೀ[ರ]ಕಮಠೇಲು)

206

(ಮಹಾಜನಿ ಅಕ್ಷರ)

• કચ્છ (કાચી)

(ಮಹಾಜನಿ ಅಕ್ಷರ)

6 ವದೇನಿಗರಾಲು (ವದೇನಿಗುರಾ)

(ಮಹಾಜನಿ ಅಕ್ಷರ)

3 భగవదసజతరకలియ (భగవానదాసజాతరాశ్శ్రియ)

(ಮಹಾಜನಿ ಅಕ್ಷರ)

⁵ ಗಂಗರಾವಮಜಕರಶಿಲ್ಪೋಗ . . . (ಗಂಗರಾವಮಜಕರಶಿಲ್ಪೋಗ . . .) :

91

210

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತೃಗೌಂಮೃತಸದ (ಸಂವತ್ ೧೯೦೦ ಮಿತಿಲಿಖಾಥ)
- 2 ಸದ ೧೦ ಸನಚರವರಸ (ಸುದೀ ೧೦ ಕನಿಚರವಾರಸಂ)
- 3 ತಪ್ಪರಯ್ಯಜಬಿಲಕಸನಜ (ತೋಪರಾಯಬಿಲಕಸನಜೇ)
- 4 ಅಜದತಜಜನರಯವದನ (ಅಜದತಜೇಜೈನರಾಯವದೀನ)
- 5 ದಯಲಬಿಬಿಲಜದತಜ (ದಯಲಬಿಬಿಲಾಜದತಜೇ)
- 6 ಇಕಜತರೂಸಥನಪತಕ (ಎಕಜಾತರೂಸಾ ನಪತಕಾ)
- 7 ಅಗರವಲಸರವಗಪ (ಅಗರವಾಲಾಸರಾವಗೀಪಾ)
- 8 ನಪಥಕಗಯಲಗತಇಲ (ನೀಪಥಕಾಗೋಯಲಗೋತಿಲ)
- 9 ಯಥ (ಯೇಥ)

211

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತೃ ೧೯೦೦ಪಸವದಿ (ಸಂವತ್ ೧೯೦೦ ಪೋಸವದೀ)
- 2 ಮಗಲವರವನ (ಮಂಗಲವಾರವನ)
- 3 ವರಲಲವನದಯಲ (ವಾರಲಾಲದೀನದಯಲ)
- 4 ಕಬಟ (ಕಾಬೇಟಾ)

212

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತೃ ೧೯೦೦ಬಸಪ (ಸಂವತ್ ೧೯೦೦ ವೈಶಾಖ)
- 2 ಸದ ೧೧ ವರಮಗಲ (ಸುದೀ ೧೧ ವಾರಮಂಗಲ)
- 3 ಬಲರಮರಮಕಸನ (ಬಾಲರಾಮರಾಮಕಸನ)
- 4 ಕಬಟಿಲ[ಗರವ]ಲಸ (ಕಾಬೇಟಾಅಗರವಾಲಾಸ)
- 5 ರ[ವಗಕ]ಸರಯ (ರಾವಗೀಕಸೋರಾಯ)
- 6 ಗ[ಕಲ]ಗಥಯ (ಗೋಕಲಗಥಿಯಾ)
- 7 [ಸಂವತ್ ೧೯೦೦]ವಸಪ (ವೈಶಾಖ)
- 8 . . . ಇ . . .
- 9

213

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1
- 2 ಸವತೃ ೧೯೦೩ (ಸಂವತ್ ೧೯೦೩)
- 3 ಮತಮಹವದಿಲಪ (ಮಿತೀಮಾಹವದೀಲಪ)

- 4 [ಮು]ಣರಯಕಬಟಿತೂರಮ (ಮುಣರಾಯಕಾಬಿಟೀರಾಮ)
- 5 ಲನರಗ್ಗವಲನ (ಲನರಗ್ಗವಾಲಾನ್)
- 6 ತಮಲಗನರಮಧನ (ತಮಲಗ್ಗಿನೀರಾಮಧನ)
- 7 ಪಣ
- 8 ದಜದರಪ . . . ನರಕ (ದಜೀ)
- 9 ಸಹನವಲ (ಸಹನವಾಲಾ)

214

ಅದೇ ಸ್ಥಳದಲ್ಲಿ
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೧೦ (ಸವತ' ೧೧೧೦)
- 2 ಮತವಸದವ (ಮಿತೀವೈಶಾಖವ)
- 3 ದೂವರಸನ (ದೀವಾರಸನ)
- 4 ಸಲರಜರಮ (ಸೀಲರಾಜಾರಾಮ)
- 5 ರಮಕರಸನ (ರಾಮಕರಸನ)
- 6 ಮಗತರಯ (ಮಂಗತರಾಯ)
- 7 ಕಬಟಿಗಯಲ (ಕಾಬಿಟೀಗಾಯಲ)
- 8 ಗತ . ರ . . (ಗೋತಿ . ರ . .)
- 9 ಸರಪಲ (ಸಿರೈಪಾಲ)
- 10 ಸಭನಥ (ಕಂಭನಾಥ)
- 11 ಬಟಿನಯ (ಬೀಟಿನಯ)
- 12 ಕಬಟಿ (ಕಾಬಿಟೀ)

215

ಅದೇ ಸ್ಥಳದಲ್ಲಿ
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸದ (. ಸುದೀ)
- 2 ಮಗಲವರನಯ . . . (ಮಂಗಲವರನಯ . . .)
- 3 . . . ನರಯನಜವಹಡ (. . . ನಾರಾಯನಜೀವಾಹಡ)
- 4 ರಥಥ
- 5 ಇ . . . ಜಹತಯ
- 6 ರಮದನಮಲಕಸದ (ರಾಮದಾನಮಲಕೆಸ್ಸೊದಾ)
- 7 ಬಮದಯ
- 8 ಕಸದಜನನದರಯಜ (. ಜೈನಂದರಾಯಜೀ)
- 9
- 10 . ವನ
- 11 . . ಗ . ರಲಮ
- 12
- 13
- 14

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾದಾನಿ ಅಕ್ಷರ)

- 1 ಕವಸ
- 2 ರಾಯಕಾಜೀಟಾ
- 3 ಸವತ ೧೪೦೦ (ಸವತ ೧೪೦೦)
- 4 ವಸವಸದ (ವೈಶಿಖರಸುಬೇ)
- 5 ೧೧ ವರವಗ (೧೧ ವರವಗ)
- 6 ಲವರಸಮ (ಲವರಸಮ)
- 7 ರಮಲಕಬಟ (ರಮಲಕಾಜೀಟಾ)
- 8 ಮಜರಮ (ಮಜೀಜೀರಾಮ)
- 9 ಗಗನಯ (ಗಗನಾಯ)
- 10 ಮಜನಗಡ (ಮಜನಗಡ)
- 11 ವಸವಥ (ವಸವಥ)
- 12 ಯುಗಗರ (ಯುಗಗರ)
- 13 ವಲ (ವಲ)

217

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾದಾನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೪೦೦ (ಸವತ ೧೪೦೦)
- 2 ಜಟಿಸದ ೩ ಕರಬಧಕಸಟ (ಜಟಿಸದ ೩ ಕರಬಧಕಸಟ)
- 3 ಕವನವನ . . ಧನಯ
- 4 ಯವಥ
- 5 ರ . .
- 6 ಲಸರಯ . (. ಲಸರಯ .)
- 7 ರಯ ಜನಸರಮಜಲಸ (ರಯಜನಸರಮಜಲಸ)
- 8 ನಯ ಕಲಸರಯ (ನಯಕಲಸರಯ)
- 9 ಬಲಕವಸಸರ (ಬಲಕವಸಸರ)
- 10 ವಗಲಗರವ (ವಗಲಗರವ)
- 11 ಲವನವಥಗರ (ಲವನವಥಗರ)
- 12 ಗಗತಖನಯ (ಗಗತಖನಯ)
- 13 ಸನನಯ (ಸನನಯ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾದಾನಿ ಅಕ್ಷರ)

- 1 ೧
- 2 ಉದಸಗವಗ . (ಉದಸಗವಗ)
- 3 ವಲರತ . . (ವಲರತ)
- 4 ರವವ . . ವಲ (. ವಲ)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದಸಿ ಅಕ್ಷರ)

- 1 ಸವತ (ಸಂವತ್)
- 2 ೧೧೦೦
- 3 ವಸಷ (ವೈಶಾಖ)
- 4 ಸವ ೧ ನವ (ಸುಬೀ ೧ ನವ)
- 5 ಲವಸಕ (ಲವಾಯಸಕ)
- 6 ರವಸಕಖಟಪಯಃ (ರವಸಕಾಬೇಟಾಪಯಾಃ)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದಸಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೦೦ ಪುತಖಸಷ (ಸಂವತ್ ೧೧೦೦ ಮಿತಿವೈಶಾಖ)
- 2 ಸವ ೧ ಸನಚರಕದನ (ಸುಬೀ ೧ ಸನಚರಕದನ)
- 3 ಸತಪರಯಃ ಮಗನರ (ಸಂತೋಷರಾಯ, ಮಗನೀರಾ)
- 4 ಸುಕುಟಪುಕರನಕಪ (ಮಕಾಬೇಟಾಪುಕರನಕಾಪೋ)
- 5 ತಸವದಗ (ತಾಸರಾವಗೀ)

ಅಪ್ಪಣಿಕಾಲಕರ ಮಂಟಪದ ಮಧ್ಯದ ಭುವನೇಶ್ವರಿಯ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

(ಉತ್ತರ):

ಅರಸಾಧಿಪತ್ಯಾಂಗಸಾಹಾಬಿಕೆಗವೊಲವಿಸಿಪುಟ್ಟರಪ್ಪಾಂಗರಾಜಂಪರಿದೇವಮಂತ್ರಯಾಘ್ರಾಗ್ರಗಿಣಿಬಲ

(ಪುರ್ವ):

ದೇವಗ್ಗನೇವಿತವಮ್ನೂವರಾ ಮುಮ್ಮಿಗ್ಗಾತಕಣ್ಣಾಣಿಟಕಕುಳಿತಿಳಕಮ್ನೂಣಿಟರಾಜಂಗಮ್ನೂವರಾಪುಟ್ಟಾಣಿ
ಲಕ್ಷ್ಮ

(ಪಶ್ಚಿಮ):

ಜ್ಞಾನಪತಿವಭಕ್ತವ್ನೂವರಾಧಾರಯುಕ್ತರ || ಸಕಳಸಚಿವನಾಥಸ್ವಾಧೀಶಾತಿರುಗಾಢಃ | ಪುತಪರವಾರಾಢಃ

(ಸತ್ತಿಮ):

ಭಾರತಿಕ್ಕಾದಾಢಃ | ವಿತವಿತಕೀರ್ತಿವಿವಿಶ್ರಾಂತಿವಾರದೂರ್ತಿವಸ್ತವಯತುಬಲದೇವಃ ಶ್ರೀವೀರೇಂದ್ರಾಭಿನೇವಃ ||

ಅದೇ ಮಂಟಪದ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ ೧ನೆಯ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

1 ಕಾಳಾಯುಕ್ತಸಾವರದ

2 ಮಘಬ ೧೦ ಲಗನು

3 ಲಮ್ನಿ ಸಪ್ತಮಸ

4 ಸಪ್ತ ದರ್ಶನವಾ

5 ದನು || ಕಾಳಾಯುಕ್ತ

6 ಸಂವತ್ಸರದ ಮಘಬ ೧೦

7 ಪುಟ್ಟಣಮಗಟ

8 ಕಾಳಾಯುಕ್ತಸಾವರದ ||

223 (98)

ಆದೇ ಮಂಟಪದ ನೈರಿತ್ಯ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಾಲಿನಾಪನ
- 2 ಕಟಿ ವರುಷಗಂಟಿಲನೆ ಸಂದವರ್ತವನ
- 3 ನಕ್ಕೆ ಸಲುವವ್ಯಯನಾವನವತ್ಸರದ ಭ
- 4 ಲ್ಲಗಣ ಬಿ ಭಾನುವಾರವಜ್ಞಕಾಸ್ಯ
- 5 ಪಗ್ಗೀತೀತೀತನಿಯಸೂತ್ರೇ ವ್ಯ
- 6 ಪಥ ಪುನರೇಪುಪಮಾನುಪೋಗಣ
- 7 ಹಿಂದೂಶ್ರೀಚಾರುಂಡಾರವರ

(ಉತ್ತರ ಮುಖ.)

- 15 ಯಲಾಚಿಭಕ್ಷಿದೇವರಾಜ್ಯಚರನ
- 16 ವರುಶ್ರೀಗೋವಟೀಶ್ವರಸ್ವಾಮಿಯವ
- 17 ರವಸ್ತುಕಾಭಿಷೇಕಪೂಜೋತ್ಸ
- 18 ವ್ಯವಸ್ಥಗ್ಗಸ್ಥರಾದಕ್ಕೆ ಶ್ರೀಮಂತವ
- 19 ದ ವರ್ಷಪುತಿವರುಪವಜ್ಞ ಶ್ರೀಗೋಮ
- 20 ಟೀಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಪಾವಪುಜೆ

ಶ್ರೀಂ

- 8 ಸ್ಥರಾವಬಿಳಿಕೇರನಂತರಾಜ್ಯಚರನ
- 9 ನವರಪುಪಾತ್ರತೋಟವರಾಜ್ಯ
- 10 ಅನನವರಪಾತ್ರಸತ್ಯಮಂಗಲದ
- 11 ಚಲುವ್ಯಅರನನವರಪುತ್ರಶ್ರೀಮನ
- 12 ಮುಸೂರಪುರವರಾಧೀಶ ಶ್ರೀ ಶ್ರೀಪ್ಪಣ
- 13 ರಾಜವಡೆಯರವರಸಮ್ಮಿಬದಲಿಭಾ
- 14 ರಿಗಾಟುಕಂದಾಚಾರಸವಾರಕಚೇರಿ

224 (99)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಂಭದ ಪಶ್ಚಿಮ ಮುಖ.

- 1 ಶ್ರೀನುತ್ವರವಗಂಭೀರಸ್ಯಾಪ್ಪಾಮೋ
- 2 ಘಟಾಂಭರಂ ಜೀಯಾತ್ಮೀಲೋಕ್ತನಾಧಸ್ಯ
- 3 ಶಾಸನಾಜಿನರಾಸನಂ || ಸಟವರ್ಷನಾ
- 4 ವಿವರ - ಚಿತ್ರತನೆಯ ವಿಳಂಬಿ ಸುವತ್ಸ
- 5 ರವ ವಜ್ರಾಧಿಪ್ತ ಸೀಯಲ ಗೇರನೋಪ್ಪೆಯ
- 6 ಚಪ್ಪುಸಟಿರು ಅಗಣಿಜೋಮಯ್ಯನಮಗಕಂಭ
- 7 ಮ್ಯನು ತನ್ನ ಜೇತ್ರ ಅಡಹಾಗಿರಲಾಗಿ ಚ

- 8 ವುಡಿಸಟರು ಅಡನುಬಿಡಿಸಿಕೊಟ್ಟಿದ
- 9 ಕ್ಕೆ ನೋಮತಂಡಕ್ಕೆ ಆಹಾರವಾನತ್ಯಾಗದ
- 10 ಬ್ರಹ್ಮನ ಮುಂದಣಿ ಕೂವಿನ ತೋಟಿಪೊ
- 11 ದು ಪಡಿ ಆಕ್ಕಿ ಅಕ್ಷತಪುಜ ಇಷ್ಟನು ಆ
- 12 ಚಂದಾಕ್ಷಸ್ಥಾನ ಬಿಡುವು ನಾವು ನಡೆ
- 13 ಬಿಡನ ಮಂಗಲಮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

225 (100)

ಆದೇ ಕಂಭದ ವಕ್ಷಣ ಮುಖ.

- 1 ತತ್ಸಂವತ್ಸರವಲಗೇರನೋಪ್ಪೆಯಚಾ
- 2 ಸಟಿರಿಗೇದೊಡವೇವಪ್ಪಗಳಮಗಚಕ
- 3 ನುಕೊಟ್ಟಧರ್ಮಸಾಧನನಮಗತನಮ
- 4 ತತ್ಸಂವತ್ಸರವಲಗೇರನೋಪ್ಪೆಯಚಾ

- 5 ಕೊಟ್ಟವಕ್ಕೆ ೧ ತಂಡಕ್ಕೆ ಆಹಾರವಾನವನು
- 6 ಅಚಂದ್ರಾಕ್ಷಸ್ಥಾನ ಇಯಾಗಿನಡಸಿಬಿಡ
- 7 ಪು ಮಂಗಲಮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

226 (101)

ಅವರ ಕೆಳಗೆ.

- 1 ತತ್ಸಂವತ್ಸರವಲಗೇರನೋಪ್ಪೆಯಚಾ
- 2 ಪುಡಿಸಟಿರಿಗೇಕವಿಗಳಮಗಚಕ
- 3 ಉಕ್ಕೊಟ್ಟಧರ್ಮಸಾಧನನಮಗತನಮ
- 4 ತತ್ಸಂವತ್ಸರವಲಗೇರನೋಪ್ಪೆಯಚಾ

- 5 ಕೊಟ್ಟವಕ್ಕೆ ವರ್ಷಕ್ಕೆ ಆಹಾರವಾನವನು
- 6 ತ ೧ ತಂಡಕ್ಕೆ ಆಹಾರವಾನವನುಅಚ
- 7 ವ್ರಹ್ಮಸ್ಥಾನ ಇಯಾಗಿನಡಸಿಬಿಡವು
- 8 ಮಂಗಲಮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

227 (102)

ಅದೇ ಕಂಭದ ಪೂರ್ವ ಮುಖ.

- 1 ಇವೊಡಲ . . ತತ್ಸಂವತ್ಸರವಲುಗೇರ
- 2 ಸೂಪ್ತೆಯುಚವುಡಿಸಟ್ಟರಗೊವಿನ
- 3 ಚೇನಯ್ಯನುಕೊಟಧರ್ಮಸಾಧನದ

- 4 ಸಂಬಂಧನನ್ನಕ್ಷೇತ್ರವುಡಡಾ
- 5 ಗಿರಲಾಗಿನೀವು ಅಕ್ಷೇತ್ರದನುಬಿಡಿ
- 6 ಸಿಕೊ ||

228 (103)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ತಿನೆಯ ಕಂಭದ ಪೂರ್ವ ಮುಖ.

- 1 ಸಖವರಂವುಗಿತ್ತಿಡನೆಯ
- 2 ರುಕ್ ಸಂವತ್ಸರವಯಿಣಾ
- 3 ಬಿಬಿಗಂಟಮಂಡಳೇಡ್ಡ
- 4 ರುಕ್ಮಲೋತ್ತಂಗಚಂಗಾಳ್ಯ
- 5 ಮುಂಡೇವಮುಹಿಪಾಲನ
- 6 ಪ್ರಧಾನೋರೋಮಣಿಕೇಶವನಾ
- 7 ಧವಲಪುತ್ರಕುಲವಿತ್ರಂಜಿ
- 8 ನಧಮ್ನ ಸಹಾಯಪ್ರತಿಪಾಲ

- 9 ಕವಚೋಂಮ್ಯುಣಮಂತ್ರಿಸ
- 10 ಹೋದರರಹಸಂಮ್ಯುಕ್ತಚಂಡಾ
- 11 ವಣಿಚೇನಚೋಮರಸನ
- 12 ನಂಜರಾಯಪಟ್ಟಣದಕಾವಕಳ
- 13 ವ್ಯಜನಂಗಳಗೋಷ್ಠಿಸಹಾ
- 14 ಯ ಶ್ರೀಗುಂಪುಟಸ್ವಾಮಿಯ
- 15 ಬಿಳ್ಳನಾಡಪದೇನ್ನೋದ್ಧ
- 16 ರವಪುಡಿಹಿದರು ಶ್ರೀ

229

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒನೆಯ ಸಾಲಿನ ಒನೆಯ ಕಂಭದ ಪಶ್ಚಿಮ ಮುಖ.

- 1 . . . ಕಸಂವತ್ಸರ ಶ್ರಾವಣರು ೫
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9 ಸಿ ಪಾಲ
- 10 ಆ ಗ್ರಾಮದಲ್ಲಿನಾ

- 11 ಕಿಯನಾ . ಯ
- 12 ಗ್ರಾಮಕ್ಕೆ ಸಲು
- 13 ದಲು
- 14 ಕಟ್ಟ
- 15 ಡಾರಂಭಸೀರಾರಂಭಸಕುಲಸುರನ್ನೊದಾ
- 16 ಯಸಕಲದವನಾದಾಯಿ
- 17 ಗರುಳಿಗ್ರಾಮ
- 18
- 19 ಗಂ ವರಹಗಳನ.

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ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕ್ರ
- 2
- 3 ಫಲ
- 4 ಅನುಭ ಕೊ
- 5 ದುಸಿಮೆಗೆಬೆಕ್ಕದ ಕಂಡಯ
- 6 ಫಾ? ಆ ಗ್ರಾಮಕ್ಕೆ ವನುನೀ
- 7 ವೇತು ಕೊಡು ಆ ಗ್ರಾಮದಲಿನ
- 8 ನಮಗಿಸೆಲುವಪತ್ತಿಗಿಯನುಪಾತ್ರಪಾರಂಪ
- 9 ರೆಆಚಂದ್ರಾಕ್ಷ ಸ್ಥಾಯಿಯಾಗಿಅನುಭವಿ
- 10 ಸಿಕೊಡುಬರಂದಯಿ
- 11 ಕ್ರಿಯಸಾಧನ ಯಿವಮ್ಯಾಳ
- 12 ಕ್ರಿಯಸಾಧನ

- 13 ಯ್ಯೂ
- 14 ನಾಗ ಗವುಡನ
- 15 ದಸ್ಥಾನಿಕ
- 16
- 17
- 18 ಸಾಕ್ಷಿಗಳನ ಹಳಯ
- 19 ಲಮಲೆ ದೇವರು
- 20 ನಡೆಗವುಡಹಿಂದಳ
- 21 ದಕೊತ್ತನಗವುಡಬಸಟ್ಟಿಪಿಗವುಡ
- 22 ಹಳೆಯತೀರ್ತವನಮಯಮಯ್ಯಾಳ

231

ಅದೇ ಮೊಟಸವ ಎತಪಾಶ್ವದಲ್ಲಿ ೧ನೆಯ ಕಂಭವ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಪಂಡಿತದೇವಮಾಡಿತ್ತು
- 2 ಮಾಹಾಭವೇಕದೊಳಗೆಯಾ
- 3 ಲುಪ್ತೋಸರೋಗೆ ಎ ಪೂಜಾರಿ
- 4 ಗೆ ೧ ಭಾಗಿಕೆಲಸಿಗಳೆಗಳಲು

- 5 ಕುಟಗರಗಿಭಾಗಿ ಎ ಭಂಡಿಕಾಪಿಂ
- 6 ಗೆ ೧ ತಪ್ಪಿದವರಕ್ಕನಾಸ್ತಿ
- 7 ಚಪ್ಪುಹರಿಮಾಣ ೧

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಂಭವ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಮತು
- 2 ವ್ಯಯ ಸಂವತ್ಸರದಮಾಗನು
- 3 ದ್ವಾಪರಯತ್ರದೊಳಗಿನಿವು
- 4 ಉಕರಿಯಕಾಂತಾಸಟ್ಟ
- 5 ಯಾವಕ್ಕಳುಕರಿಯು
- 6 ಮುಗುಸಟ್ಟಯಂತ
- 7 ಮುಕರಿಯಗುಮಟಸಟ್ಟ
- 8 ಮುರುಮಿಡಿತಿಮಿಂವನು

- 9 ಗವಕುಡಿಕೋಡುಜಿಳುಗು
- 10 ಳವಲುಗುಮಟನಾಥನ
- 11 ಪಾದದಮುಂದೆತ್ನತ್ತ
- 12 ಯದನೋಬಿಯುಳುದ್ಯಾ
- 13 ಪನೆಯಮಾಡಿಸಂಘಪೂಜೆ
- 14 ಯಮಾಡಿಕೀರ್ತಿಪುಣ್ಯವನು
- 15 ಉಪಾಜಿಸಿಕೊಂಡರು ಶ್ರೀ

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ಅದೇ ಕಂಭವ ಪೂರ್ವ ಮುಖ.

- 1 ಶ್ರೀಮತುಕರಿಯ
- 2 ಬೋಮಣಿಗೆಗುಮ

- 3 ಟನಾಥನೇಗುತಿಕಂ

234 (85)

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಎತಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಶ್ರೀಗೋಮಟೇಶನವನನಾಗಾಮುಂಜಿಜುಂಜುಂಪತಿಪೂಜಿತನೇ | ಯೋಗಾ
- 2 ಗ್ನು ಪತಸ್ತುಂಜಿಯೋಗಿಧ್ಯೇಯನವೇಯು ಸಂಸ್ಕೃತಿಯೇಸು ವಂ || ಕ್ರಮಮು
- 3 ಮುದ್ದುಗುರಾರಾಹದಕ್ರಮದಮಾತಂಜಿಟ್ಟು ತನ್ನಿಟ್ಟ ಚಕ್ರಮದುಂಜಿಃ
- 4 ಪ್ರಭಮಾಗೆಗೆ ನೋಳಕ್ಕಂಡಾತ್ಮಾಗ್ರಹಂಗೆಗಳ್ವಗೆಯ್ದು ಮ
- 5 ಹೀರಾಪ್ಪಮುತ್ತುಪೋಗಿತಪದಿಕಮ್ಲಾಂಜಿಧ್ಯೇಯದಮುಯಾತ್ಮಾಪುಮಸ್ತುನುಯಾಹುಬಳಿವೊಲ್ವ ತ್ತು ರೋಮನೋಂ
- 6 ನತರ || ಧೃತಜಯಬುಹುಬಾಪುಬಳಿಕೇವಳರಗುಪನಮನಪಂಚಮಿಂಶತಿಸಮುಪೇತಪಂಚಶತಬಾಪನಮುಂ
- 7 ನತಿಯುಕ್ತಮಪ್ಪತತ್ಪ್ರತಿಕ್ಯತಿಯವ ನೋಮುದವಮಾಹಿಸಿಂಭುತಂಜಿತಾಖಿಳಕ್ಷಿತಿಪತಿಚಕ್ರಿದಾನಪು
- 8 ರಾಂತಿಕದೊಳ್ಳುರುದವನಂದನಂ || ಚಿಂಕಾಲಂಸಲೆತಜ್ಜನಾಸ್ತಿ ಕಥಿತ್ತಿದೇರದೊಳಲೋಕಾಭೀಕರಣಂಕುಳ್ಳು ಟನರ್ಪನಂ
- 9 ಕುಳವಸಂಖ್ಯಂಪುಟ್ಟಿದಲ್ವ ಕು ಟೇಶ್ವರನಾಮವ್ವ ದಘಂಕಾದುದುಬಳಿಕ್ಕ ಪುಕ್ತಗಾಗ್ಗಯ್ಯೋಗೇತರಮನ್ತಾಮ
- 10 ಹಿಮಂತ್ರತತ್ಪ್ರಿಯತಕ್ರ್ಗಣ್ಣಿಗ್ಗೊಡ್ಡನ್ನಂಪಲರ || ಕೇಳಲ್ವ ಪುರುದೇವದಂಜುಂಭಂವಂವೂತೇನೋಬಿವ್ಯಾಚ್ಚರ್ಯನಾ
- 11 ಜಾಳಾಕಾಣಲುಮಪ್ಪು ದಾಜಿನನಪಾದೋದ್ಯನ್ನ ಬಿಪ್ರಸ್ಥರಲ್ಲಿಲಿಂವರ್ಪಣಮಂಜಿಂಜಿಗಿನಿದವಕ್ರ್ಗಣ್ಣಿ ನಿರ್ಜಾತೀತ
- 12 ಜನ್ಮಾಳುಬಾಳ್ಯತಿಯುಮುಯಾತಿಯವದೇದಂಗಳಿಂಜಿಂಶತಂ || ಜನಮಂಜಿ ನವಿಶ್ವತಾತೀಯಮಂತಂಕೇಳು ನೋ
- 13 ಲ್ವಳ್ವ ಚೇತನೆಯೊಳ್ಳುಟ್ಟ ರಪೋಗಲ ದ್ಯಮಿಸದೂರಂದಂಗಳ್ವಮಂತ್ರರಾವನಿಯೆನ್ನಾ ದ್ಯುರ್ವಜನಂಪ್ರದೋಧಿಸಿದೊಡನಾ
- 14 ದಾಂಜುತದೇವಕಪ್ಪನಿಯುಮಾಡಿಪೆನನ್ನ ಮಾಡಿಸಿದನ್ನಿ ಚೇವನಂಗೋಮುಟಂ || ಲ್ವತಮುಂಜರಗನುಂಜಿ

- 15 ಯುಂವಿಧವಮುಂಸದ್ವೃತ್ತಮುಂಧಾನಮುಂಧೃತಿಯುಂತನ್ನೊಳಗನ್ನಗಂಗಳೆಂಜಂಪ್ರಂರಾಚವುಂಜಗನ್ನತನಾಥೂ
ಮಿಪ
- 16 ನದ್ವಿತಿಲಿಯವಿಧವೂಮುಂಧರಾಯಂವುನುಪ್ರತಿಮುಂಗೊಮ್ಮಟನಲ್ತೆಮುಹಿಸಿದನಿದ್ದಿದೇವನಂಯತ್ನದಿಂ || ಅತಿತುಂ
- 17 ಗಾಕೃತಿಯೂಮೊಡಾಗದದಯ್ಯೊಳಗಾಂದಯ್ಯೊಮುಂನುತನಾಂದಯ್ಯೊಮುಂಮುಗವು ತ್ತುತಿಯುಂತಾನಾಗದೊಂನ
- 18 ತ್ಯಮುಂನುತನಾಂದಯ್ಯೊಮುಂಮುಗವು ತ್ತುತಿಯುಂತಾನಾಗದೊಂನದ್ವಿತಿಲಿಯುಂಪ್ರಂರಾಚವುಂಜಗನ್ನತನಾಥೂ
ಮಿಪ
- 19 ಪವನತ್ಯೂಪಮಂ || ಪ್ರತಿವಿದ್ಧಂಖರಯುಲ್ಯಯಂನೇಯೇನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 20 ಕಂ ನೇಯೇನಂವಂದನ್ಯರಾರಾಪ್ಯುಲಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 21 ದಕ್ಷಿಣಾಕುಕ್ಯುಟೇಶತನುಂಧರಾಯುಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 22 ಯೋದ್ಧೇಶದೇವತೆ ಹುಗುತ್ತುಂ ಪೂಜಪೂಜ್ಯುಗುಂಸುರಭಿಕಾಂಕ್ಷುರಾರುಣಭೃಷ್ಣಯುಂಪಿತತದಾಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 23 ತ್ರಿಲೋಕವನಂತಾನಂದೈದ್ವಿತಿಲಿಯುಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 24 ಗಲೋಕಾತಳವುಂನಿರಾಭಿತ್ತಿಭಿತ್ತಿಬ್ರಹ್ಮಸ್ತುಲಭಾಗಂಮುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 25 ಲಂವಿಲತಾಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 26 ಕಾಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 27 ನತ್ಯಭಿಪಾನಿಯೇತವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 28 ನಯಾಹುಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 29 ಭಸಾಭಾಗ್ಯುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 30 ಮುಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 31 ಪುನಂತಾನಂದೈದ್ವಿತಿಲಿಯುಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 32 ರ್ವರದೇವತೆ ಹುಗುತ್ತುಂ ಪೂಜಪೂಜ್ಯುಗುಂಸುರಭಿಕಾಂಕ್ಷುರಾರುಣಭೃಷ್ಣಯುಂಪಿತತದಾಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 33 ಗದಾಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 34 ರ್ವರದೇವತೆ ಹುಗುತ್ತುಂ ಪೂಜಪೂಜ್ಯುಗುಂಸುರಭಿಕಾಂಕ್ಷುರಾರುಣಭೃಷ್ಣಯುಂಪಿತತದಾಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 35 ಚನುತೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 36 ರ್ವರದೇವತೆ ಹುಗುತ್ತುಂ ಪೂಜಪೂಜ್ಯುಗುಂಸುರಭಿಕಾಂಕ್ಷುರಾರುಣಭೃಷ್ಣಯುಂಪಿತತದಾಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 37 ದಭ್ರತರಾದೈದ್ವಿತಿಲಿಯುಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 38 ತನುನಾಚಿತ್ತಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 39 ನಾಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 40 ಪುಷ್ಪವೃಷ್ಟಿವಿಧಯಾಹುಂಖರನಮೇಲಿಲಿಲಿಯುಂ || ಕೆಮ್ಮಗಿದೇಕನಾಡಪಲವಂದನಂದಿದಯಿಗ
- 41 ಕ್ಷುಳಂಸೋಮ್ನುರಂಗಳಿದೇವವಂದಂದವಂದತಿಗೆಟ್ಟುಸಿನ್ನಸೆಕವು ತ್ತುತಿಯುಂತಾನಾಗದೊಂನ
- 42 ಪನೋಮ್ನುಟದೇವನಂನೇಯೇನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 43 ಪುನಿಯಂಕಳಪುಂಪರಾಂಗಳನುತವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 44 ನುಜಂಗಿತ್ರಯಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 45 ಸಿಕ್ಕೇನ್ಯು || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 46 ಮಾಹಿಸುಟ್ಟುತಪಕ್ಕೆ ಪೂಜ್ಯುಗುಂಸುರಭಿಕಾಂಕ್ಷುರಾರುಣಭೃಷ್ಣಯುಂಪಿತತದಾಂಪ್ರಂರಾಚವುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 47 ಟದೇವನುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 48 ಲತಿಕಾಂಗಳು || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 49 ಲಯಮೇವೈತಪೋನಿರೋಗದೊಳಗು || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 50 ಸಿಕ್ಕೇನ್ಯು || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ
- 51 ಸುತ್ತುಮುಂ || ಮುಯಿದುಂಪಾಪದುಮೇಲಿಂಪ್ರತಿವಿದ್ಧಂಖರಯೇಲನವುಂನುತವನೋದಲ್ಯಕಲೋಕಾಧಿಪಂಸ್ತುತಿಗದ್ಯುಲನೇನಾಯ

58 ವಶವಾಯ್ತು ಜನಕ್ಕೆ ಗೊಂಮುಟಂ || ನಿಮ್ಮಡಿ ಯೆನ್ನ ಧಾತ್ರಿಯೊಳಗಿದ್ದ ಪುವೆಂಬಿರುವೇಡಧಾತ್ರಿಯೊಂದಿವು
 59 ಮುಮೆನ್ನ ದೂರಿಗೊಡ್ಡಿದುಂಟೆಂಬಿವು ಪಿಟ್ಟು ಬೋಧವೀಯ್ಯ ವ್ಯುಹಿತಾತ್ಮ ಪವ್ಯು ವ್ಯವಸ್ಥಾಪ್ತಿಯೊಳೊಬ್ಬನಿಜಾ
 60 ಗ್ರಜೋಕ್ತಿಯೊಗೊಪ್ಪು ಓದೇವನಿಂಮನವನಕಪೂಯಮನಯ್ಯ ತೂಳ್ವೆ || ತಪ್ಪು ತಪ್ಪುಗಳ್ಳು ತಪ
 61 ಸ್ಥಿತವೇತ್ತಿ ಬಳಂಗಳಸಂಗತವಪ್ಪು ಶರೀರವೊಗೆನೆಗಳ್ಳು ನೃತರಾಪ್ತರನೃತವೃತ್ತಕಂಕವ್ಯು ಯೋಜನವೆಂಬೆ
 62 ವಲಾಸ್ವಪರಾಪ್ತಯಃ ಸಾಖ್ಯ ಹೇತುವೊಗೊಪ್ಪು ಓದೇವನೀಂತವಮನಾಂತಂ ಪದೇಕನಾಂ ದೊಪ್ಪದೇ || ನಿ
 63 ವ್ಯುಸಮಂಸಿಜಾತ್ಯನೊಳಕಂಪಿತವಾಗಿಡೆನೋ ಹೋಯಮುಖ್ಯವ್ಯುಸಿದೋ ಬೀಳಿ ಫನಫಾತಿಬಲಂಬಲವು
 64 ಕ್ಷುಬ್ಧೋಧನಾಖ್ಯವ್ಯುಹಿವಾಸ್ಥಿತನೆಗಳೆವತ್ತಿ ಗೊಮತ್ತ ಮುಫಾತಿಫಾತಂಗಳೊಪ್ಪು ಓದೇವಮುಕ್ತಿ ಪದಮಂ
 65 ಪಡೆವೈನಿರಮಾಯನಾಖ್ಯಮಂ || ಕವ್ಯು ವವ್ಯು ಕಾಡಪೊಸಪೂರ್ಣನಿಜ್ಞ ಗೊಮವಪ್ಪ ಮಂಸವ್ಯು ಮುಂದೆ
 66 ನೋಡಿಭವಮಾಕ್ಯುತಿಯಂಬಲಗೊಂಪುಬಿಜಾಃ ಗೊಮನಮೂಲ್ಯ ಕೀರ್ತಿ ಪದರೇಕೃತಕೃತ್ಯ ರೂಢಕನಂ
 67 ದರಿಗೊಪ್ಪು ಓದೇವನಿನ್ನ ನೆಬಿದಿಟ್ಟಿ ಗನತಿಪ್ಪ ಪರೇಕೃತಾತ್ಮ ರೋ || ಕುಸುಮಾಸ್ತ್ರಂ ಕಾಮಸಾಮ್ರಾಜ್ಯವಮು
 68 ವೇದನಾಂತಿವ್ಯೂಪಂಮುನ್ನ ತನ್ನೊಳವಸುಧಾ ಸಾಮ್ರಾಜ್ಯಯುಕ್ತಂ ಭರತಕಾರಿಮುಕ್ತಂ ಧರಣಿಗಾ
 69 ಸ್ವರೂಪಾಗಾಢಸಮಂತನು ದ್ವರೋದ್ದೇಶಮನಿಳಿಸಿದೊಡಂಬಿಟ್ಟ ಮಂಮುಕ್ತಿ ಸಾಮ್ರಾಜ್ಯ ಸುಖಾತ್ಮ ಕಂಬಿಟ್ಟಯಂ
 70 ಬಾಹುಬಲಿತಳವನಿವ್ಯುನ್ನ ರೇಸಂಪೂಮಾ || ವನದಿನೋಡಿಯಂತನು ವಿದಿನಸಂಮುನ್ನ ಪಿ
 71 ಓದಿವನುಲಬ್ಧವೆನ್ನದೊಂದು ಮುಂಪೊಸವುಗೊಂಪು ಓದಿನನಾಸ್ತು ತಿರುಗಿದನಂತು ಸುಜನೋತ್ತರಂ ||
 72 ಸುಜನಬ್ಧ ವ್ಯುಹಿತನಗವರಪ್ರಮುತ್ತಂ ನಮಪ್ಪ ಪುರಂ ಪಿಟ್ಟು ವಸು ಜನೋತ್ತರಂ ನನಿಪ್ಪ ಸುಜನಗ್ಗೊತ್ತಂ
 73 ಸಮಂಪುಟ್ಟುಂಳಂವೆನ್ನ || ಕಾಜಿನನತಿಶಾಸನವಂಶೀಜಿನಶಾಸನವೆನ್ನಿವ್ಯು ಗೊಮವಿವ್ಯು
 74 ತಪ್ಪಜಿನಂ ಕವಿಸವನುತಾತವಕೀರ್ತಿ ಗೊಮನೋತ್ತರಂ ||
 75 ವಸ್ಯವಾಂತಿಕಾತ್ಮಕೋದನಯ ಕೀರ್ತಿ ಪದ್ರೇಶವ ಗೊಮದಿತ್ತರಾತನಧಾತ್ಮ ಕಳಾಧನವ್ಯುಕೀರ್ತಿ ಪಯಾಳ
 76 ಚಂದ್ರಮುನೀಂದ್ರ || ತಪ್ಪು ಸಿನೋಗೊಂ || ಪೂಜೆಗೊಂದಗೊಪ್ಪು ಬಿಡನೀಂದ್ರಗುಣವರಾಸನಕ್ಕೆ ಕನ್ನಡಗಿ
 77 ಬಿಪ್ಪ ಸಂಪೂಜೆಪೂಜಾಪೂಜೆಪೂಜೆ ಪೂಜೆ ಪೂಜೆಯೊಂದಿವು ಕವವವ್ಯು ನವದಾನವೆತ್ತಿಯೆಂಬೆ
 78 ಬ ಗಡೆಗೊಂಪು ನವದಾನವೆನ್ನಿವಿಳಿತಾತ್ರಾಪ್ತಿಯಂ ||

235 (86)

ಅದೇ ಕಲ್ಲಿನ ಎಡಭಾಗದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಕೀರ್ತಿಗಳೊಳಗೊಳಿತರಾಗೊಂ
- 2 ಮುಖವೇವರ ಸುತ್ತಲಯ
- 3 ದೊಳುವಪ್ಪ ಬ್ರಹ್ಮವಾರಿವೊ
- 4 ಸುಳಿಯಬಸವಿಸಿಟ್ಟಯ
- 5 ರಂತಾಪುಮಾಡಿದಚತು
- 6 ವ್ಯುಹಿತಾತ್ಮ ಕರಣವ್ಯುಹಿತಾತ್ಮ
- 7 ನೆಗವೊಸಳಯ ಸಕಂಗಳ
- 8 ಮಂಸುಬಂಧದಾಗೊಳೊಡುಮ
- 9 ಪೂನೇವಿಸಿಟ್ಟ ಬಸವಿಸಿಟ್ಟಪಿ
- 10 ಗಂಗಂವು ಹದೇವಚಿಕ್ಕ ಮಾರಿದಂ
- 11 ದವ್ಯು ಸಿಟ್ಟು ಪಿಟ್ಟು ಸಿಟ್ಟು ಪಿಟ್ಟು
- 12 ಟ್ಟು ಎಳಗಿಸಿಟ್ಟ ಪೂಜೆಯ ಮುಖ
- 13 ಟ್ಟು ಪಿಟ್ಟು ಮನಸಿಟ್ಟ ಪೂಜೆಯ
- 14 ದೇವಸಿಟ್ಟ ಪಿಟ್ಟು ಸಿಟ್ಟು ಪೂಜೆಯ
- 15 ಟ್ಟು ಬಸವಿಸಿಟ್ಟ ರಾಜಸಿಟ್ಟ ಪೂಜೆಯ
- 16 ರಾಗೊಳಿಸಿಟ್ಟ ಹೂಯೊಳಿಸಿಟ್ಟ

- 17 ಪೂನೇವಿಸಿಟ್ಟ ಪೂಜೆಯ
- 18 ಕಿಸಿಟ್ಟ ಪೂಜೆಯ ಸಿಟ್ಟು ಪೂಜೆಯ
- 19 ಬಿಟ್ಟು ಪೂಜೆಯ ಪೂಜೆಯ
- 20 ಕಿಸಿಟ್ಟ ಪೂಜೆಯ ಸಿಟ್ಟು ಪೂಜೆಯ
- 21 ವಸಿಟ್ಟು ಗೊಳಿಸಿಟ್ಟ ಪೂಜೆಯ ಸಿಟ್ಟು
- 22 ಮೂಕಿಸಿಟ್ಟು ಪೂಜೆಯ ಮೂಕಿಸಿಟ್ಟು ಪೂಜೆಯ
- 23 ಹದೇವಸಿಟ್ಟು ಪೂಜೆಯ ಪೂಜೆಯ
- 24 ಸಿಟ್ಟು ಪೂಜೆಯ ಸಿಟ್ಟು ಪೂಜೆಯ
- 25 ಹೂಯೊಳಿಸಿಟ್ಟ ಪೂಜೆಯ ಪೂಜೆಯ
- 26 ಬಿಟ್ಟು ಪೂಜೆಯ ಸಾನ್ನಿಧ್ಯದ ಗೊಳೊ
- 27 ತ್ರಯಂಗುಲ ಮಂಸುಬಂಧ ಕೂತಿ
- 28 ಸಿಟ್ಟು ಬಸವಿಸಿಟ್ಟ ಪೂಜೆಯ ಸಿಟ್ಟು
- 29 ಬಸವಿಸಿಟ್ಟು ಪೂಜೆಯ ಪೂಜೆಯ
- 30 ಹದೇವಸಿಟ್ಟು ಪೂಜೆಯ ಬಿಟ್ಟು ಪೂಜೆಯ
- 31 ಗೂಢಂ ಕಂಠಿಯೊಳೊಡುಮಂ
- 32 ಗವ್ಯಪೂಜೆಯ ಮಂಸುಬಂಧ

- 33 ಟ್ಟಪಂ ಮೂಳೆಸೆಟ್ಟಪಾಂಪಿಸೆಟ್ಟಪ
34 ಂ ಹೊನ್ನಿಸೆಟ್ಟಪೊಕ್ಕಿಸೆಟ್ಟಪಂ ಗಂ
35 ಗಿಸೆಟ್ಟಪಯ್ಯಸೆಟ್ಟಪೇವಿಸೆಟ್ಟಪಂ
36 ಮೂಳೆಸೆಟ್ಟಪಂಪಿಸೆಟ್ಟಪಂ ಮೂರಿಸೆಟ್ಟಪಂ
37 ಟ್ಟಪಯ್ಯಮಸೆಟ್ಟಪಂ ಮೂರಪ್ಪ
38 ಹರಿಯಾಣಕಾಳಿಯಂ ಮೂ

- 39 ರಗೊಂಡನಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
40 ರಯಪಂ ಮೂಕಿಸೆಟ್ಟಪೊಪಿಸೆಟ್ಟಪಂ
41 ಟ್ಟಪಂ ಪಚಿಸೆಟ್ಟಪಂ ಅಕ್ಕಪಯ್ಯ
42 ಮಹದೇವಸೆಟ್ಟಪಾಂಪಿಸೆಟ್ಟಪಂ
43 ಪಂ ಸಿದಿಯಮುನ್ನಿಸೆಟ್ಟಪಂ . ||

236 (87)

ಅದೇ ಕಲ್ಲಿನ ಬಲಾಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಬಸವಿಸೆಟ್ಟಪಾಂಪಿಸೆಟ್ಟಪಂ
2 ಪ್ಪವಿಧಾಚ್ಚನಗವೊಸಳೆಯ
3 ನಕರವಂಸಸಿಬಂಧಿಯಾಗಿ
4 ಚಾಂಡೆಯದಕ್ಕಾ ಕಿಬಿಯಚಾಂಡೆಯ
5 ಚೆಯಂ ಮಹದೇವಸೆಟ್ಟಪಂ
6 ಸೆಟ್ಟಪಂ ಉಯಪ. ಸೆಟ್ಟಪಾಂಪಿಸೆಟ್ಟಪಂ
7 ಟ್ಟಪಂ ಬೊಕ್ಕಿಸೆಟ್ಟಪೊಕ್ಕಿಸೆಟ್ಟಪಂ
8 ಮೂಳೆಸೆಟ್ಟಪೊಕ್ಕಿಸೆಟ್ಟಪಂ
9 ಮೂಕಿಸೆಟ್ಟಪಂ ರಾಮಿಸೆಟ್ಟಪಂ
10 ಸೆಟ್ಟಪಂ ಮಂಚಿಸೆಟ್ಟಪಂ
11 ಮುನ್ನಿಸೆಟ್ಟಪಂ ಸೆಟ್ಟಪಂ
12 ಮೂಳೆಸೆಟ್ಟಪಂ ಮೂಳೆಸೆಟ್ಟಪಂ

- 13 ಟ್ಟಪಂ ಅಳಿಯಮೂಕಿಸೆಟ್ಟಪಂ
14 ಟ್ಟಪಂ ಕರಿಕಿಸೆಟ್ಟಪಂ
15 ಕಾಯಬಿಮ್ಮಿಸೆಟ್ಟಪಂ
16 ಮುನ್ನಿಸೆಟ್ಟಪಂ
17 ಮೂಳೆಸೆಟ್ಟಪಂ
18 ಕಾಯಬಿಮ್ಮಿಸೆಟ್ಟಪಂ
19 ಗೊಂಡನಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
20 ಹುಳಿಯಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
21 ಸೆಟ್ಟಪಂ
22 ಚಾಂಡೆಯದಕ್ಕಾ ಕಿಬಿಯಚಾಂಡೆಯ
23 ಗೊಂಡನಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
24 ಸೆಟ್ಟಪಂ

237 (88)

ಅವರ ಕೆಳಗೆ.

- 1 ನಳಸಂಪತ್ತಂ ಪತ್ತಂ
2 ಕ್ಕಾಸ್ತಿಯುಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
3 ತಂಪಿಯುಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
4 ದುಕ್ಕಾಸ್ತಿಯುಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
5 ಕ್ಕಾಸ್ತಿಯುಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ

- 6 ಶ್ರೀಮನ್ಮಹಾದೇವಸೆಟ್ಟಪಂ
7 ಚಾಂಡೆಯದಕ್ಕಾ ಕಿಬಿಯಚಾಂಡೆಯ
8 ಗೊಂಡನಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
9 ಬೆಟ್ಟಪಂ
10 ಕೊಟ್ಟಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ

238 (89)

ಅವರ ಕೆಳಗೆ.

- 1 ಕಳಯಕ್ಕಾಂಪತ್ತಂ
2 ಕತ್ತಿಕ್ಕಾಂಪತ್ತಂ
3 ವರಯಕ್ಕಾಂಪತ್ತಂ
4 ಶ್ರೀಮನ್ಮಹಾದೇವಸೆಟ್ಟಪಂ
5 ಹಿರಿಯನಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
6 ರಂಪಯಕ್ಕಾಂಪತ್ತಂ
7 ಗಳಯಕ್ಕಾಂಪತ್ತಂ

- 8 ಯನುಗವೆಪಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
9 ಯಗವೆಪಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
10 ಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
11 ಉಗವೆಪಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
12 ಗವೆಪಪ್ಪಯ್ಯಗುವುಪ್ಪಪ್ಪ
13 ಅಕ್ಕಪಯ್ಯ

ಅದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಎಡಗಡೆ ಕಂಭದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೦೦ ಕತ (ಸಂವತ ೧೦೦೦ ಕಾತೀ)
- 2 ಸದ ೬ (ಸುದ ೬)
- 3 ಸವತ ೧೦ : ಪಪಸ (ಸಂವತ ೧೦೦೦ ಪೋಪನು[ದ])
- 4 ೨ ಪತದವಪನಪ (೨ ಪತದೇವಪನಿಪಥ)
- 5 ದನಪದಪರವಲ (ದಾನಪದಪುರವಾಲ)
- 6 ಕಬಿಪ (ಕಾಬಾಪ)

240 (90)

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಕ್ಷಿನಕ್ಷೆ.

- 1 ಕ್ಷೀರಾತ್ಮ-ವ ಗಂಭೀರವ್ಯಾಪ್ತದಾಮೋಘಾಂಭನಮ್ | ಜೋಯಾತ್ಮ್ಯೋಕ್ಯನಾಥಸ್ಯಾಣಾನಂ
- 2 ಜಿನಾಸನಂ || ಭದ್ರಮುಸ್ತಜಿನಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿಧಾ
- 3 ನಪೇತವೇ | ಅನ್ಯವಾದಿಮಂಪಹಸ್ತಿಮಸ್ತಕವ್ಯಾಟಸಾಯಘಟನೇಪಟೇಯಸೇ || ನಮೋಸ್ತು ||
- 4 ಜಗತ್ತಿತಯನಾಥಾನಮೋಜನ್ಯಪ್ರಮಾಥಿನೇ | ನಯಪ್ರಮಾಣವಾಗ್ರಾಕ್ಷಿಧ್ಯಸ್ತಧ್ಯಾತಾಯಾಽಸ್ತಾಯೇ || ನಮೋಜಿನಾ
ಯ ||
- 5 ಸ್ಪಸ್ತಿ ಸಪಧೀತಪಂಚಮಹಾಬ್ದವಮಾಪಂಡಳೇಶ್ವರಂ | ದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ | ಯದವಕುಳಾಂಬರದ್ಯಮಂ
- 6 ಣಿ | ಸಸ್ಯಕ್ಪಚ್ಚೋಡಮಣಿ | ಮಲರೂಳ್ಯಂಡಾಪ್ಯನೇಕನಾವರವಳೇಸಮಾಳಂಕೃತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವ
ರಂ |
- 7 ಶ್ರೀಘವನವಸ್ಥಿತಳಕಾಮಗೋಡಭಜಬಳವೀರಗಂಗವಿಷ್ಣುವರ್ಧನಹೃದ್ವ್ಯಳದೇವರವಿದಯರಾಜ್ಯವಾಂತರೂತ್ತರಾ
ಭಿವ್ಯ
- 8 ಛಿ ಪ್ರವರ್ಧ್ಯವಸನವಗೋದ್ರಾಕ್ತೃತಾರಂಸಲಂತ್ವವೀರತತ್ವಾಪವದ್ವೇಷಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನಂದಾರನನ್ಯವ
ಸಿತಾರೂರಂ
- 9 ನಚಸ್ಸಂಮಲೇಫನವೃತ್ತಸ್ತನಹಾರನುಗ್ರಹರಾಧೀರವರಾನೇನಂದಪೈಜನಕಂತಾನೇಮಾಕಣಿವ್ವಿಹಿಂಧಪ್ರಾಪ್ಯತದಮ್ನಾ
ಪ್ರ
- 10 ಯುಕ್ತಸಿಕಾಪಸತ್ತಚಲತೃತಾಯೇನಲಿದೇನೇಚಂಪುಧನ್ಯನೋ || ಕಂದ || ವಿತ್ರಸ್ತಮಳಂಬಧನವಿತ್ರಂಬಿಜಕಂಳ
ಪತಿ
- 11 ತ್ರನೇಚಂದಗದೋಳಪಾತ್ರಾಪುಕಂಳಕಂದಖಸಿತ್ರಂಕೌಂಪಿನ್ಯಗೋತ್ರನವಳಚಲತ್ರಂ || ವನೇಚಲತನೇಚಗಾಂಕನವನೇ
ಯೋಳಮಂ
- 12 ಸಿಜನಸಮೂಹಮಂಖಂಧಜನಮಂಜಿನಪೂಜನೇನವಂದನೇಜಿನಮಬಿವೆಗಳಂವಕಾಲಮಂಖೋಭಿಸುಗಂ || ಉತ್ತಮಂ
- 13 ಗುಣತತಿವಸಿತಾಪ್ತಿಯೇನೇಳಕ್ಕಂಡುಮೆವಜಗಮಂಜೀಕಯೈತ್ತವಿನಮವಳಗುಣಸಂಪತ್ತಿಗದಗದೋಳಗೋಪಿಣಕ
- 14 ಬೈಯೇನೋರಳ || ವಚನ || ಅಂತಸಿದೇಚರಾಜನಪೂಜಕಟ್ಟಿಯಪುತ್ರನುಳತಿತ್ಥಕಕರಮಮದೇವಪದಮಚಲತಾಕ
ಣ್ಣಿ
- 15 ನೋಬೀನ್ನೃಕವಿಪುಳಪುಳಕಪುಕಳತವಾಂಬಾಣನಮನವಸಮಂರಸಂಸಿಕರಿಪುನೈಪಕಳಾಪಾವಲೇಪಲೇಲಂಪ
- 16 ಕೃಪಾಣನವಾಹಾರಾಧಯಃಭೈಷ್ವರಾಸ್ತದಾನವಿನೋದನಂಸಕಳಲೋಕರೋಕಾಪನೋದನಂ || ವೃತ್ತ || ಪದ್ರಂ
ವದ್ರಾಭೈ
- 17 ತೋರಳಂಪಳೈತತ್ಪ್ರಾಂತಧಾಚಕ್ರಿಣ್ಣಕ್ತಿಕ್ತಿಧಸ್ಸಗಾಂಪವಧನಗ್ಗಾಂಪವೇಕೋದಂಜನೇ | ಯಸ್ತದ್ವಿವಿತ್ತನೋ
ತಿವಿಷ್ಣುನೈ

- 18 ಪತೇ ಕಾಯ್ಕಂಕಾಂಮಾದ್ಯೈಗ್ಗಂಗಳೋಗಾಂಗತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಸವನ್ನೋಭವೇತ್ || ವಚನ || ಅಂ
ತನಿಪಶ್ರೀಮನ್ಯುತಾ
- 19 ಪ್ರಧಾನಂದಂನಾಯಕಂ ದ್ರೋಣಪುರಟ್ಟ ಗಂಗರಾಜಚೋಳನಸಾಮಂತನಿದಯಮಂಘಟ್ಟ ದಿಂಮೇಲಾದಗಂಗಳವಾದಿನಾಡಗ
20 ದಿಯತಳಕಾಡಬೀಡಿನೋಳ್ವದಿಯಪ್ಪಂತಿದ್ದು ಒಡೋಳಂಕೋಟ್ಟ ನಾಡಂಕೊಡದಕಾದಿಕೋಳ್ವ ವೆನವಿಜಗೀಡುವೃತ್ತಿಯಿಂದ
21 ಮತ್ತಿ ಬಳಮೆರಡುಸಾಚೆ ಒದಲಿ || ವೃತ್ತ || ಇತ್ತ ಣಭೂಮಿಭಾಗದೊಳಧನ್ಯರದೇಕೆಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯವನ್ನೊಳನಾ
22 ವಿಧಿಗ ಗಂಗಳಮೂಪಜಿಗೀಡುವೃತ್ತಿಯಿಂದತ್ತಿ ದಸನ್ನ ಕಯ್ಯನಿತಾಸಿಯತೊವೊನೆದನ್ನ ಬಾರನೆತ್ತಿ ರವೋ
23 ಗಿಕಂಚಿಗುಖಿಯುಪ್ಪ ನಮೋಡಿ ದದಾಮನೆಯು ನೇ || ಕದನದೊಳಂದುನಿನ್ನ ತರವಾರಿಯಬೋಗಮೆಯ್ಯನೊಡ್ಡ ಲಾಬಿದೆ
24 ನಳಿವು ಮತವನೊಸಿಗೊಸಿಸಿಗಂಗತನ್ನ ನಂಬದನು ದತೀಕವಂಬದೆರ್ದೆ ಪಾವನವೋಗಿರಪ್ಪಲೆ ವೆಚ್ಚ ವೆಚ್ಚ ದಪನನ್ನೊ
25 ಕಾತಿಗೊಳದಾಮನರಣ್ಯರಣ್ಯವೃತ್ತಿಯಿಂದ || ಎಸಿತಾನುಂಬವರಂಗಳೊಳ್ವ ಲಬರಂ ಬಿಂಕೋಡಗಂಡಿದವೋವನಿಸುತ್ತಂತ
ಳಕಾ
- 26 ಡೊಳನ್ನ ವರಮಿದ್ದಿ ಒಳಗ್ಗ ರಂಗಂಗರಾಜನಖಗ್ಗ ಹತಿಗ್ಗ ಯುದ್ಧ ವಿಧಿಯೊಳ್ವ ನಿತ್ತ ನಾಯುಂಣದೋಡಿನಲುಂದಿದ್ದರ್ದಪನ
ತ್ತೈ
- 27 ವರಮಿವ್ವಲಗ್ಗ ಮಂತ್ರ ದಾಮೋದರಂ || ವಚನ || ಎಂಬಿನವೋದಮೆಯ್ಯಳವಯವನಿಯೊ ಮೂದಲಿಸಿದ್ಧತಿಗಿಡಿಸಿ
28 ಬಿಂಕೋಡುಮತ್ತ ನರಸಿಂಹವಮ್ಮ ಮೊದಲಾಗ್ಗಟ್ಟ ದಿಂಮೇಲಾದಚೋಳನಸಾಮನ್ತ ರ್ವಿಂಕೋಡುನಾಡಾದು
ದಲ್ಲಮ
- 29 ನೇಕಚ್ಚತ್ರವಂದಿಗಸಾಧ್ಯಂವೂಡಿಕುಡೆಕ್ಕ ತಜ್ಞಂವಿಷ್ಣು ನೃಪತಿಮೆಚ್ಚ ಮೆಚ್ಚ ದೆಂಬೇಡಿಕ್ಕೂಳಿ ವನ || ಕಂದ || ಅವನಿಜನನಗ
30 ತ್ತು ಪನೇದವರವೊಲುಳದವಸ್ತು ವಂಬೇಡದೊಳಭುವನು ಬೂಣಿಸಿಗೋವಿಂದವಾದಿಯಂಬೇಡಿ ದಂಬೆನಾಚ್ಚ ಒನಲುಳ್ಳಂ ||
31 ಗೋಮುಟಮನೆಯನಿಸಮುದಾಯಂಮನದೊಳ್ವ ಚಿ ಮೆಚ್ಚ ಬಿಜ್ಜಳ ಸುತ್ತಂ ಗೊಮ್ಮ ಟದೇವರವೊಜಿಗದಮುದದಿಂಬಿಟ್ಟ
32 ನಲ್ಲ ಭೀರೋದಾತ್ತಂ || ಅಕ್ಕರ || ಆದಿಯಾಗಿವ್ವು ಒದಾರ್ತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂಕೋಡಕುಂದಾನ್ವಯಂಬಾದು
ವೇಡಮ
- 33 ಬಳಿಯಿಪುದಲ್ಲಿಯದೆಸಿಗೇಗದವುಸ್ತ ಕಗಚ್ಚ ದಬೋದವಿಭವದಕುಕ್ಕು ಟಾಸನಮಲಧಾರದೇವರವಿಷ್ಣುರೆನಿಪಪಂ
34 ಪಿಂಗಾದಪೆಸಿವಿಪ್ಪ ಒಣಭೂಪ್ರಸಿದ್ಧಾ ತದೇವರಗಂಞಂ ಗಂಗಳಮೂಪತಿ || ಗಂಗವಾಡಿಯಬಸಗಿಗಳನಿತ್ತೊಳವ
35 ನಿತುಮಂತಾನೆಯೊ ಪೊಸಯಿಸಿದಂಗಳವಾದಿಯಗೊಮ್ಮ ಟದೇವಗ್ಗ ಒನುತ್ತಾ ಲಯಮನೆಯೊ ವೂಡಿದಂ
36 ಗವಾದಿಯಂತಿಗೊಳಂ ಬಿಂಕೋಡಂವೀರಗಂಗಳೆಸಿಮಿಚ್ಚ ಒಕ್ಕೂಟ್ಟಂ ಗಂಗರಾಜನಾಮುನ್ನಿನ ಗಂಗರಾಯಂ ಗಂನೂಮ್ಮ
ಡಿಧ
- 37 ನೈನಲ್ಲ || ಧನ್ಯೊಸ್ಸೈ ವಬಳಾಲೋಕೋಜಯತ್ಪ್ರಖಿಳವಿದ್ವಿಷ್ಣು ಆರೋಪಯತುತತ್ತ್ವ ವಸವೋ ಒಗುಣಮುತ್ತಮಂ ||
38 ಶ್ರೀಮಜ್ಜೈ ನವಚೋಭಿ ವರ್ಧನವಿಧುಸಾಹಿತ್ಯ ವಿದ್ಯಾನಿಧಿಸ್ಸರ್ವದ ಪರ್ವಕಹಸ್ತ ಮಸ್ತ ಕಲಹತ್ಯಾ ತ್ತೇಕಂಞೋವ
ಸಶ್ರೀಮಾ
- 39 ನುಗುಣಂಪ್ರವೇತನಯಸ್ಸಾಜಂನೃಪನ್ಯಾವಿಸ್ಥ ಯೂತಶ್ರೀನಯಕೀರ್ತಿ ದೇವಮನಿಪಸಿದ್ಧ ನ್ತ ಚಕ್ರೇಶ್ವರಃ || ಶ್ರೀತಬ
ಗ್ಗೈತ್ರಪದಂಬ
40 ರುತ್ತ ನರಸಿಂಹಚ್ಚೋಣಿಸಾಕಾಡುಸನ್ಮತಿಯೊಗೊಮ್ಮ ಟಪಾರ್ವ ನಾಥಜನರಂಮತ್ತಿ ಚತುರ್ವಿಂಶತಿಪ್ರತಿಮಾಗೇತಮಸಿಂತಿ
ವರ್ಕ್ಕವಿನಃ
- 41 ತಂಪೊ ತ್ರೇತಾಪರಂಜಿಟ್ಟ ನಪ್ರತಿಮೆಲ್ಲಿಸವಣೀಪಿಚ್ಚ ಕಗ್ಗ ಜಿಯುಮಂಕಲ್ಪಾನ್ತ ರಂಸಲ್ಪಿನಂ || ನರಸಿಂಹಹಿಮಪ್ರತದ
ದ್ವಿತ್ರತಳಲಪ್ರ
42 ದಂಕಪುಳಕಂಜಿಟ್ಟ ಕೆಯಾನತಧಾರಾಗಂಗಾಂಬುನಿನಯಕೀರ್ತಿ ಮುನೀಶವಾದನರಸಿಂಹೋ || ಲಲನಾಲೀಲೆಗಮುನ್ನ ವ
ನುಂಕಸ್ತಾ
43 ಸ್ತೈವುಟ್ಟಿದೋವಿಷ್ಣು ಗಂಲಿತಶ್ರೀವಧುವಿಗವಂತನರಸಿಂಹಚ್ಚೋಣಿಸಾಳಂಗಳವೇಚಲದೇವೀವಧುಗಂಪರಾತ್ಮ ಚೇತಂಪ್ರ
ಣ್ಯಾಧಿ
44 ಕಂಪುಟ್ಟಿದೋಬಲವದುಮೈಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಚಿರಕಾಲಂಪುಗಳ್ಳ ಸಾಧ್ಯಮೆನಿಸಿದ್ದು
ಜ್ಞೆ
45 ಗಿಯುಮುತ್ತಿ ದುದ್ಧರತೇಚೋನಿಧಿಭೂಗೋಪಿಯನೆಕೆ ಗಂಡಾಕಾಮದೇವಾವನೀಶ್ವರನಂಸಂದೋಡೆಯತ್ತೇಶ್ವರನನಾಭಂ
ಡಾರನುಸ್ತೈ

- 46 ಯರಂತುರಗಬ್ರಾಹ್ಮಣಮುನುಸಮಂತುಬಿಡಂಬಿಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನ ಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತ ಚಕ್ರವರ್ತಿಗಳ
ಳಗುಡ್ಡಂಶ್ರೀಮ
- 47 ಸ್ವಹಾಪ್ರಧಾನಂ ಸಮ್ಪಾದಿಕಾರಿಹಿರಯಭಂಡಾರಹೃದ್ಯಂಗಳೂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳದೇವರಕಯ್ಯ
ಲುಗೊಮ್ಮ
- 48 ಟದೇವರಪೂರ್ವದೇವರಚತುರ್ವಿಂಶತಿತೀರ್ಥಕರರಾಜಪ್ರವಿಧಾಚ್ಚಾನೇಗಂಪಿಯರಾಹಾರದಾನಕ್ಕಂಬಿಡಿಕೊಂಡುಸವ
ಣೇವಿಬಿಕ್ಕಕ್ಕಾಗ್ಗಿಬಿಡಿಯಬಿಟ್ಟದತ್ತಿ ||
- 49 ಪರವಾಗಮವಾರಿಧಿಮುಕೀರಣಂರಾದಾನ್ತಚಕ್ರನಯಕೀರ್ತಿಯಮಿರಬ್ಬರಶಿಷ್ಯನಮಳನಿಜಚಿತ್ತಂಣತನಧ್ಯಾತ್ಮಿಬಾಳ
- 50 ಚಂದ್ರಮುನೀಂದ್ರಂ || ಕನ್ದುಕುಳಾಂತಕಾಲಯಮನೂಜ್ಜಿತಕಾಶನಮಂನೀಧಿಕಾಸಂತಿಯಂತಟಾಕಸಂನೀಕುಳಮಂ
ನಯಕೀರ್ತಿ
- 51 ದೇವಸ್ಥದಾನ್ತಿಕರೂಪರೂಪವಿನಯಂಗಳನೀತವಿದವಾಳ್ವರಾಂಪ್ರಿರನೋಪ್ರರಾರಸಿದಂನಯಕೀರ್ತಿಸಿಂಹಾಭಾಗ
ದೊಳ ||

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ಆದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಸಂಪನ್ನವಪ್ರಶ್ನೀಬಿಳುಗುಳತೀರ್ಥದಸಮಸ್ತಮಾಣಿಕ್ಯನಖರಂಗಳೂಶ್ರೀಗೊಂವುಟದೇವರಪೂರ್ವದೇ
2 ವರಗವರ್ಪನಿಬಂಧಿಯಗಿಹೂವಿನಪಡಿಗಜಾತಿಹವಳಕ್ಕೆ ತೊಲೆಗೆತಾಂ ಕರಿವಕ್ಕೆ ವೀಸಂಯದಚಚಂದ್ರಾಕ್ಷತಾ
3 ರಂಬರಂಸಲಿಸುವರು ಮಂಗಳಂವುಡ ಶ್ರೀ ಶ್ರೀ ||

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ಆದರ ಮುಂದೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಬಿಳುಗುಳತೀರ್ಥದಗುಮಿಸೆಟ್ಟಿಯದಸೈಯುಕ್ಕೈ
2 ವೆಯಕೇತಯ್ಯಕೊಣನಮುರಿಸೆಟ್ಟಿಯಮಗಲಬ್ಬಾ ಲೊಕೆಯಸಹಣಿಯಮಗಳೂಸೋಮಾವೇಲ
ಮಲವಸವಸನಖರಂಗಳೂಂವುಟದೇವರಪೂವಿನಪಡಿಗಗಂಸಮುಪ್ರಪಹಿಂದೆಗದಸಂ ಆ ಗೊಮ್ಮಟ
4 ಪುರದಭೂಮಿಯೆಳೆಗುಂಧುಹೊನ್ನ ಬಿದ್ದಲೆಗುಳಯಕೆಯ್ಯಸಮದಾಯಂಗಳಳಕಯ್ಯಲಮಾಪುಗೊಂಡುವಾ
5 ಮಲೆಗಾಪಿಗೆಚಚಂದ್ರಕ್ಕ ತುರಂಬರಂಸಲುವಂತಾಗಿಬರದುಕೊಟ್ಟರಸನ ||

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ಆದೇ ಕಲ್ಲಿನ ಎಡಭಾಗದಲ್ಲಿ.

- | | | |
|---------------------|-------------------|------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಭಾವ | 7 ಜೇನಿಸೆಟ್ಟಿಯಮಗ | 13 ಮುಯಾದೆಯ |
| 2 ಸಂವತ್ಸರವ ಭಾದ್ರ | 8 ಚಂದ್ರಕೀರ್ತಿಭಟ್ಟ | 14 ಲುಕುಂದದೇ ೬ಬಾ |
| 3 ಪದಕುಕ್ರವಾರ | 9 ರಕವೇವರಗ. ಡ | 15 ಸಿಗಹುವನ್ನಿಕ್ಕ |
| 4 ದಂಧು ಶ್ರೀಗೊಂವುಟದೇ | 10 ಕಲ್ಲಯ್ಯನು ಅಡ್ಡ | 16 ವರುಮಗಳ |
| 5 ವರಗವುತೀರ್ಥಕಂ | 11 ಯಭಂಡಾರವಾಗಿಹೂ | 17 ಮಹ ಶ್ರೀ ಶ್ರೀ |
| 6 ಗೆವುಹೂವಿನಪಡಿಗ | 12 ಟ್ಟಗಂ ಪೂಯ | |

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ಅದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಛಾ
- 2 ವಸಂವತ್ಸರದ
- 3 ಪುಣ್ಯಸುದ್ಧಿ
- 4 ಬ್ರ|ಶ್ರೀಗೊಂ
- 5 ಮುಟದೇವರನಿ
- 6 ತ್ಯಾಭಿಸೇಕಕೆ ಶ್ರೀ
- 7 ಪ್ರಭಚಂದ್ರ
- 8 ಭಟ್ಟಾರಕದೇವರ
- 9 ಗುಡ್ಡಬಾರಕನೂ
- 10 ರಮೇಧಾವಿಸ

- 11 ಟ್ಟಿಗೆ ಪರೋಕ್ಷವಿ
- 12 ನೆಯಕೆ ಅಕ್ಷ
- 13 ಯಥಂಧರಕೈ
- 14 ಕೊಟ್ಟಗದ್ಯ
- 15 ಣನಲ್ಪ
- 16 ಯಹೊಂ
- 17 ನಿಂಗಲಮಿತ್ರ
- 18 ಪುಣಿಗಲ
- 19 ಚಂದ್ರಾಕ್ಷುಸಿ
- 20 ತ್ಯವಡಿ

- 21 ಯಮಾ
- 22 ನಹಲನ
- 23 ಡಸುನದೂ
- 24 ಭವ್ಯವಮಾ
- 25 ಣಿಕನಕಂ
- 26 ಗಳಂವಳಯ
- 27 ಗಳಂಆರೈವ
- 28 ರು | ಮಂಗಳ
- 29 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

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ಅದರ ಕೆಳಗೆ.

- 1 ಹಲಸೂರನೋ
- 2 ಯನೇಟಯಮ
- 3 ಗಳೇತಿಸಟಯರು
- 4 ಗೊಂಮುಟದೇವರಗೆ
- 5 ನಿತ್ಯಾಪಡಿಮುಖ

- 6 ಮನಹಲನುಅ
- 7 ಭಿಸೇಕಕ್ಕೆ ಕೊಟ್ಟುಗಿ
- 8 ಕ್ಕ ಹೊಂನಟಿಗಿ
- 9 ಹಾಲನಡಯನು
- 10 ವರಮಾಣಿಕನಖ

- 11 ರನಡಿಸುವರು ಆ
- 12 ಚಂದ್ರಾಕ್ಷುಪುಳನ
- 13 ಕಮಂಗಳಮಹಾ
- 14 ಶ್ರೀ ||

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ಅದೇ ಕಕ್ಷನ ಬಿಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂ
- 2 ಭೀರಸ್ಯಾದ್ಯಮೋ
- 3 ಫಲಾಂಭನಂ ಜೀಯಾ
- 4 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
- 5 ಣಸನಂಜಿನೋಸನಂ ||
- 6 ಶ್ರೀಮತ್ಪ್ರತಾಪಚ
- 7 ಕ್ರವರ್ತಿಹೂಯ್ನ
- 8 ಳಶ್ರೀವೀರನಾಂಜೊ
- 9 ಹದೇವರಸಂ
- 10 ಶ್ರೀಮದ್ಬ್ರಹ್ಮಾಣಿದೋ
- 11 ರಸಮಂಪ್ರದಲು ಸು
- 12 ಖಸಂಕಥಾನೋದರಿಂ
- 13 ರಾಜ್ಯಗಯ್ಯತ್ತಮಿರೆ
- 14 ಕಕವರುಪ್ಪ ರರ್ಗ
- 15 ೬ ನೆಯ ಶ್ರೀಮುಖ

- 16 ಸಂವತ್ಸರದ ಶ್ರಾವ
- 17 ಣಾಂ ರು| ಆದಿ
- 18 ವಾರದಲು ಶ್ರೀಮ
- 19 ಸ್ವಹಾವಂಚಳಂಚಾ
- 20 ಯ್ಯರನಯಕೀರ್ತಿ ದೇ
- 21 ವರಶಿಷ್ಯರುಚಂದ್ರಪು
- 22 ಭದೇವರಕಯ್ಯಲು
- 23 ಪೊಂನಚಗೇಟಿಯ
- 24 ಮೂರಯ್ಯನಮಗ ಸಂ
- 25 ಭದೇವನುಸಂಗಿಟ್ಟ
- 26 ಯರಮಗಜೀವ್ಯಂ
- 27 ಣ ಆಗ್ಗಪ್ಪ ಸಟ್ಟಿಯರ
- 28 ಮಕ್ಕಳಂದೋರಿಯ
- 29 ಚವುಡಯ್ಯನವರು
- 30 ಶ್ರೀಗೊಂಮುಟದೇವ

- 31 ರಲಮಿತ್ರಪಡೆಗವ
- 32 ತ್ತಿಯುಕೇಟಿಯನ
- 33 ಟ್ಟಕ್ಕುಸೀವಮಯ್ಯರ್
- 34 ದಯ್ಯಳಗಾದಗದ್ವ
- 35 ಸಂತಾ ಲಯದಚತು
- 36 ವ್ಯಿಂಕತಿತ್ಥಿಕ್ಕಕಲಮಿ
- 37 ತರಣಿಕ್ಕೊಟ್ಟಮೊ
- 38 ದಲೇರಿಯಗದ್ವ ಸಲಗೆ
- 39 ಪೊಂದೂಸಹಿತ ಸವರ್ಪ
- 40 ಬಾಧಪರಪಾರವಾಗಿ
- 41 ಧಾರಾಪೂರ್ವಕಂಮಾ
- 42 ಹಿಕ್ಕೊಂಡಲಚಂದ್ರಾಕ್ಷು
- 43 ತಾರಂಬರಸಟ್ಟಂತಾ
- 44 ಗಿಕ್ಕೊಟ್ಟದತ್ತಿ | ಮಂಗಳ
- 45 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

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ಅದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಭಾವನಂವ
- 2 ತ್ವರದಭಾವದ್ರವಸು
- 3 ದ್ವ ೫ ಅದಿವಾರದಲು
- 4 ಶ್ರೀಗೊಂಪುಟದೇವರ
- 5 ನಿತ್ಯಾಭಿನೇಷಕ್ಕೆ ಅ
- 6 ಮಿತ್ರಪದಿಗೆಶ್ರೀ
- 7 ಪ್ರಭಾಚಂದ್ರಭಟ್ಟರಕ
- 8 ದೇವರಗುಡ್ಡಗೇರಸ

- 9 ಪೆಯಗೋವಿಂದಸಟ್ಟಯ
- 10 ಮಗ ಅದಿಯನ್ನಾ ಆಕ್ಷ
- 11 ಯುಭಂಡಾರವಾಗಿ
- 12 ಇರಿಸಿದಗದ್ಯಾಣನಾ
- 13 ಲ್ಪುತಿಂಗಳಿಂಗೊಂ
- 14 ಗೆಹಾಗಬಿಲಿಲ
- 15 ಏಯಲಿನಿತ್ಯಾಭಿನೇ
- 16 ಪಕ್ಕವಟ್ಟಿಳಿಹಾಲನಡ

- 17 ಸುವರೂಪಹೊಂನಿಂಗೊ
- 18 ಲೆಕ್ಕನಕರವಳಮೊ
- 19 ಡೆಯರು | ಅಜಾದ್ರಾಕ್ಷಾ ತಾ
- 20 ರಂಬರಂಸಲ್ವಂತಾಗಿನಡ
- 21 ಸುವರು ಮಂಗಳಮಹಾ
- 22 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಬಲಗಡೆ ಕಂಭದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾಜನಿ ಆಕ್ಷರ)

- 1 ಸಬ ೧೦೦೦ ಮತಪಹ (ಸಂವ [ತ'] ೧೦೦೦ ಮಿತೀಪೋಹ)
- 2 ಸದ ೪ ಮಗಲವರ (ಸುದ ೪ ಮಂಗಳವಾರ)
- 3 ಕಟರೂವಗಂಧರಲಲವ (ಕಟರಾಯವಗಿಂಧರಲಾಲವಿ)
- 4 ಜಮಲಕಟವಮಗತ (ಜೈಮಲಕಾಬೇಟಾವಮಂಗತ)
- 5 ರಯಕಟರಯಕಟಬಿಲಮಲ (ರಾಯಕಟರಯಕಾಬೇಟಾವಮಲ)
- 6 ಗಮಟಸಮಕಟಕರ (ಗೊಮಟಸಾಮಿಕೇಜಾತ್ರಾಕರಿ)

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ಪ್ರಾಕಾರದಲ್ಲಿ ಪತಿ ಮ ಮಂಟಪದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಪತಿ ಮ ಮುಖ.

- 1 ಶ್ರೀಮತ್ಪ್ರವಂಗಳೀರಕಾವ್ಯದಾ
- 2 ಮೋಘಲಾಂಭನಂ | ಜೀಯತ್ಯೈಲೋಕ್ಯನಾಥ
- 3 ಸ್ಯುತಾಸನಂಜಿನೂಸನಂ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಭ್ಯುದ
- 4 ಯ ಲಾಲಿವಾಹನಕವರ್ಷ ೧೬೦೦ ಸಸಲವೋ
- 5 ಭಕ್ತತುಸಂವತ್ಸರಕಾರ್ತಿಕಬ ೧೩ ಗುರುವಾರದಲ್ಲು ಶ್ರೀಮ
- 6 ನೈಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕನ್ನಾ ಟಕರಾಜ್ಯಾ
- 7 ಭಿಷಗೂಪುತ್ಯ ಪ್ತತವಾಹಾ ದಪರಮಮಂಗಲೀಭೂತ
- 8 ಪಡ್ಡರ್ಕನಸಂಕ್ಷುಗುವಿಡ್ಡಣೋಪಾಯ ವಿದ್ಯದ್ಗರಿಷ್ಠ ಮಷ್ಠ
- 9 ಮಷ್ಠ ಜನಮದವಿಭಾಜನಮಹಿರೂರಧರಾಧಿನಾಥರಪ್ಪ
- 10 ದೊಡ್ಡಪ್ಪರಾಜವಡೆಯರೈಯನವರು || ಮತ್ತಂ || ಪುತ್ರ ||
- 11 ಜನತಾಧಾರನುಧಾರಸತ್ಯಸದಯಂ | ಸತ್ಕೀರ್ತಿಕಾಂತಾಜಯಂ
- 12 ವಿನಯಂಧಮ್ನ ಸದಾಪ್ರಯಂಸುಖಿತಯಂತೇಜಪ್ರತಾಪೋದ
- 13 ಯಂಜನನಾಥಂವಂಶ್ರೀಷ್ಣ ಭೂವರಲಸತ್ಪ್ರಖ್ಯಾತಚಂದ್ರೋದ
- 14 ಯಂ | ಘನಪೂಜ್ಯಾನ್ವಿತಕ್ಷತ್ರಿಯಾನ್ಮಾ ಪಡೆದಂಸಧಮ್ನ
- 15 ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ಬಿಳ್ಳುಳದಚಲಿನೋಮಾಕ್ಷಾ
- 16 ರಜರವದೇವಗೋಮುಟಜಿನಪಶ್ರೀಮುಖವವಲೋಕಿಸಲೊ

- 17 ಚನಾಮೋದವುಪುಟ್ಟು ಪರಂಪರಾಜನನುಸುರ್ದಂ || ವಚನ || .
 18 ಪಾತ್ಥಿವಕುಲಪವಿತ್ರನುಂಕ್ರಿಸ್ತ ರಾಜಪುಂಗವನುಂಜಿಳುಗು
 19 ಇದಜನಧರ್ಮಕ್ಕೆ ಬಿಟಂಥಗ್ರಾಮಾದಿಗ್ರಾಮಭೂಮಿಗಳ ||
 20 ಅರ್ಜನಹಳೆಯುಂ | ಜೊಸಹಳೆಯುಂ | ಜಿನನಾಥಪುರಂ |
 21 ವಸ್ತಿಯಾಗ್ರಾಮವುಂ | ರಾಜನಹಳೆಯುಂ ಉತ್ತಮಹಳೆಯುಂ
 22 ೦ | ಜಿನ್ನನ್ನಹಳೆಯುಂ | ಕೊಪ್ಪಲುಗಳ ವರಸುಕಸಜಿಳುಗುಗಳನ
 23 ಮೇತಂ | ಸಪ್ತನಮುದ್ರಮುಳನೆವರಸಪ್ತ ಪರಮಸಾ ನಾಧಿಪತಿ
 24 ಯವ್ವಗುಂಮುಟಿಸ್ಯಾವಿಯವರಪೂಜೋತ್ಸವಂಗಳಪುಂಜ್ಯ
 25 ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತಿಸಿವಿತ್ಯುಕ್ತವಾಗಿಯುಂ | ಅಬಾಖಿಮಿತ್ರ
 26 ಸಾಕ್ಷಿಪೂರ್ವಕಂಸರ್ವವ್ಯವಸ್ಥಾವಾಗಿದಯಪಾಲಿಸಿಯುವಂತಂ |
 27 || ಕಂದ || ಚಗದೇವರಾಯಕಲ್ಯಾಣಿಯಭಾಗದೊಳಪ್ಪಅಂನ್ನಭ
 28 ತ್ರಾದಿಗಳಿಗೆಸುಗುಣಿಯುಕಯಳಿಗ್ರಾಮವಜಗದೇಯನು
 29 ಕ್ರಿಸ್ತ ರಾಜನೊಬರಿಸ್ತಂ || ಯಂತೀಜಿಳು ಇಧರ್ಮವುಅಂತರಿಸ
 30 ದಚಂಪ್ರಸಾದ್ಯುಕ್ತಂಗಳನ್ನ ವರಂಸಂತಸದಿಂದವಯುಭೂ
 31 ಕಾಂತಂರಕ್ಷಿಸಲಿಧರ್ಮವು ದ್ರಿಯಜಿಳಿಯಂ || ಯೊ ಧರ್ಮವುಂ
 32 ಪತಿಪಾಲಿಸಿಧರ್ಮವು ಧರ್ಮಕಾಮಮೋಕ್ಷಂಗಳಂಪರಂಪರೆಯುಂ
 33 ಪಡೆಯುವರಿ || ಪು || ಪ್ರಿಯದಿಂದಿಜನಧರ್ಮವುಂನಡೆಯಪಗಾರ
 34 ಯುಂವಂಶಾಶ್ರೀಯುಂಕೆಯಿಂದಕಾಯದೋಪಪಾಪಿಗಳೆಕುಂ
 35 ಕ್ಷೇತ್ರೋದ್ಯೋಳಯಾರಾಸಿಯೊಳೊ ಟಿಮುನೀಂದ್ರಂಕುಲಿಯ
 36 ಎವೇದಾಧ್ಯರಂಕೊಂದಂವಯಸಂಸ್ಕಾರಗೊವಿಂದಂಕ್ರಿಸ್ತನು
 37 ಪರ್ಮಲಕ್ಷಣಂಗಳೊಂಪರ || ಇತಿವಂಗಳಂ ಭವತ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಭದ ವಕ್ಷಣ ಮುಖ.

- | | |
|---|--|
| 1 ಶ್ರೀಶಾಲಿವಾಹನಸಹವಂಶ | 18 ಪಿಡಿಯಂಗಳಂವಂಶಾಚಾರಂಕೀರ್ತಿ ನಾಗಪ್ಪ ಬಿಡಬೈಯ್ಯ |
| 2 ೧೫೫೬ನೆಯುಭಾವನಂವತ್ಸರ ಅಪೂಜ | 19 ಬೊಂಬಿ ಸುಟ್ಟ ಮೊಸಹಳೆಯರಯಂಕೂಪಯಿಂಣ |
| 3 ಕು ೧೬ ಸ್ಥಿರವಾರಬ್ರಂಹ್ಮಯೋಗದಲಂ | 20 ಗೌಡಪ್ಪರಸಟ್ಟಿಪ್ಪರಣವೀರಯ್ಯಯವರಮುಂ |
| 4 ಶ್ರೀಮನ್ಮಹಾರಾಜಾದಿರಾಜರಾಜಪ | 21 ತ್ತದಸಮಸ್ತ ರಂತಮುಖದಂತಾಯಿಗಳಿಗಪುಂಜ್ಯವಾಗಲಿ |
| 5 ರಮೇಶ್ವರಮೈಸೂರಪಟ್ಟಣಾಬೀರಪರ | ಯುಂ |
| 6 ಪಡ್ತರಂತನದರ್ಮಸಾ ಖನಾಚಾರ್ಯರಾದಚಾಮ | 22 ದಂಗೆಂವಂಟ್ಟ ಸ್ವಮಿಯಸಂನಿಧಿಯ ಲಿತಂವುಗುರು |
| 7 ರಾಜಮೊಡೆಯಂಅಯ್ಯನವರುಂಜಿಳುಗು | 23 ಚಾರಂಕೀರ್ತಿ ಪಂಡಿತ್ತದೇವರವುಂದದಾರದತ್ತವಾಗಿಯಿ |
| 8 ಇದಸಾ ನದವರಕ್ಷೇತ್ರಲುಬಜದಿನಅಡಲು | ಅಡಹಿ |
| 9 ಅಗಿರಲಾಗಿಆಚಾಮರಾಜಮೊಡೆಯಂಅ | 24 ನಪತ್ರಸಾಲವನುಯಿಅಡವಕೊಟ್ಟ ಸ್ತಾನದ |
| 10 ಯ್ಯನವರುಯಿಕ್ಷೇತ್ರಪಅಡವಹಿಡಿದಂತಾವರು | 25 ಪರಿಗಯಿವತ್ತ ಕರುಗೊಡುಗಳಿಯುಸಾಲವ |
| 11 ಜೊಸಪೊಳಲಕಂಪಪ್ಪನಮಂಚಂನಂಜಿಳುಗುಗಳ | 26 ನಂಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಉಯಿಬಿ |
| 12 ದಪಾಯಿಸಟ್ಟಿಯಂವುಕ್ತಳಂಚಿಕ್ಕಂಣಚಗಪಾಯಿಸಟ್ಟ | 27 ಟಂತಾಪತ್ರಸಾಲವನುಅವನಾದರಂಅ |
| 13 ಯಿವರುಮುಂತಾದಅಡವಹಿಡಿದಂತಾವರ ಕರಸಿಸುಮ | 28 ಳಂವರೆಕಾಶಿರಾಮೇಶ್ವರದಲ್ಲಿಸಾ |
| 14 ಅಡವಿಸಸಾಲವನುಂತಿರಿಸುಯಿಂನಲಾಗಿಚೆಂ | 29 ಹಸ್ತಕುಲಿಯನುಬ್ರಾಹ್ಮಣಂ |
| 15 ನಂಣಚಿಕ್ಕಂಣಚಿಗಪಾಯಿಸಟ್ಟಮುಂದಂಣಅಜ್ಜಣನ | 30 ನುಕೊಂದಪಂಪಕ್ಕೆ ಜೋಗುವ |
| 16 ಪದಮಪ್ಪನಮಂಚಂಚೆಂಪದಮಂಪಸ್ಯಯ್ಯದೊಡಂಣ | 31 ರಂಯು ದಂಬರದಶಿಲಾಸಾಸನ ಶ್ರೀ ಶ್ರೀ |
| 17 ಪಂಚಾಣಾಕವಿಗಳವುಗುಬೊಂಬ್ಪು ಬೊಂಬಣಕವಿ | |

ಬ್ರಹ್ಮದೇವರ ಮಂಟಪಕ್ಕೆ ಪತಿ ಮದಲ್ಗಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'6" x 5'6"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಿವೋಛಾಭನಾಜೇಯಾತ್ಮ್ಯೋಕ್ತೃನಾಥಸ್ಯ ಶಾಸನಾಜಿನಶಾಸನಾ ||
- 2 ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಃ ಸಂದರ್ಭತಾಪ್ರತಿವಿಧಾನಜೇತವೇಆನ್ಯವಾದಿಮತಹಸ್ತಿಮಸ್ತುಕಸ್ತುಟನಾಯಘಟ
- 3 ನೇಪಟೀಯಸೇ || ಜಗತ್ತಿತ್ರಯನಾಥಾಯನಮೋಜನೈಪ್ರಮಾಣವಾಗ್ರಸ್ತುಧ್ವಸ್ತಧ್ವಾನ್ತಾಯಃಶಾಸ್ತಯೇ ||
- 4 ಸ್ತುಸ್ತುಸಮಭಿಗತಮಂಚಮಹಾರಬ್ಧಮಹಾಮಂಡಳೇಶ್ವರಾದ್ಯಾರವತೀಪುರವರಾಧೀಶ್ವರಾಯದವಕಂಠಾಂಬರದ್ಯಮ
- 5 ಷಿಸಮೃಕ್ತೃಚ್ಚಗಡಾಮಣಿಮಂಚರೂಢಾದ್ಯಾನೇಕನಾಮಾವೇಸಮಾಳಂಕ್ರಿತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂತ್ರಿಭು
- 6 ವನಮಲ್ಲತಳಕಾಡುಗೋಡಾಘಜಬಳವೀರಗಂಗೆವಿಷ್ಣು ವರ್ಧನಚೋದ್ಯಳದೇವರವಿಜಯರಾಜ್ಯಮಂತ್ರರೂಪರಾ
- 7 ಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಮಾನವಾಚಾರ್ಯಾಕ್ಷರತಾರಂಬರಂಸಲುತ್ತಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನಂದಾ
- 8 ರನನ್ಯವಸಿತಾದೋರಂವಚಸ್ಸಂದರಣಿನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂಮಾರನೇನಂದಪೈಜನಕತಾನೇಮಾ
- 9 ಕಗಾಜಿವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮಪ್ರಾಯುಕ್ತಸಿಕಾಮಾತ್ಮಜರತ್ನತಾಯಃನಲಿದೇನೇಚಂಪುಹಾಧನ್ಯನೋ || ಕಾದ || ವಿತ್ರ
- 10 ಸ್ತಮಃಳಂಬುಧಜನಮಿತ್ರಂವೃಜಕಂಠಪತಿತ್ರೇಚಂಜಗದೋಳಂಪಾತ್ರಂಪುಕಂಠಕಂದಳನಿತ್ರಂಕೌಂಟನೈಗೋತ್ರನಮಂಚರ
- ತ್ರಂ ||
- 11 ಮನುಚರಿತನೇಟಿಗಾಂಕನಮನೇಮೋಳಂಮಂಸಿಜನಸಮೋಹಮಂಚುಧಜನಮಂಜಿನಪೂಜನೇಜಿನವಂದನೇಜಿನಮಂ
- 12 ಹಿಮೈಗಳಾವಕಾಲಮಂಸೋಭಿಸುಗಂ || ಉತ್ತಮಗುಣತತಿವಸಿತಾವೃತ್ತಿಯನೋಳಕೂಡುಮಂದಂಜಗಮಂಚೈಯುತ್ತು
- 13 ವಿನಮ್ರಗಳಗುಣಸಂಪತ್ತಿಗಿಜಗದೋಳಗೋಚಿಕಚ್ಚಯಃನೋನೈಳ || ವಚ || ಅನ್ಯನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಚ್ಚಯಾಪು
- 14 ತ್ರನಖಿಳತೀರ್ಥಕರವರಮದೇವಪರಮಚರಿತಾಕರ್ಣ್ಯನೋಬಿನ್ನಿವಿಪುಳಪುಳಕವೀತವಾರಬಾಣಾನುಂವಿವ
- 15 ಮನಮರರಸರಸಿಕುಪುನೈಪಕಳಾಪೂವಲೇಪಲೋಲಪಕ್ರಿಸಾಣುಮಾಹಾರಾಧಯಾಭೈರಜ್ಯಾಕಾ
- 16 ಸ್ತದಾನವಿನೋದನಂಸಕಳಲೋಕಶೇಷಕಾಪನೋದನು || ವೃತ್ತ || ವಜ್ರವಜ್ರಭೃತೋಹಳಂಹಳಭೃತೃಕ್ರ
- 17 ತಥಾಚಕ್ರೋಕ್ತಿಕ್ತಿಕ್ತಿಧರಸ್ಯಗುಣವಧನುಗುಣಂವಕ್ತೋದರಣಿಃ || ಯಸ್ತದ್ವೈತನೋತಿವಿಷ್ಣುಸ್ವತೀಷ್ಣಾಯುರ್ಗ
- 18 ಕಥಾಮಾಧುರ್ಯಗ್ಗೋಗೋಗಾತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಪವಣ್ಯೋಭವೇತ || ವಚನ || ಅನ್ಯನಿಸಿಪ್ರಾಪ್ತಯಾಪು
- 19 ಧಾನಂದಾಚಾರ್ಯಕಾದ್ರೋದಭೃತಗುಣಾರಾಚೋಳನಸಾವನ್ಮನಬಿಯಮಂಚಾಟುಬರಂಚಿರಾಚಂಗವಾಂಪಾಡ
- 20 ಗಡುತಳಕಾಡುಯೋನೋಳೈಯಿಪ್ರಾಂತಿಣ್ಣಚೋಳಂಕೋಟೈನಾಚಂಕಾಡವಕಾಟಕುಳ್ಳಿಮನೇಜಿಗೀಮವೃತ್ತಿಯಿಂದ
- ಮೆತ್ತಿಬಳಮಂ
- 21 ಮಂಸಾಚ್ಚಿದ್ರ || ವೃತ್ತ || ಇತ್ತಗುಣೋದಭಾಗೋಳದನ್ಯರವೇಕೆಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯವರ್ಣಾನಾವಿಧಗಂಗಳ
- ಚಮಂ
- 22 ಪಜಗೀಷ್ಣವೃತ್ತಿಯಿಂದತ್ತಿದಸಿನ್ನಕಯ್ಯನಿಶಿತಾನಿಯತೋಮೋನೇಪದ್ವಾರನತ್ತತ್ತಿರಪೋಗಿಕಂಚಿಗುಪಿಯುಸ್ತಿನವೋಡಿ
- 23 ದಾವನೇಯನೇ || ಕದವರೋಳಂಮುನ್ನತವಾರಯಾಚಿಗಮಯ್ಯನೋಡಲಾಪವನಂದಿನ್ನವಸ್ತವನಚ್ಚನಿಸಿಜಾನಿಸಿ
- 24 ಗಂಗಳನ್ನನಂದಿಸದುತೀಕದಂಬದೊಟ್ಟಿಪಾವನೇಪೋಗಿರಪ್ಪಲೈವಚ್ಚವೆಚ್ಚದಪನಹಣೈರಂಚಿಗಂಗಳದಾಮಂ
- 25 ನರಣ್ಯರಣ್ಯವೃತ್ತಿಯ || ಎನಿತಾನಂಚವರಂಗಳೋಳವಲಬರಂಚಿಂಕೋಡಗಂಚಿದೇವೋವೇಸುತ್ಪಸ್ತಳಕಾಡುಳಿ
- 26 ನೈವರಮಿಬ್ಬೀಳಂಕಂಗಳಂಗಳಾಡನುಳಿಗ್ಗಜತಿಗ್ಗಯ್ಯವಧಿವಿಧಿಗಳ್ಳಿಸ್ತಿತ್ತುನಾಯುಣ್ಯದೋನಲಂಚಿದ್ರ
- 27 ಪನತ್ತಲಯ್ಯರಮಿಯೊಲ್ಲಾವಸ್ತದಾವೋದರಂ || ಎಂದನಮೋದವೇಯ್ಯಳವಯವದಿನೈಮೂವಲಿಸಿ
- 28 ಧೃತಿಗಿಣಿಸಿಬಿಂಕೋಡುವಂತ್ರಂನರಸಿಂಗಳವ್ಯಾಪೋದಲಾಗಳುಟ್ಟಿದಿಂವಲಿರಾಚೋಳನಸಾವನ್ಮರಣ್ಯರಂಚಿಂಕೋಡು
- 29 ನಾಡಾದುಯೈವನೇಕಚ್ಚತ್ರಮಂಚಿಗಿಸಾಧ್ಯಂವರಂಚಿಂಕುಡಕ್ಕತಜ್ಜಂವಿಷ್ಣುಸ್ವತೀಮೆಚ್ಚಮೆಚ್ಚದೇಚಿ
- 30 ಕಾದ || ಆವನಿಪನಗಿತ್ತಪನಂದವರವರವೊಳುದವಸ್ತವಂಚಿಡದಭೂಘವನಂ ಯಂಬೇ
- 31 ದಿದಂಜಿನಾಚ್ಚರನುಬ || ಗೋವೃಟಪೇನಮಂಸಿರಮಂದಾಯಂವನದೋಳಂಮೆಚ್ಚ ಸುತ್ಪಂ

ಗೋವೃಟ

33 ದೇವರಪೂಜಾಗದಂಮುದದಿಂಬಟ್ಟಿನಲ್ಲಿಧೀರೋದಾತ್ತಂ || ಅಕ್ಕರ || ಅನಿಯಾಗಿವು . . . ತಸಮಯಕ್ಕೆ ಮೂಲಸಂ

ಘಂಕೋಣ

33 ಕುಂದಾನ್ಯಯಂಬಾದುವೇಡದಂಖಳಿಯಪುದಲ್ಲಿಯದೇಸಿಗಗಣದಪು . . . ಬೋಧವಿಭವಕುಕ್ಕುಟಾಸನಮಲಧಾರ

34 ದೇವರಕ್ಕಿರಿಸುವಪೆಂಟಂಗಾದಮೆಸದಿವ್ವಿಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇ . . . ಡ್ಡಂಗಳಚಮೂಪತಿ || ಗಂಗವಾಡಿಯಬಸ
ದಿಗಳ

35 ನಿತೂಳವನಿತ್ತಂತಾನೆಯ್ದ ಪೊನೆಯಿಸಿದಂಗಂಗವಾಡಿಯಗೊ . . . ವಗ್ಗಿಸುತ್ತಾ ಲಯಮನೆಯ್ದ ಮಾಡಿಸಿದಂಗಂಗವಾಡಿ

36 ಯತಿಗುಳರಬೆಂಕೊಂಡುವೀರಗಂಗಂಗಿಸಿಮಿಚ್ಚಿಕ್ಕೊಟ್ಟ . . . ರಾಜನಾಮುನ್ನಿನಗಂಗರಾಯಂಗನೂಮ್ನಿಡಿಧನ ನ
ಲೈ ||

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ಅದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಅಡ್ಡ ಡಲಾಗಿ ಬರೆದಿರುವದು.

1 ಸ್ವಸ್ತಿ

2 ಶ್ರೀಮತು

3 ವಡವ್ಯವಹಾ

4 ರಿಮೂಸಳಿಯ

5 . . ವಿಸಟ್ಟಯ

6 ರುತಾವುವಾಡಿಸಿ

7 ದಚವೀಸತಿತ್ತ್ವಕ್ಕ

8 ಅಪ್ಪವಿಧಾಚ್ಚನೆಗೆ

9 ವರಿಪನಿಬಂಧಿಯಾ

10 ಗಿವಾಣಿಕ್ಕನಕರ

11 . . ಕಸನಕರಂ

12 ಗಳುಕೊಟ್ಟದಡಿವ

13 . . ಗೆಹಾಗ ||

14 . . ಮಮಾಣಿ

15 . . ಕ್ಯಬ . ಣಿ

16 ಕಾರಂಗಳೂರ

17 . . ಗೆಹಾ

18 ಗ . ದು ||

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

19 . . ವಸಟ್ಟ

20 ಬಾಚಿಸಟ್ಟಚಿಕ್ಕಬಾಚಿ

21 ಸಟ್ಟದ . . ಅಮ್ಮಳಿಯ

22 ಕೇತಿಸಟ್ಟಚಂದಿಸಟ್ಟಗು

23 ಮ್ತಿಸಟ್ಟಚಿಕ್ಕತಮ್ಮದ .

24 ಅದಿಸಟ್ಟಚಳುಡಿಸಟ್ಟ

25 ಬಾಚಿಸಟ್ಟಅಯಿಬಸ

26 ಟ್ಟಚಿಕ್ಕವಮ್ಮದನ

27 ಬೊಡ್ಡಿಸಟ್ಟಬಾಚಿಸಟ್ಟ

28 ಮಾರಿಸಟ್ಟವಾಮಿಸಟ್ಟದ .

29 ಮಾಚಿಸಟ್ಟನಂಬಿಸಟ್ಟವು

30 ಸಣಿಸಟ್ಟಕೇತಿಸಟ್ಟದ .

31 ಕೇತಿಸಟ್ಟರೇವಿಸಟ್ಟಹ

32 ರಿಯುವಿಸಟ್ಟಕೊಮ್ಮಿ

33 ಸಟ್ಟಅವಿಸಟ್ಟ

34 ಚಿಕ್ಕ ಕೇತಿಸಟ್ಟದ .

35 ಪಟ್ಟಣಸ್ವಾಮಿಚಂದ್ರ

36 ಟ್ಟ ಸೋಮಸಟ್ಟಕೇತಿ

37 ಸಟ್ಟದ . . ಸೂಡಲಿಸ

38 ಸಟ್ಟಬಾಕವಚಟ್ಟ

39 . . . ಕೆವಿಸಟ್ಟದ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

40 . . ನ . . ದ . .

41 ಚಿಕ್ಕ . . ಹೆಗ್ಗಿತ್ತಿ

42 ಪಟ್ಟಣಸ್ವಾಮಿ

43 ಲಿಸಟ್ಟಕಾಮವದ .

44 ಬಮ್ಮಯನಾಯಕ

45 ದೋಚವನಾಯಕಿತ್ತಿ

46 ಚಿಕ್ಕ ಪಟ್ಟಣಸ್ವಾಮಿ

47 ಬಾಮುಬಲಿಸಟ್ಟದ

48 ವಸಟ್ಟಬಸವಿಸಟ್ಟ

49 ರತವಾಪುಬಲಿಸಟ್ಟ

50 ಸಂಕಸಟ್ಟವಚಿಸಟ್ಟ

51 ಚಳುಡಿಸಟ್ಟಬಾಚಿ

52 ಸಟ್ಟಸಕ್ಕ ಸಟ್ಟದ .

53 ನಾಗಿಸಟ್ಟಕಾರಯಣ

54 ಸ್ತಿಸಟ್ಟಬವಣಿಸಟ್ಟದೊ

55 ವ್ವಸಟ್ಟದ . . ಮೈಲಿಸಟ್ಟ

56 ಮುಕದೇವಸಟ್ಟದ

- 56 ವಸಟ್ಟಪಂ ಕಾವಿಸಟ್ಟ
- 57 ಯವಾರವಸಟ್ಟ ಅದಿನೆ
- 58 ಟ್ಟಪಂ ಒಡೆಯಣ್ಣ ಸಟ್ಟಪಕ್ಕಿ
- 59 ಸಟ್ಟಪಂ ತಿವ್ವನಟ್ಟಯ
- 60 ಬಸವಿಸಟ್ಟ ಪಕ್ಕಿ ತಿವ್ವನ
- 61 ಟ್ಟಪಂ . . . ಯವದಮನ
- 62 ಸಾಮಿಸಟ್ಟ ಬವಟ್ಟ ಪದಮವಂ
- 63 ದೇವಿಸಟ್ಟ ಕಲಿಸಟ್ಟ ಕೇತಿಸಟ್ಟ ಬ
- 64 ವಿಸಟ್ಟಪಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 65 . ಯವರಾಜವಾಸಟ್ಟ
- 66 ದೇವರಾಜವಾಸಟ್ಟ
- 67 ಜಕ್ಕಪಪಂ ಕೊಯ್ವ
- 68 ಲಸಟ್ಟಯಿ ಬಸಟ್ಟ ಪಟ್ಟಣ
- 69 ಸ್ವಾಮಿ ವೇಲಿಸಟ್ಟ ಬಾಕಿ
- 70 ಸಟ್ಟಪಾಸಟ್ಟಪಕ್ಕಿ
- 71 ನೇವಿಸಟ್ಟಯಂ ಪಂ
- 72 ಪಾಸಟ್ಟದೇವಿಸಟ್ಟ
- 73 ಟ್ಟಪಟ್ಟ ಕೇತವೇಸಟ್ಟ ತಿವಂ
- 74 ಪಟ್ಟಪಂ ದೇವಿಸಟ್ಟ
- 75 ಬೇತಿಸಟ್ಟ ಪಾಸಟ್ಟ ಬಾಕಿ
- 76 ಟ್ಟಪಪಾಸಟ್ಟ ಬಾಕಿ
- 77 ಲಸಟ್ಟ ಪಕ್ಕ ಪತ್ತಿಯಕ್ಕ ಪಂ
- 78 ಪಂಪಂ ಕಾವಿಸಟ್ಟ ಪೋವಿಸಟ್ಟ
- 79 ಪಂಪಂ ಪೋವಿಸಟ್ಟ ಪಕ್ಕ ಕಾವಿಸಟ್ಟ ಪಂ
- 80 ಸೇವಿಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 81 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 82 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 83 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 84 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 85 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 86 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 87 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 88 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 89 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ
- 90 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ ಪಕ್ಕ ಪಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 90 ವಸಟ್ಟಪಂ . . . ವನ
- 91 ಟ್ಟಪೇವಿ ಸಟ್ಟ ಪಾಮವಂ
- 92 ಬಾಕಿ ಕವೆಯ ಬವಿಸಟ್ಟ

- 93 ಪಾರವಸಟ್ಟ ಪಕ್ಕ ಪಾರವ
- 94 ಸಟ್ಟಪೇಲಿಸಟ್ಟ ಸೋವಿಸ
- 95 ಟ್ಟಗೂಮ್ ಪಸಟ್ಟ ಕೇತಿಸ
- 96 ಟ್ಟಪಂ ಸವದೇವಸಟ್ಟ
- 97 ಪಟ್ಟಪಟ್ಟರಾಮಿಸಟ್ಟ ಪಟ್ಟ
- 98 ಸಟ್ಟಪಂ ಪದಮಿಸಟ್ಟ ಪಟ್ಟ
- 99 ಲಸಟ್ಟ ಗೊಮ್ಮ ಪಟ್ಟ
- 100 ಲಕಾಮಿಸಟ್ಟ ಪೋಕ
- 101 ಪುನಾಕಿಸಟ್ಟ ಮಹದೇ
- 102 ವಸಟ್ಟಪಂ ನಾಗರನವಿ
- 103 ಲಯ. ಕೇತಿಸಟ್ಟಯಂ
- 104 ಗೂಮ್ಮ ಸಟ್ಟಗೂಮ್ಮ ಪಂ
- 105 ಸೇವಿಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 106 ಸಟ್ಟಮಹಾದೇವಸಟ್ಟ
- 107 ಪಂ ಪಾಸುವೇವನಾ
- 108 ಪಾಕರಾಪ ಪಟ್ಟಪಂ
- 109 ಪಟ್ಟಪಕ್ಕ ಪಾಸುವೇವನಾ
- 110 ಸೇವಿಸಟ್ಟ ಪಟ್ಟಪಂ
- 111 ಪಾಸುವೇವನಾ
- 112 ಸಟ್ಟಪಂ ಪಂಪಾಸಟ್ಟ
- 113 ಪಟ್ಟಪಕ್ಕ ಪಾಸುವೇವನಾ
- 114 ಪಟ್ಟಪಂ ಪಂಪಾಸಟ್ಟ
- 115 ಪಾಸುವೇವನಾ
- 116 ಪಟ್ಟಮಹಾದೇವಿಸಟ್ಟ
- 117 ಪಟ್ಟಪಂ ಕೇತಿಸಟ್ಟ
- 118 ಪಾಸುವೇವನಾ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 119 . . . ಪಂಪಾಸಟ್ಟ
- 120 ಪಟ್ಟಪಕ್ಕ . . . ಪಂಪಾಸಟ್ಟ
- 121 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 122 ಪಟ್ಟಪಕ್ಕ ಪಂಪಾಸಟ್ಟ
- 123 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 124 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 125 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 126 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 127 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 128 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 129 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ
- 130 ಪಂಪಾಸಟ್ಟ ಪಂಪಾಸಟ್ಟ

ಬ್ರಹ್ಮವೇವರ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಭ.

(ದಕ್ಷಿಣ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾಮೋಘಲಂಘನಂ ಜೇ
- 2 ಯ್ಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಕಾಸನಂಜಿನಕಾಸನಂ ||
- 3 ಶ್ರೀಬುಕ್ಕರಾಯಸ್ಯಬಿಭೂವಮಂತ್ರಿಶ್ರೀಜೈಚಂದೇಶ್ವ
- 4 ರನಾಮಧೇಯಃ | ಸೀತಿಯದೇಯನಿಖಿಲಾಭಿನಂದ್ಯಾನಿಃ
- 5 ಶೇಷಯಗಮಾಸವಿಷ್ಣುಲೋಕಂ || ದಾನಂಚೇತ್ಯಥಯಾಮಿಲು
- 6 ಬೃಹದೇಂಗಾಪೇತಸಂತಾನಕ್ಕೋವೃದಗಿಂಯದಿನಾಬೃಹಸ್ಪತಿ
- 7 ಕಥಾಕುತ್ರಾಪಿಸಂಲೀಯತೇ | ಜ್ಞಾಂತಿಂಚೇದನಮಾಯಿನೀಂಜಡ
- 8 ತಯಾಸ್ತೃಪೈತಸವೃಂಸಹಾಸ್ತೋತ್ರಂಜೈಚಪದಂಚನೇತುರವ
- 9 ನಾಕೃತ್ಯಕಪೀನಾಂಕಥಂ || ತಸ್ಮಾದಜಾಯಂತಜಗದ್ವಯಂತಃಪು
- 10 ತ್ರಾಸ್ತೃಯೋಘೋಷಿತಚಾರುಶೀಲಾಃ | ಯೈರ್ಭೃತ್ಪಿಷಿತೋ
- 11 ಜಾಯತಮುಧ್ಯಲೋಕೋರತ್ನೈಸ್ತೃಭಿಜೈಸ್ತವಾವಾಪವ
- 12 ಗೃಹಃ || ಯಿರುಗಪದಂಚನಾಥಮುಖ್ಯಾಣಮುಪ್ಯನು
- 13 ಜಿಸ್ವಮುಹುರಂಪದಾವಿ ಚಯಃಸುತರಾಂಪ್ರಥಿ
- 14 ತಃ | ಪ್ರತಿಘಟಿಕಾಮಿಸೀಪೃಥುಪಯೋಧರಹಾರಾಪರೋ
- 15 ವಃಹಿತಗುಣೋಭವದ್ವಗತಿವಂಗಳಪದಂಚಪತಿಃ || ದಾಕ್ಷ
- 16 ನೃಪುಫವಸ್ತದಸುಚೇತಸ್ಯಾಕಾಸ್ರಯಸ್ತತ್ಯವಾ
- 17 ಗಾಧಾರಸ್ಯತತಂವದಾನ್ಯಪದವೀಸಂಚಾರಜಂಘಾಲ
- 18 ಕಃ ಧರ್ಮೋದಭಿಷ್ಠಿತರುಚ್ಚಾಕ್ರಲಗೃಹಸಾಜನ್ಯಸಂಕೇ
- 19 ತಭೋಕೀರ್ತಿಮಂಗಳಪದಂಚಮೋಯವಃಕನೋ
- 20 ಜೈನಾಗಮಾನುವ್ರತಃ || ಜಾನಕೀತ್ಯಭವದಸ್ಯಗೇಹಿಸೀ
- 21 ಚಾರುಶೀಲಗುಣಭೂಷಣೋಜ್ವಲಂ | ಜಾ
- 22 ನಕೀವತನಃಪೃತ್ಯಮಧ್ಯವಸರಾಘವಸ್ಯರವಣೀ
- 23 ಯತೇಜಸಃ || ಅಸ್ತಾಂತಮೋರಸ್ತಮಿತಾಲವಗೌರವ
- 24 ತೌಪ್ರವಿಶ್ರೀಕೃತಧರ್ಮಮಾರ್ಗಂ | ಜಾಯಾನಘಾತ್ಪತ್ರ
- 25 ಜಗದ್ವಿಜೇತಾಭವ್ಯಾಗ್ರಣೀಜೈರ್ಭೃಚಪದಂಚನಾಥಃ || ಇ
- 26 ರುಗಪದಂಚಾಭವತಿಸ್ತಸ್ಯಾವಂದಸ್ಸಮಸ್ತ
- 27 ಗುಣಾಲೀ | ಯಸ್ಯಯಶ್ಚಯುಕ್ತಯಸ್ಯೋಲಂತಿಲ
- 28 ವಾಪ್ಯರಾತಿಮುಖಪದ್ಮಾಃ || ಪೃ || ಬ್ರಹ್ಮಾಧಾಲಿ
- 29 ಪಿಪ್ಪಲವೃಕ್ಷಾಯ ನಚೇದ್ಬ್ರಹ್ಮತ್ವಹಸಿಂಭವೇದಸ್ಯಾಂ
- 30 ಕಲ್ಪಯಕಾಲರಾಜನಗದೇತದ್ವೈಲಿಪ್ತ
- 31 ಧ್ವೀಧೃತಃ || ವೇತಾಲಪ್ರಜನರ್ದಯೋದರತತಿ
- 32 ಪಾನಾಯನವ್ಯಾಸ್ಯಜಾಂಯುದ್ಧೋದ್ಧೃತಶಾತ್ರ
- 33 ವೈರಿರುಗಪಜ್ಞಾಪಪ್ರಕೋಪೋಭವತಃ || ಯಾತ್ರಾ
- 34 ಯಾಂವಜಿಸೀಪತೇರುಗಪಜ್ಞಾಪಸ್ಯಧಾಟೀಧ

೩ ದ್ವೈತಧರ್ಮವ್ರಜ್ಯಃ ಶುಕ್ಲಭಾಸುಕರೇಗಮಃ

೩ ದ್ವೈತಧರ್ಮವ್ರಜ್ಯಃ ಶುಕ್ಲಭಾಸುಕರೇಗಮಃ

(ಪ್ರಶ್ನಾ ಮತ್ತು ಮುಖ.)

೫ ವಿಕಸನಂದೀಪ್ತಃಪ್ರಕಾಶನಲಃ || ಯಾತಾಗ್ರಯಾಮಿ

೫ ವಿಕಸನಂದೀಪ್ತಃಪ್ರಕಾಶನಲಃ || ಯಾತಾಗ್ರಯಾಮಿ

10 ಲಗ್ನ ಸಂಧ್ಯಾಕಾಲತರ್ಕಾಂತಕಾಲೇಗಚ್ಛದ್ಯನೇಭಾಧಿಪಃ ।

10 ಲಗ್ನ ಸಂಧ್ಯಾಕಾಲತರ್ಕಾಂತಕಾಲೇಗಚ್ಛದ್ಯನೇಭಾಧಿಪಃ ।

49 ಸ್ವದಾತ್ರಾಹಿತಾಹಿಗಳೂನನೇತಿಬಹು. ಧಾವೇತಾ

49 ಸ್ವದಾತ್ರಾಹಿತಾಹಿಗಳೂನನೇತಿಬಹು. ಧಾವೇತಾ

11 ಲಕೇವನಂಪ್ರಮಾಪ್ತುಂಕ್ಷಮೇವಾತ್ಮಾಂಧೂತ್ಮವಚೋ

11 ಲಕೇವನಂಪ್ರಮಾಪ್ತುಂಕ್ಷಮೇವಾತ್ಮಾಂಧೂತ್ಮವಚೋ

46 ಯಥಾ ತ್ರಾಪಿಸಿಮಗೇಂದ್ರದಂಜನವತೌಸಂಜಾ

46 ಯಥಾ ತ್ರಾಪಿಸಿಮಗೇಂದ್ರದಂಜನವತೌಸಂಜಾ

48 ಪರಪ್ರಸನ್ನವಿರಬಲಿಕೃತಃ || ಯದ್ವಾ ಯಾವಿರಃ

48 ಬರಹಸ್ತೋತ್ರವಶೀಕ್ರತಃ || ಯದ್ವಾ ಹಾವಿರಃ

೫೦ ಭೀಷ್ಮಾಚಾರ್ಯನಿಂದ ನಿರ್ಮಿತವಾದ ಸ್ತೋತ್ರಗಳು

೫೦ ಭೀಷ್ಮಾಚಾರ್ಯನಿಂದ ನಿರ್ಮಿತವಾದ ಸ್ತೋತ್ರಗಳು

೫೩ ಶ್ರೀಮದ್ರಾಮಾಯಣವಿವರಣೆ

೫೩ ಶ್ರವಣವಿಶ್ವವಿಠಿಃಕುಪ್ಪುರಿಕವನವ. ಧನ ೪೫ ವಗು

೧೩. ಪುನಃಪ್ರಾಪ್ತವಾದ ಸ್ವಾಧ್ಯಾಯ

೧೩. ಪುನಃಪ್ರಾಪ್ತವಾದ ಸ್ವಾಧ್ಯಾಯ

೫. ಹೊಯ್ಸಳ ಸಂಸ್ಥಾನದ ಸಚಿವರಿಗವತೋಸ, ಬಧನ

೫. ಹೊಯ್ಸಳ ಸಂಸ್ಥಾನದ ಸಚಿವರಿಗವತೋಸ, ಬಧನ

[illegible][illegible]

(ii) ನೇಪುನವುಪ್ರಸಂಗವು (ಚತುರ್ದಶನೇಪುನಾಂಕಚ

(ii) ನೇಪುನವುಪ್ರಸಂಗವು (ಚತುರ್ದಶನೇಪುನಾಂಕಚ

॥ नमो भगवते वासुदेवाय ॥

॥ नमो भगवते वासुदेवाय ॥

61. ನಾಪತ್ಯಚಕ್ರವರ್ತಿಯು ಕುಲಪಾಲನ ಕೋಶ

61. ನಾಪತ್ಯಚಕ್ರವರ್ತಿಯು ಕುಲಪಾಲನ ಕೋಶ

10. ತುಳು ಭಾಷೆಯಲ್ಲಿ " ಕನ್ನಡ " ಎಂದರ್ಥ.

10. ತುಳು ಭಾಷೆಯಲ್ಲಿ " ಕನ್ನಡ " ಎಂದರ್ಥ.

[illegible]

೨೫. ಒಂದು ಸುಮಾರು ೧೦ ಕಿ.ಮೀ. ದೂರದಿಂದ

॥ १ ॥

॥ १ ॥

॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥

॥ ತಾವು ಸತ್ಯವನ್ನು ಅರಿತುಕೊಳ್ಳುವೆವು ॥

॥ ತಾವು ಸತ್ಯವನ್ನು ಅರಿತುಕೊಳ್ಳುವೆವು ॥

(ಪೂರ್ವ ಮುಖ.)

- 74 ಯತ್ಕಿಂಚಿದ್ಭೇದಃ ಸ ರಥನಿವರಿಲಂಭಿಸೀಭಿಧೌತೇಚಿ
 75 ರಾಯನಿಜಬಿಂಬಗತೇಕಳಂಕೇ | ಸ್ವಪ್ನಾತ್ಮಕಸ್ತುಹಿನ
 76 ಬಿಭಿಷಿರಂಗನಾನಾಮವ್ಯಾಜಮಾನನರ ಚಂಕಬಲೇ
 77 ಕಾರೋತಿ || ಯತ್ಪದಾಬ್ಜ ರಜಃಕಣಾಪ್ರಸವತೇ
 78 ಭಕ್ತ್ಯಾ ನತಾನಾಭುವಯತ್ಕಾ ರ್ಯಾಕಟಾ
 79 ಹ್ಯಕಾಂತಿಲಹರಿಪ್ರಜ್ವಾಲಯತ್ಕಾಶಯಂ |
 80 ಮೋಹಾಹಂಕರಣಾಘೋತಿವಿಮಲಾಯವ್ಯೃ
 81 ಖರೀಮೌಖರೀವಂದ್ಯಕಸ್ಯನಮಾನನೇಯಮು
 82 ಹಿಮಾಶ್ರೀಪಂಡಿತಯ್ಯೋಯತಿಃ || ಮೂದಾ
 83 ರದ್ರುಮಮಂಜರಿಮಧುರೀಮಂಜುಸ್ಥಾನಾ
 84 ಧುರೀವ್ಯಾಘಾಹಂಕೃತಿರೂಢಿಪಾಟವಾರಿಪಾ
 85 ಟೀಕೃಕಾಟೀಭಟಃ | ನೃತ್ಯವೃತ್ತಕಪದ್ಧಗತ್ತ
 86 ವಿಲಾಸಸ್ವಲ್ಪೇಕಕಲ್ಪೇಲನೀಸಲಾಖವಿಲಾಪಾ
 87 ಡಿತಾಯ್ಯಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋಳಾ
 88 ಪಳಃ || ಕಾರುಣ್ಯಪ್ರಥಮವತಾರಸ
 89 ರಣೀಶ್ವತೇಸ್ವೀಕಾರತಂತ್ರವೈದ್ಯವ್ಯಕ್ತಪಃ
 90 ಲಸುಜನತಾಸೂಘಾಘೋಗೋದಯಃ |
 91 ಕಂದರ್ಪದ್ವೀಪೇಂದ್ರಪಾಚವದಸೇಕಾವ್ಯವೃ
 92 ತಾನಾಖ್ಯಾಜ್ಞೇನಾಧ್ಯಾಖ್ಯಾತಾಭಾಸ್ವರೇಶ್ವರತ
 93 ಮುನಿಜ್ಞೇಗತ್ತಿವಮತ್ತೇಜಿತಾ || ಯ
 94 ಕ್ತ್ಯಾಗಮನ್ನವಮಿಲನೀಲನಮಂರಂ || ಬಿಬ್ಬಿ
 95 ಮಾಂಬುಮಹಾನನಬಾಲಸೂರ್ಯಃ | ೮
 96 ದಾ ಕಯೇಪ್ರತಿನಮಂವಗವ. (ಸೂರವರ್ಣತೇ
 97 ಕ್ರೀಮುನೀಯ್ಯೇತೀವ್ಯಾಭಾಮಃ | ತಸ್ತೀಧಾ
 98 ಬೆಳಗುಳೇಜಗದಗ್ರಾತೀತ್ಯೇಶ್ರೀವರನರಾಃ
 99 ರಂಗವಾಪಯದಂಜನಾಘೇಶ್ರೀಗೋವಿಂದೇಶ್ವರ
 100 ಸನಾತನೋಗೇಹೇತೋಗ್ರಾಪೋತ್ತವೇಶ್ವರಗು
 101 ಖಾಖ್ಯವಂದತ್ತಧೀಃ || ೯ ಭಕ್ತತಿವನ್ನರೇಜ
 102 ಯತಿಕಾತ್ಯೇಕಮನುತಿಥಾಮುಂಮುಘ
 103 ನಸ್ತಪ್ತಪಿಪ್ಪಮುಪಜಗ್ನ್ಯಪಿತಿತರಂತಾ | ಸದಾ
 104 ವನಸ್ತಪ್ತಪಿಪ್ಪೇತನೋನತಟುಕಯುತಂಸಯವ
 105 ಕುಲಾಗ್ರೇಶೇಶತೀತ್ಯೇಶ್ವರಂವಂದಿತಃ || ಯ
 106 ರಂಗವದಂಜಾಧೀಶ್ವರೇಶಮಲಯಕೇಕಲಮ
 107 ವದ್ಧನಕ್ಷೇತ್ರಂ | ಆಚಂದ್ರತಾರಕಮಿದಾಬೆ
 108 ಛೇಗುಳತೀತ್ಯೇಶ್ವರಾಪುಕಾಶತಾಮತುಲಂ ||
 109 ದಾಸಪಾಲನಯೋವ್ಯಕ್ತೇಧೋದಾನಾತೇಶ್ರೀಯೋನಪಾಲನಂ | ದಾಸಾತಸ್ವಗ್ಗಮ
 110 ವಾಪ್ತೇತಿಪಾಲನಾಭಜ್ಯತಂಪದಂ || ಸ್ವದತ್ತಾಂಸುವತ್ತಾ ವಾಯೋಹರೇಶ್ವರ
 111 ಸುಂಧರಂ | ಪಷ್ಕಿಪ್ಪರ್ಷಸದಸ್ರಾಣಿಸಿಪ್ಪಾಯೋಜಾಯತೇಶ್ರೀಮಿಃ ||
 112 ಮಂಗಲಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಸಿದ್ಧರ ಬಸ್ತಿಯಲ್ಲಿ ಬಲಗಡೆ ಕಂಭ.

(ಪಶ್ಚಿಮ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾಪೋಘೋಷಾಂಭನಂಜೀಯತ್ಕ್ರೋಧೋ
- 2 ಕ್ಯನಾಥಸ್ಯಾಕಾಸಂಜನಕಾಸನಂ || ಶ್ರೀನಾಥೋಜಿತಃಕಂಭವನಮಿ
- 3 ವಿಮಲಾಸುಪ್ರತಾನಂತಧಮ್ಮಾಕ್ಷಂಧ್ರಾಂಕಾಶಾಂತಿಕುಂಭಸುಮಂತಿಸುಮಿಧಿ
- 4 ಕೀರ್ತೋವಾಸಃಪೂಜ್ಯಃ ಮಲ್ಲಿಖೇಯಃಸುಪಾಶ್ವರ್ವಜಬಜರುಚಿರೋನಂದನಃಪಾರ್ಶ್ವನೇಮಿ
- 5 ಶ್ರೀವೀರಶ್ಚ ತಿದೇವಾಂಭುವಿದದತುಚತುಷ್ಟಿಂಕರಿಮೃಂಗಂಭಂ || ವೀರೋವಿಶಿಷ್ಟಾಂವಿನತಾಯರಾ
- 6 ತಿಮಿತ್ತಿಕ್ರೋಕ್ತೈರಭಿವನ್ಯುತೇಯಃ ನಿರಸ್ತುಕವ್ಯಸಿಖಿಲಾತ್ಮವೇದಿಪಾಯದಸಾಪಶ್ಚಿಮ
- 7 ತೀರ್ಥನಾಥಃ || ತಸ್ಯಾಭವನಸದಸಿಜನಸ್ಯಸಿಧ್ಧಸಪ್ತಧ್ಯೋಗೇಗಾಧರಾಕಿಲಂಧ್ರಸಂಖ್ಯಾಃ
- 8 ಯಥಾರಯಂತಿಭವರ್ತನಜೋಧಪತ್ನೀವಿಧ್ಯಾತ್ರಯಾದುಗಣಾಸ್ತಿಸವತ್ಪ್ರವೀಣಾನ್ ||
- 9 ಹಂದ್ರಗ್ನಿಭೂತೇಲಮಾಯುಃಭೂತೀಕಂಭನೋಮೌರ್ಯ್ಯಸುಧಮ್ಮಾಪುತ್ರಾಃ | ಮೈತ್ರೀಯಮೌ
- 10 ದೌಪುನವಂಧವೇ || ಪ್ರಭಾಸಕರ್ಣತೀತರೀಯಸಂಕ್ಷೇಪಃ || ಪೂರ್ವಾಕ್ಷಾಸಿತವಾದಿನೋವಧಿಬ
- 11 ಮೋಧೀವರ್ಯ್ಯಯಃಕ್ಷಾಸಿನಃ | ಸೇವೇಮೈಕ್ರಿಯೇಕಾಂಕ್ಷಾಕ್ಷಿಕಯಃತಿನೈಕೈವಲ್ಯಭಾಜೋಽಭವಾ
- 12 ನ | ಇತ್ಯಗ್ನೈಃಪುನಿಧಿತ್ರಯೇತ್ತರಸಿರಾನಾಥಾಸ್ತಿಕಾಯೈಕತ್ವೇಂದ್ರೋನೈಕತಾಚೈರಪಿಮಿ
- 13 ತಾನಸಪ್ತೈವಸತ್ಯಂಗಣಾನಿ || ಸಿದ್ಧಂಗತೇವೀರವನೇನಬದ್ಧಕೇವಲ್ಯಭಿಖ್ಯಾಸ್ತ್ರಯಮಜಾತಾಃ | ಶ್ರೀ
- 14 ಗೌತಮಸ್ಯಾಚಸುಧಮ್ಮಾಪುತ್ರಾಃಕೇವಲೇವೈತದಹಾನುಬಧ್ಧಾ || ಜಾನಂತಿಷ್ಠಾಪರಾಜಿತ
- 15 ನಂಬಿತಿತ್ರೋಗೋವಧ್ಯನೇನಗುರುಣಾಸಪಭವ್ರಯಾಹಃ | ಯೇವಂಚಕೇವಲವಪ್ರಭುಲಂಭ
- 16 ತೇನಬದ್ಧತತೋಸ್ತುಮಮಧೇತ್ರತಕೇವಲಭ್ಯಃ || ವಿದ್ಯಾನುವಾದಪಠನೇಸ್ವಯಮಗತಾಭಿ
- 17 ಮ್ನಿವ್ಯಾಭಿವಾತ್ಯಚಲತದಮಲಾದಭಿನ್ಯಾಃ | ಪೂರ್ವಾಗೇದೇದರಪ್ರರೂಢುಃಪಾರಯಂತಿ
- 18 ತಾಂನೈವ್ಯಾಭಿನ್ಯದರಪೂರ್ವಧರಾನಸಮಸ್ತಾನಿ || ತೇಕ್ಷತ್ರಯಃಪ್ರೋಪ್ತಿಲಂಗಗದಮೇಹಯಸ್ಸಧ
- 19 ಮ್ನಾಪಿಜಯೋವಿರೂಪಃ | ಶ್ರೀಮಃಭಿಲ್ಯೇನೈಧೈತಿಜೇನಾಗಾಸಿಧ್ಧಾತ್ಮಕಶ್ಚೈತೃಭಿಧಾನಭಾಜಃ
- 20 || ಸಕ್ಷತ್ರಪಾಂಜಾಯಮಾಲಕಾಂಸಾರ್ವಯರ್ಯವಿಶ್ರೀದ್ರಮಮೇಣಿಕಶ್ಚವಿಕಾದೇವೇಗೇಧಂಕೇ
- 21 ನರೂಢಾದೇವಂಚತೇವಿವೃದ್ಧಮೇವಸಂತು || ಅಚಾರಸಂಕ್ಷೇಪಗಂಭತೋಭವಂಸ್ತೇಲೋಪಾಸಂಭ
- 22 ದ್ರೋದಯಃಪೂರ್ವಧಪ್ರಃ ತಥಾಯೋಗೇಬಾಹುರಮಿಮಮೂಲಸ್ತಂಭಾಜಿನೇಂದ್ರಾಗವರ
- 23 ತ್ವದವ್ಯುಗ್ಗೇ || ಶ್ರೀಮಾನಕುಂಭೋಮಿನೀತೋಪಲಧರವಸದೇವಾಚಲಾವೇರಾಧೀನಃ | ಸರ್ವ್ವಾಕ್ಷಾಸರ್ವ್ವಾ
- 24 ಗುಪ್ತೋಮುಖಧಂಧಸಮಾಲೋಪಹಾವೇವೀರೌ ಇತ್ಯಾಧ್ಯಾನೇಕಸೂಚಪ್ರಧನಪದಮುಪತೇ
- 25 ಮುಪವ್ರತಪ್ರಾಣೋನ್ಮಾಧಾರೇಪುಪ್ಪಾಪವಸಿಸಜಗತಾಂಕೂಂಡಕುಂದೋದಯತೀಂದ್ರಃ || ರಜೋಭಿಂ
- 26 ಸ್ಯಪ್ತತಮಃ ತ್ವಮಂತಬ್ಧಿಪ್ರೇಮಸಂವೃದ್ಧಯೀತಯತೀರಃ | ರಜಪದಂಧಾಸಿತಳಂವಿಹಾಯುಚ
- 27 ಚಾರಮಃಸೇಚತುಂಗಲಸಃ || ಶ್ರೀಮಾನಮಾಸ್ಮಾತೀಯಯಂತೀರಸ್ತತ್ಪಾತ್ಮಕಸೂತ್ರಪ್ರಕಟೇಚ
- 28 ಕಾರ | ಯನ್ಮುಕ್ತೀಮಾಗ್ಗಾಚಂಜೋದ್ಯತಾನಾಂಮಾಥೇಯವ್ಯಗ್ರಾಭವತಿಪ್ರಜಾನಾಂ | ತಸ್ಯೈವಶಿಷ್ಯೋ
- 29 ಜಸ್ಯಧಧಪುಂಭಸ್ತೀಯಸಂಕ್ಷಪ್ತಬಲಾಕಾಃ || ಯತಸ್ತೀತಿತನ್ನನಿಭವಂತೀನೀಕೇಮಾಕ್ತ್ಯ
- 30 ಗನಾಂಜೋಹನಮಂಡನಾಃ || ಸಮಂತಧಪ್ರಸ್ಯಚರಾಯಜೇಯವ್ಯಾಧಿಭವಾಂಕೂರಸೂಕ್ತಿ
- 31 ಜಾಲಃ | ಮುಕ್ತಪ್ರಾಣವಾತ್ಮಕಲಾವನೀಯಂವಧ್ಯಾಸದಮ್ನಾದುಕವಾತ್ಮಯುಪಿ || ಸ್ಯುತ್ಕಾ
- 32 ರಮುಪ್ರತಸಮಸ್ತಪದಾತ್ಮಾಪೂರ್ವಾಂತ್ಯೇಲೋಕ್ಯತವ್ಯುಮೇಖಿಲಸಖಿಲುಪ್ಪನಕ್ತಿಮವ್ಯಾ
- 33 ದುಕ್ಲೋಕ್ತಿತಮುಕಾಖತಾಂತರಾಳಂಸಮಂತಭವ್ರವಚನಸ್ಥಿತತತ್ಪದೀಃ || ತಸ್ಯೈವಶಿಷ್ಯಾಶಿವ
- 34 ಕೋಟಿಸೂರಿಸ್ತಪೋಲತಾಲಂಬನದೇಹಯಪಿಪ್ಪಃ | ಸಂಸಾರವಾರಾಕಂಪೋತಮೇತತ್ತ್ವಾತ್ಮಕಸೂ
- 35 ತ್ರಂತವಲಂಚಕಾರ || ಮಗಭೈಧಾಯಿಗುರುಣಾಕಿಲದೇವನಂಬಿಬುಧ್ಯಾಪುನರ್ವಿಪ್ರಯಾ
- 36 ಸಜಿನೇಂದ್ರಬುಧ್ಧಿಃ | ಶ್ರೀಪೂರ್ವಪಾದಾತಿಚೈವಬುಧೈಪ್ರಚಪ್ಪೇಯತೋಜಿತಪದ

37 ಯುಗೇವನದೇವತಾಭಿಃ || ಭಟ್ಟಾಕಳಂಕೋಕ್ತತಸಾಗತಾದಿವ್ಯಾಕೃಪಂಕೈಸ್ಸಕಳಂಕಭೂತಂ ಚ
 38 ಗತಸ್ತನಾಮೇವವಿಧಾತುಮುಚ್ಚೈಶಾತ್ಥಂಸಮಂತಾದಕಳಂಕಮೇವ || ಜೇಯಜ್ಞಗತ್ಯಾಂಜನಸೇನಸೂ
 39 ರಯ್ಯುಸ್ಯೋದದೇಶೋಜ್ವಲದವ್ಯಾಣೇನ ವ್ಯಕ್ತಿಕ್ರತುಸವ್ಯವಿದಂವಿನೇಯಾಃಪುಣ್ಯಂಪುರಾಣಂಪುರು
 40 ಪಾವದಂತಿ || ವಿನಯಭರಣಪಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ರಂಪಿಬುಧನುತಚರಿತಂತದ್ಗಣೇಂದ್ರಾ
 41 ಗ್ರಭೃತಂ || ವಿಹಿತಭುವನಭವ್ಯವೀತಮೋಹೋರೂಪಿದ್ರವಿನಮತಗುಣಭದ್ರಾತಿಣ್ಯವಿ
 42 ವ್ಯಾಸಮುಪು || ಸದ್ವ್ಯಂಜನಸ್ಯರನಭಸ್ತುನುಜ್ಞಾಣಾಂಗಚ್ಛಿನ್ನಾಂಗಭಾವಕುನಾಂಗಳನಿಮಿತ್ತಕೈ
 43 ಯ್ಯಾಃ || ಕಾಲತ್ರಯೇಪಿಸುಖದುಃಖಜಯಾಜಯಾದ್ಯಂತತ್ಯಕ್ತಿವತ್ಪನರವೈತಸಮ
 44 ಸ್ತಮೇವ || ಯಃಪ್ರವೃದಂತೇನಚಘೋತಬಲ್ಯಾಭ್ಯೈನಾಪಿಷ್ಯದ್ವಿತಯೇನರೇಣೇ ಫಲಪ್ರದಾ
 45 ನಾದುಜಗಜ್ಜನಾನಾಂಪ್ರಾಪ್ತೋಂಕುರಾಭ್ಯಾಮಿವಕಲ್ಪಭೂತಃ || ಅರ್ಹದ್ವಲಿಸ್ಸಂಘಚತು
 46 ರ್ವಿಧಂಸಕ್ರಿಕೋಂಢಕುಂದಾನ್ವಯಮೂಲಸಂಘಂ || ಕಾಲಸ್ಯಭಾವಾದಿಜಾಯಮಾನವ್ಯೇವೇತ
 47 ರಾಶ್ವೀಕರಣಾಯಚಕ್ರೇ || ಸಿತಾಂಬರಾದಾವಿಪರೀತರೂಪೇಶಿಲೇವಿಸಂಘೇವಿತನೋ
 48 ತುರೋಧಂ ತತ್ಸೇನನಂದಿತ್ರಿವೇಶಸಿಂಹಸಂಘೇಷುಯಸ್ತಂವನುತೇಕುದ್ಯಕ್ತಃ || ಸಂಘೇಷುತತ್ರ
 49 ಗಣಗಜೈವಲಿತ್ರಯೇಣಲೋಕಸ್ಯಚಕ್ಷುಷಿಭಿಧಾಪುಷ್ಪನಂದಿಸಂಘೇ || ದೇಸಿಗಣೇಧೃತಗುಣೇ
 50 ಸ್ತಿತಪ್ತೈಸ್ತಕಾಚ್ಚಗಜೈಃಗುಣೈಶ್ಚರವಲಿಪ್ತಯತಿಪ್ರಭೂತಾ || ತತ್ರಾಸನ್ನಾಗದೇವೋದಯ
 51 ರವಿಜಿನವೇಣಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವಶ್ರೀಭಾನುಚಂದ್ರಬ್ರತನಯಗುಣಧರ್ಮ್ಯವಯಃಕೀರ್ತಿ
 52 ದೇವಾಃ ದೇಶಶ್ರೀಚಂದ್ರಧರ್ಮ್ಯೇಂದ್ರಕುಲಗುಣತಪೋಭೂಷಣಾಸ್ಸೂರಯೋನ್ಯೈವಿದ್ಯಾಧಾಮೇ

(ಉತ್ತರ ಮುಖ.)

53 ದ್ರವದ್ವಾಪುರವನಃಗುಣವನುಕ್ತನಂದ್ಯಾಪ್ತಯುಜ್ಜ || ವಿಹಿತದುರಿತಘಂಗಳಿನ್ನವಾ
 54 ದೀಭೃಂಗಳಾವಿತತವಿಧಮಂಗಾವಿಶ್ವವಿದ್ಯಾಬ್ರಹ್ಮಂಗಳಃ || ವಿಜಿತಜಗದನಂಗಾವೇಶ
 55 ದೋರೋಜ್ವಲಾಂಗಾವಿರಚರಣತುಂಗಾವಿಶ್ವತಾಸ್ತೇಸ್ತಸುಗಾಃ || ಜೇಯಾಚ್ಛ್ರೀನೇಮಿಚಂ
 56 ದ್ರಾಕುನಲಯಲಯಕ್ಯತೂಟಕೋಟೀಧೃಗೋತ್ಪೋಸಿತೈಸ್ತೇಸ್ತಪಿಪ್ರಾಧಾಪಿರಚನ
 57 ಕುಲಶಸ್ತ್ರಪ್ರಭಾಕೃತ್ಪ್ರತಾಪಃ || ಚಂದ್ರಸ್ಯೇವಪ್ರದತಾವ್ಯತವಚನಂಚಾನೇಯತೇ
 58 ಯಸ್ಯಾಂತೋಧಮ್ಯವ್ಯಾಪಸ್ಯನೇತುಃಸ್ಯಮಂಭಮತಪಮಯುಜ್ಜನೇಮಿವಧಸ್ಯ || ಶ್ರೀ
 59 ಮುಖೇನಂದೀವಿಬುಧೋಜಗತ್ಪಾವಸ್ತತ್ಥಮೇವಾತನುತಾತ್ಮನಾಮ ಸಮುಜ್ಜಸತ್ಪಂವ
 60 ನಿಜ್ಜರೇಣನಯೇನಪಾಪಾನ್ಯಭಿನಂದಿತಾಸಿ || ತುಂಗೇತದೀಯೇಧೃತವಾದಿಸಿಂಹೇಗುರು
 61 ಪ್ರವಾಹೋನ್ನತವರಗೋತ್ರೇ ಅಥೋವಿತೋಭೂಸ್ತಿಜಪಾದಸೇವಾಪ್ರಮೋದಿಲ್ಲೋಕೋಭಯ
 62 ಚಂದ್ರದೇವಃ || ಜಯತಿಜಿತಮೋರಿಸ್ತ್ಯಕ್ತದೋಷಾನುಮಂಗಚದಮಖಿಲಕಲಾಸಾಂ
 63 ಪಾತ್ರಮಂಘೋರಾಹಾಯಾಃ ಅನುಗತಜಯವಜ್ಜ್ವಲಾತ್ತಮಿತ್ರಾನು
 64 ಕೂಲ್ಮಸ್ತತಮಂಭಯಚಂದ್ರಸ್ತತ್ಪ್ರಭಾರತ್ನದೀಃ || ತದೀಯತನುಜಗ್ಗು
 65 ತಮುಸಿಗ್ಗಣೇದೇಶಸ್ತಪೋಭವಯುತ್ರಿತತನಃಸ್ಮತಜನೇಶತತೋಜುಜಿನೇಂದ್ರವಚನಾ
 66 ಸ್ತವಿವದ್ಯತಸ್ತತಸ್ವಯಿರಸಾಭೃತಸಮಸ್ತವಸುಧಾಃ || ಭವಪಿಪಿನಕ್ಯಕಾನು
 67 ಭೃವ್ಯಪುಕೇಜುಭಾನಃಸವಿತತನಮುಸೋನಃಸಂಪವೇಕಾಪುಧೇನಃ ಭುವಿದುರಿತತ
 68 ಮೋರಿಪ್ರೋತ ಸಂತಪವಾರಿಶ್ರುತಮುನಿವರಸೂರಿಃಕುಂದಶೀಲೋಸ್ತಸಾರಿಃ || ಚಂ
 69 ಹೋದ್ಧಂಚತ್ರಿದಂಡವರಮಃಸುಖಪದಂಪುಪುಲಿಪದರಾಗೋವಾರಾಗಾರೋರಂಕಾ
 70 ರತ್ರಿವಿಧಮಧಿಕೃತಾಗೌರವಂಗಾರವಂಚ ತುಲ್ಯಂಭಲೋನೇಶ್ಚತುಮತುಲ
 71 ವಪುಃಪುಷ್ಪಮಮ್ತುಲಚ್ಛಿದಂಹೋಭಾವೋನ್ಮೇಷಿತ್ರಿಮೋದೇಶ್ರತಮುನಿಮುನಿಪೋ
 72 ನಿಮ್ತುಲಮೋಚೈಕವಿವ || ಪ್ರತಿಷ್ಠಾಭಗಣೇಂಗಮಪಸಾಭಾವಿತದೀಯೇಶ್ರವ
 73 ಧೃಯತಿಪೂರ್ವಕಲಾಂಮುರಿವಯುಕ್ತ ಅನಾದಿನಿಧವಾದಿಪರಮಗಮದ
 74 ಯೋಧಿಮುಖೋದಭಿನವಶ್ರುತಮುನಿಗ್ಗಣೇದೇಶಃ || ಮುಗ್ಗೇದಗ್ಗೇನಿಸಗ್ಗೇ
 75 ತಪ್ರತಿಭಟಕುಜಲೈನವಾದೇನವಾಪಿಶ್ವೇಕಾವೈತನಸ್ಯೇಮುದುಮಧುರಪದ್ಯಃ

67 ಕರ್ತೃದ್ವೈನ್ಯದ್ವೈತ್ಯ ಮಂತ್ರೋತ್ತಮೋತ್ತಮತಸಕಲಕಲಾಯಾಂಚ
 68 ಕಲ್ಯಾಣ್ಯವೇವಾಕ್ಯವಾನ್ಯುಕೋವಿಹೀನೈಶ್ಚ ಶ್ರುತಮುನಿಮುನಿವದ್ಭಿಶ್ಚವಿದ್ಯಾವಿನೋ
 69 ದಃ || ಶಬ್ದೇಶೀಶ್ವರಾಪ್ಯಪಾವನಕಲವಿಮುತಚಿತ್ತಕೃತಂತ್ರೇಷುದೇವಗುಹ್ಯಾಂತೇನಶ್ಚರೂ
 70 ಪೇದನವಿನಗದಿತಗೌತಮಾಕೋಂಡಕುಂದಃ | ಅಧ್ಯಾತ್ಮವರ್ಧ್ಯಮಾನೋಮನಸಿಜಮಘ
 71 ನೇವಾರಮುಗ್ಧಖವಹ್ಯಾಪಿತ್ಯೇವಂಕೀರ್ತಿಪಾತ್ರಂಶ್ರುತಮುನಿವದಭೂದ್ಯುತಿ
 72 ಯೇಕೋತ್ತಮೇತ' || ಶ್ರದ್ಧಾಂಕುಡ್ಧಾಪ್ರವದ್ಧಾಂಧಧತಮುಧ್ಧಕೃತಾಂಜ್ಞನಮಾ
 73 ಗ್ಗೇಗೇಸುನಗ್ಗೇಗೇಸಿಂಧುಬದ್ಧೇಮ್ರುತಹರ್ಧಗುಬ್ಧಾಧವರನಿವತ್ಯರಬ್ಧಾತಾಮತ್ಯುಮಾ
 74 ನಾಂ ಮಿತ್ರಂಚಿತ್ರಂಚಂಶ್ರಂಭವಚದುಭಯದಂಭವನವ್ಯಾಂಬುಜಾನಾ
 75 ಮಧ್ಯೇನೋನೂನಮೇನಂಶ್ರುತಮುನಿಮುನಿವಚಂಪ್ರವಾರಾಧಯದ್ವಂ || ಶ್ರೀಮಾ
 76 ನೋಹಿಸ್ಸೌಭಯಂಚಂಪ್ರಸೂರೇಸ್ತಸ್ಯಾನುಜಾತಬ್ರತಕೀರ್ತಿಗದೇವಃ ಅಭೂಜ್ಞೇನೇ
 77 ದ್ವೋದಿತಲಕ್ಷಣಾನಾಮಾಘಾನ್ಯೋಲಕ್ಷೀಕೃತಚಾರುನೃತ್ಯಃ || ವಿದಿತಸಕಲ
 78 ವೇದವೇದಚೇತೋವೇದವೇವೇದಿತನಿಖಿಲವಾದೇವಿಶ್ವವಿದ್ಯಾವಿನೋದೇ ವಿತತಚರಿತ
 79 ಮೋದೇವಿಸ್ಸುರಚ್ಛತ್ವೈಸಾದೇವಿಸುತಜನಮವಾದೇವಿಶ್ವರಕ್ಷಾಂಪ್ರವೇದೇ || ಸಶ್ರೀ
 80 ಮಾಂಸುತನೂದ್ವಾಪ್ರಸಂಗೇವದೇವಸನ್ನಿಧಾಂಜ್ಞಾಂಕೀರ್ತಿಗೇಹೀತ್ತಾಪ್ತಗೇಹೀತ್ತಿಗೇ
 81 ಕ್ಯಾಮಂಹುರಯತಿವಿಧುಃಕಾರ್ಣ್ಯಮವಿದ್ಯಾಪ್ರಸು

ಪೂರ್ವ ವಂಶ.)

[illegible]

(ದಕ್ಷಿಣಮುಖ.)

[illegible]

- 153 ಶ್ವಾಸ್ತಿಯಿಜಮುಕ್ತಯೋರ್ಹದ್ವಾಸ್ತೋದಿತಂಶಾಸನಮೇತದುವ್ಯಾಪ್ತಂ ಶಾಸ್ತ್ರಾಭಿಕೃತ್ಯಾತ್ರ
154 ಯಶಾಸನಾಂಗಮಾಚಂಭತಾರಾವಿಮೇರುಜೇಯಾತ್ ||

255 (106)

ಅದರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಮತ್ಪನ್ನಾಟದೇಶೀಜಯತಿಪುರವರಂಗಂಗವತ್ಯಾಖ್ಯಮೇತತಸದ್ವೈಕದಾನೋ
- 2 ಪವಾನವ್ರತರಂಜಿಂಭವತತತ್ಪಮಾಣಿಕ್ಯದೇವೇ ಬಾಚಾಯಿಧವ್ಯಾಪ್ತ
- 3 ತ್ರೀಗುಣಗಂವನತಿಪ್ಪಸ್ಯಸೂನುಸ್ತಯೋಜ್ಯಶ್ರೀಮಾವಾಡ್ಯಾಣ್ಣ
- 4 ನಾಮಾಜನಿಗುಣಮುಣಿಭಾಕ್ತಾಪ್ರಕೀರ್ತೃಶ್ರೀಶೈಲೇ || ಸವ್ಯಕ್ತವ್ಯಚೂಡಾಮಣಿ
- 5 ಯಸಿಸದಚಭವ್ಯೋತ್ತಮನುಸ್ವಸ್ತೀಶಕವಂಪ ೧೩೩೧ನೆಯವಿ
- 6 ರೂಢಿಸಂವತ್ಸರದ ಚೈತ್ರಮ ೪ ಗು ಶ್ರೀಗಂವಟನಾಥನವಧ್ಯಾಪ್ತದ
- 7 ಅಪ್ಪಸಿಂಧಾಚ್ಛಾನೋಪೇತ್ಪವಾಗಿಬಿಳುಗಂಗಳದಗಂಗಳನಮುರ್ದದಕಣಿ
- 8 ಯಕಳಗದಾನಶಾಖಯಾದೈಪು ೨ ಗವಸ್ತುಜಿಳುಗಂಗಳದಮಾಣಿಕ್ಯನ
- 9 ಖರವುಯಗಾಡನವ ಗಗಂವಟವೇವಮಾಣಿಕ್ಯದೇವನಮ
- 10 ಗ ಬೋಮುನ್ನಿ ಸ್ತೋತ್ರಗಂವಟಂಗಳನಮುಕ್ತದಲಿದೇವನು ಪಾವಪೂಜಿ
- 11 ಯವಾಡಕ್ರಯಮಾಗಿಕ್ಕೊಂವಕ್ಕೊಟ್ಟುಸಾಧಾರಣವಹಂತೀತ್ರಿಂವು
- 12 ನೂಪುಷ್ಯವನೂಪೂಜಿಸುಕ್ಕೊಡನು || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದರ ಕೆಳಗೆ.

- 1 ತೀಲಚಂಪ್ರವಂಗಳಸಿಂಧ ವಾಚಲವೇವಿಸಿಜ್ಯೋಗ್ಗುಕಾಂತಯಾ ಲೋ
 - 2 ಲವ್ಯಗುಣೀಶ್ವರಗಂವಟವಾಪನವನವಚ್ಚಾಳಗೇಜೇಡ
 - 3 ಬಿಕ್ಕನೋಮದ ಸಿತ್ತನ ದಾಸಿಕರಬಲ್ಲಾಳನುಪಾಳಕಂ ನ್ವರಯು
 - 4 ವಾಲಿಯುವೆಳ್ಳಿ ನವಬೆ ಸುಖನು ; ಅಂತಃಧರಾಪೂರ್ವ
 - 5 ಕವಾಮುನಿಕುಟತಗ್ಗವಸೀಮೆ ; ಮುನಮೋನೇನವಳ್ಳಿ
 - 6 ತಂಕುಸ್ತುಜ್ಯವೇವರಗಲ್ಯಪಹ ವಚೋಳೇನವಳ್ಳಿಯಾಡೋನವಳ್ಳಿ
- (ಪೂರ್ವ ಮುಖದ ಕೆಳಗೆ.)
- 7 ಬಿಡಗವಂಚೇವಹ್ನಿ ಯುಟ್ಟುಕುಟಗ್ರವಂಚಾಚಂಡಗ್ರಕ್ರಿಸ್ತ
 - 8 ಮಿಯಾಗಿರಳಗದಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಠದ ಸಹಿ ಮು ಮುಖದ ಕೆಳಭಾಗದಲ್ಲಿ.

- ಶ್ರೀವತ್ಸರವಗಂಭೀರಕ್ಕುದ್ವಿಂವು ಘಂಟಾಘಂಟೋಯಾತ್ಯಾಟೋಕ್ಯನಾಥ
- 1 ಸ್ವಶಾಸನಂಜಿನಶಾಸನಂ : ಸ್ವಸ್ತಿಶ್ರೀಕವರ್ವ ೧೩೩೧ನೆಯಯವನಂಪತ್ನದವ್ಯ
 - 2 ಇತಿವಿಶ್ವಂ ಗಂಗು ಸ್ವಸ್ತಿಶ್ರೀವತ್ಸರವಕೇಶ್ವಿಪಂಜತದೇವರಂಗಳಅವರೇಷ್ಯಂಚಭಿನವ
 - 3 ಪಂಜತದೇವರಂಗಳಂಜಿನಂ ; ಇದಂವಗ ಸ್ತೂಕಳಂವಗನೀಕ್ಯನುಂವವಲವ ಪುಟುಕ್ಕಾಸಿಕುಂಚೈವ್ಯಂ . . . ವ

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ಅದೇ ಮುಖದಲ್ಲಿ ಎಡಗಡೆ ಕಂಠ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀ ವಯತ್ಯವಸ್ತು ಪೂರ್ವಾಕ್ಷ್ಯಂವಿಶಾಸ ಶ್ರೀ
- 2 ತಕ್ಕುಶಾಸನಂ ಶಾಸನಂಜಿನಮುಂವಗ್ಗಸಿಮುಕ್ತೆ

೧ ಪುಟಪ್ರತಿ ಕಾಸನಂ || ಆಪಂಬಿತಸುಖವನಲ್ಪವಗಮಮಯ
 ೨ ಪುಬಲಬಹು ತಾತಂಕಂ ನಿಖಿಲಾನಲೋಕವಿಭವ
 ೩ ಪ್ರಸರತುಪ್ಪದಯೇಪರಂಜ್ಯೋತಿಃ || ಉದಿಪ್ತಾಖಿಲತತ್ತ್ವಮು
 ೪ ದ್ವೈತಜನಾನಾನಾಯೋತ್ಕರ್ಗಪುಂಸಸ್ಯಾತ್ಮಾ ರಸಧಾಭಿಲಿಪ್ತಜನಿಭೃತ್ಕಾರಂ
 ೫ ಣ್ಯಕೂಪೋಚ್ಛ್ರಿತತರೋಪ್ಪಶ್ರುತಯಾನಮಾತ್ರವ ಮೃತ್ವದ್ವಿಪುನಯಂತಃಪರಂ
 ೬ ನೇತೇತಿತ್ಥಿ ಕೃತೋನವದೀಯಹೃದಯೇಮಧ್ಯೇಭವಾಬ್ಧಿಸತಾ || ತತ್ಪ್ರಭವತ್ತಿ
 ೭ ಭವನವಪುಭುಲದ್ವಪ್ಪದಿಶ್ರೀವದ್ಧಿಮಾನಮುನಿರಂತಿಮತಿತ್ಥಿ ಕನಾಥಃ ಯದ್ವೇದಬಿಲಿಪ್ತ
 ೮ ರುಪಸುನಿಖಿತಾಖಿಲಾನನಾಭೂತ್ಯೋತ್ತರಾಶ್ರಿತಭವಾಸ್ವಿರಬೀತಕಾರ || ತಸ್ಯಾಭವ
 ೯ ಚ್ಚರಮುಚಿಜಗದಿಪ್ಪರಸ್ಯಯೋಜನೈವ್ಯರೂಪವನಶ್ರಯಂತಃಪುಭೂತಃ
 ೧೦ ಶ್ರೀಗೌತಮೋಗನುಜತಿಭೃಗವಾಸ್ತುರಿಂಶ್ರೀಪ್ರೋತನುಂಶ್ರೀತನಂತಿಮುಂಶ್ರೀನಿಭಿಸ್ಸ
 ೧೧ ಜೇಯತಾ || ತವಸ್ತಯೇಬಿಲಿಪ್ತಮುತಿಪ್ರತೀತೇನಮಗ್ರೀಲಾನುಲವಿತ್ಯೇಷಾ
 ೧೨ ಲೇಲಾಭಾದ್ಯತೀಂದ್ರೋಧುನಿಭನುಯಾಹುಃಪಯಃಪಯೇಧಾವಿನಶ್ಯನ್ನಿ ಕತಂ
 ೧೩ ದ್ರಃ || ಭವಬಾಹುಂಗ್ರವಸ್ತವಗುಬಿಧಿ ಸೂಪದಾರಬದ್ಧಸಿದ್ಧಿ ಉಪನಾಸು
 ೧೪ ಬುಧಸುಂದರಕದ್ವಪ್ಪತಸಿದ್ಧಿಶ್ರಯಭೃತಮ್ನೋಭೃತಪೋವೃದ್ಧವಿದ್ವಿತ್ತವಕ್ತೀಶ್ರೀಕೃಧಮ
 ೧೫ ಹೃದ್ಧಿ ಕಾ || ದೋಧವಬಾಹುಶ್ರತಕೇವಲಾನಾ ಮುನಿಶ್ರರಾಣಾಮಿಹಗಣಿ ಸೋಬಲ
 ೧೬ ಪಶ್ಚಿಮೋಭೂದ್ವಪ್ಪವಾಸಿನೀತಾಸಪ್ಪರತಾತ್ಮಾಪ್ರತಿಮಾನೇನ || ತದ್ವಿಯೋಪ್ಯೋಜನಿಜಾ
 ೧೭ ದ್ರಗಪ್ಪಸವನುಗ್ರೀಲಾನತವೇವದ್ವಪ್ಪವಿವರಯತ್ತೀದ್ರತಾಪುಭಾವ್ಯನುತಕೀಶ್ರೀಕೃಭೃ
 ೧೮ ವನಾಂತರಾಣಿ || ತನೀಯವನಾಕಂತಪುನಿವಾ ದಭೂದದೋಮಾಯನಿವತ್ಯನುಲಾ
 ೧೯ ಬುಧಾಯದಾತಮ್ನೋನಿವನ್ಶ್ರೀವದ್ವಪ್ಪಕಾಂತಕೋದೋದಿತಯಾದವಾ || ಅಭಾವವನ
 ೨೦ ಸ್ಯಾತಿವಾ ಸಿಪವಿತ್ತೀಪಾಣೀತೇವೇಶಕಾಂತಕಾಪದೀಪು ಸ್ರೀಕೃಪಾಯೇನವಿಸಸ್ಯ
 ೨೧ ಣೀತಾಂತಾಸ್ತಾಶ್ರತ್ಥಿಜಾತಂಮುನಿಶ್ರೂಗವೇನ || ಸಬ್ರಾಣೀಪಾಶ್ಚ ಕಾವಧಾ
 ೨೨ ನೋಬಿಭೂಯೋಗೀಶ್ರೀಶ್ರಧ್ವಕ್ಷಾರತದಾಪುಭೃತ್ಪ್ರೀದುಂಧಾಂ ರೂಪದಾ
 ೨೩ ಡಾಯ್ತೀಶ್ರಬಿಲಿಪ್ತ-ಗೃಧ್ವಸಿಚ್ಛಂ || ತದ್ವಾಪದೋಗಿಕ ಪ್ರವಿಪೋಲಾಕಾಂತಾಶ್ರ
 ೨೪ ಸತಪೋವೇದಧ್ವಕಾಯದಂಸಾಪ್ಪರಸಮಾತ್ರತೇನಿವ ಮುನೀಕವಾನವಪ್ಪತೀತಕಾ
 ೨೫ ರ || ಸಮಾಂತದ್ರೋದೀಭವಮುಶ್ರೀಶ್ರತೇಗ್ರಗತಾಪನುಲವಾಶ್ರಯ
 ೨೬ ಯವಾಗ್ನುಪ್ರಕತೋದವಾ ಷ್ಠಿಗ್ನೋತಕಾರಾಪ್ರವನುಸ್ಯರಾ || ಶ್ರೀಶ್ರಾವ್ಯಮಾ
 ೨೭ ದೋಪ್ಪತಪ್ಪಕಾಂಜ್ಯಪ್ಪತೀಶ್ರರಾಧೀಶ್ರಪೂರಾಪಾಂ ಯೋದೀಯಪ್ಪವಪ್ಪಕಾಂಜಿದಾ
 ೨೮ ಣೀವದಂತಿಕಾಪ್ರಾಣೀತದ್ವಪ್ಪಕಾಪಿ || ದೃತಗ್ನುಶ್ರಧ್ವಕಾಯದೋಗೀಶ್ರಕೃತಕೃತ್ಯಭಾ
 ೨೯ ವವನುಯಭನಾಡ್ವಕ್ಯ ಉಪವ್ಯಭಗವವವನುಯಾಶ್ರವೈಶ್ರೀಶ್ರೋದ್ಯುಬ್ಧಿಪ್ರತಿ
 ೩೦ ಸಾಧುವಣಿ ಕತ || ಶ್ರೀಪೂಜ್ಯನಾದಮುನಿರಮೃತಮೃತಪದ್ಧಿ ಕಲ್ಪದೇವ ಬ್ರಹ್ಮನದೇವ
 ೩೧ ರಸಪೂಜಾಂತಃ || ಯತ್ಪ್ರಾಣಧಾತುಲಸಾಪ್ಪರಸಪುಭಾವಾಶ್ರತ್ಥಿಶ್ರಾವ ಸುಕೀತವಾ
 ೩೨ ಕನಕೀಶಕಾ || ಸತಪೋದಾಪ್ರಾಣೀವಾಸುನಿವಾಶ್ರೀಶ್ರಸುರೋಧುನಿಕಾಂತಕಸ್ಯಾ
 ೩೩ ಷ್ಠಾಭೃತಕಾಪ್ಪಕಾಂತಾಖಿಲಾಶ್ರತ್ಥಿಪ್ರಕಾಶೀವಾ ಸ್ವನುತೋದೀಯಾಶ್ರವೈ ||
 ೩೪ ಶ್ರೀಶ್ರತ್ಥಿಶ್ರತ್ಥಿಶ್ರತ್ಥಿ ಸಮನುಕಾಂತಾನವತೀನತ ಕವಪ್ರಕೃತ್ಯಾ ತವಪ್ಪವಾ
 ೩೫ ದ್ವಪ್ಪತಮುನಿಶ್ರವಾಣಾಂಭೂಪ್ರಾಪ್ತಾಭುನಿಕಾಭೃತಮಾ || ದೇವೋಗ್ರವಾಪ್ತಾಂ
 ೩೬ ಪುಭೇದಾವಾನವಪುಭೃತವನನಿಂಧಿಪ್ಪತ್ಯಾ ಉಭಾವದಾಶ್ರೀಭಾವಾಸ್ವಿಪೇದಾಶ್ರ
 ೩೭ ಕುಮುಶ್ರೀಶ್ರೋದೀವನಿವದ್ವಪ್ಪಕಾಪಿ || ದೇವನುನಿಕಾಂತೋದಾಪುಭೃತವಪ್ಪಿ ಕಾಂವೇಶಭದ
 ೩೮ ವತ್ತೀಕನಾಂವೇಶಭದೇವಾಪ್ರಾಣೀಭವಾಜೀವೇವದ್ವಪ್ಪಕಾಪಿ || ನಾಂ ಶ್ರವ್ಯ ಸ್ವಪ್ಪತೀಶ್ರೀಶ್ರ
 ೩೯ ದ್ವಪ್ಪಕಾಪಿ || ನಾಂವದ್ವಪ್ಪತಮುನಿಶ್ರವಾಪುಭಾವಾಶ್ರತ್ಥಿಶ್ರಾವ || ಸಮಸಾಂಭೇದವೇಶೀ

- 43 ಯ:ಗಣೇಗಣೇಚಪುಸಕೇ ಅಂಗುಲೇಬಲಿಜ್ಞೇವಮನ್ಯುಗಲೀಕೃತಭೂತಲಃ ||
 44 ತತ್ರಸರ್ವೈರಭೀತೈರಾಕೃತಮತಿರ್ವಿಜಿತೋದ್ರಿಯಸ್ಸಿಂಹಸನವರ್ಧನಸ್ತುತಲಬ್ಧ
 45 ಕೀರ್ತಿಕಲಾಪಕಃಪ್ರಿಯತರುತಕೀರ್ತಿಭಟಾರಕಭಯತಿಸ್ಸಮಜಾಯತಪ್ರಸು
 46 ರಮ್ಯಚನಾಮೃತಾಂಶುನಾಶಿತಾಖಿಲಪ್ರಸಮಃ || ಕೃತಾಂವಿನೀಯಾನ್ತುತಕೃತ್ಯ
 47 ವೃತ್ತಿಸ್ಸಿಧಾಯತೇಪುಬ್ರತಭಾರವಚ್ಛಿಷ್ಟಃ ಸ್ವದೇವಭಾರಂಚಘವಿಶ್ರಾಂತಸ್ತು
 48 ಸಾಧಭೀದೇನಿವಪಾಸಭೇಜೇ || ಗತೇಗಗನವಾಸಸಿಂಧಿವಮುಕ್ರಯಸ್ಕೋಚ್ಛಿ
 (ಪೂರ್ವ ಮುಖ.)
 48 ತಾನವೃತ್ತಗಣಂವತಿಸ್ಸರ್ವತಿಕೇವಲತರೈಃ ಅಮಂದಮಮನ ನೃಭಪುಂಮದು
 49 ಗ್ರಹಾಭೋಜ್ಯಲಪ್ತೈರಾಕುಪತಿಕ್ರೃತಸ್ತುಮಂಥೇವಲಬ್ಧಭೂಮಿ || ಶ್ರೀಹಾರಕೀರ್ತಿ
 50 ಮುನಿರಪ್ರತಿನಮ್ರಾಧವಸ್ತಸ್ಮಾದಭಾಸ್ವಿಯುಗೋಧವಲೀಕೃತಾಃ ಯಸ್ಯ
 51 ಭವತಸ್ಯಮಿಷ್ಠರತೋದಾಶಾಶ್ಚಿತ್ತೇಗೋಚಗುರುತಾಕೃತತಾರುಣೀ || ಯಸ್ಯ
 52 ಪೂವೈಭಿರ್ವೇದೈಃತಾಂವರವೇದವರ್ತಯಮನಸಾರಾತ್ರಯಂಭೂತಲೀಯಕೈರಾ
 53 ಸ್ತೂರಿಕಚಕ್ರಕೃಪ್ಪಾಜ್ಜಲಪ್ರಾಪ್ತಿದ್ವಾಂಬುಧೇವೈಭಿಃಕೃತ್ಕುಲಪ್ರವಾಹಃ || ಯಸ್ಯಯೋಗೀ
 54 ಶಿವೇಪಾರಯೋಗ್ಯಸ್ಯವಿದಾಸ್ಯಾಶೀಲೋದಾರಾಶ್ಚಾತೀತಾಭಿಜಾಃ ಪಾತಯೇವಾ
 55 ಭವತೃಪ್ತತಾನವತ್ಯಗಾಜಾನ್ಯಥಾಶೀಲತಾಕಿಂಭವೇತ್ತಮೋ || ಯೇವಾಶ್ಚಲೀವಾ
 56 ಬ್ರೂಯೇತುಗೋಮಾತೇವಮಪ್ರಾಪ್ತಂವಿತತಾನತೇಪಾಂ ಬಲಾಳಾಂಚೋತ್ತಮೋಗಣಾಂ
 57 ತಿರಾಸ್ತೀರ್ಥಾಶ್ಚತುರ್ಭವದೇವ || ಮುನಿಮೃಗಾಶೀಲಾಶೀಲೋದಾಶಾಶ್ಚಲೀವಾ
 58 ಭೇದಾನವಮಾಪ್ತಾಸ್ತಮವಿಮಾಂಬೇವಮಿಧಾಪಮಾಪದಾಂವೇವಮಪುಲಹ
 59 ವೈಭವಂ || ತತ್ರಾಪಿ ಯಾತಿತಪಸ್ತುತೇವಯ್ಯೋಗೋಪಾಧಿಸ್ತುತದಾಂ
 60 ಅತಯುಗೋದಾರವಸ್ತುತಾಶ್ಚತನಸ್ತುತವಸಿಷ್ಠಾಶ್ಚತನಸ್ತುತವಸ್ತುತ
 61 ಯುಗೋದಾರವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 62 ಅತಯುಗೋದಾರವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 63 ತಾಪ್ತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 64 ಭೂಪತಿಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 65 ಯೇವಾಪಿ ಯುಗೋದಾರವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 66 ಯೇವಾಪಿ ಯುಗೋದಾರವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 67 ಲ್ಲವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 68 ಪಶ್ಚತ್ತೇತಾಂವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 69 ಯೇವಾಪಿ ಯುಗೋದಾರವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 70 ಯುಗೋದಾರವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 71 ಕೀವಾಪಿ ಯುಗೋದಾರವಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 72 ಲೋಕಪುಂಭೂತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 73 ತಾಪ್ತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 74 ಸುನವಮಾಪ್ತಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 75 ಶಾಪ್ತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 76 ಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 77 ಸುಪ್ರಸಿದ್ಧಾಶ್ಚತನಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 78 ಯಥಾವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ
 79 ಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತವಸ್ತುತ

(ದಕ್ಷಿಣ ಮುಖ.)

೧೦ ನೀಥಂ ರಂಜತಸ್ತತ್ಕಾಲಿನಂ || ವನವನ್ಯಯಾದೇವಸಮಾಗತೋಯಂಗಳೋಗುಣಾ
 ೧೧ ನಾನಂದವಸ್ತುಪ್ರಾಪ್ತಾ ಸ್ವಯಂಗಳಂದೈತ್ತಿ ರ್ಯುತಾನಿಮಿತಿಷ್ಠಂಸಮರ್ಪಯಾಮಾಸಗಣೇ
 ೧೨ ಗಣಂಸ್ಥಂ || ಗುರುವಿರಹಸಮನ್ವಯೈಶ್ಚಿಬದೂನಂತದೀಯಂಮುಖವಾಗುರುವ
 ೧೩ ಚೋಭಿಸ್ಸಪ್ತಸಂನಿಚೇಕಾ ? ಸಮವಿಮಲಿತಾಬ್ಜಿಷ್ಠಪಾಂಸಪ್ರತಾನಂಕಿಮದಿವಸ
 ೧೪ ತಿಯೋಷಿಸ್ತಂನಪುತಾತ್ಮರವಾತ್ಮೈ || ಕೃತಿತತಿಹಿತವೃತ್ತಸ್ತತ್ಸಗುಣೈಶ್ಚವೃತ್ತೋದಿತ
 ೧೫ ಕುಮತವೀರೋಷೋಷಿತಾಶೀವನೋದಃ ಜಿತರತಿವತಿಸತ್ತ್ವಸ್ತತ್ಪದಿಹಾಪ್ರಭು
 ೧೬ ತೈಸುಕೃತಫಲವಿಭೇದಿಯಂಸೋಗಮದ್ವಿಪ್ರಭೂಯಾ || ಗತೇತ್ಯತತ್ಪೂಜಕ
 ೧೭ ದಾಶ್ಯದೋಯಂಮುನೀಶ್ವರಸ್ತಥಾವಪದ್ಧಯಾಕ್ತರಾ ಗುಣೈಶ್ಚಾಸ್ತೈಶ್ಚಾತ್ಮೇರನಿಂ
 ೧೮ ದಿಶೈಶ್ಚಾಚಂತಯಂತದ್ಗುರುಸಾರಸಂಕಟಾ || ಪ್ರಕೃತ್ಯಾತ್ಮಗೃಹ್ಯತಸಃಫಲಪ್ರೋವಿಹಾ
 ೧೯ ಯೇಚಾಕೃತ್ಯಮನಲಬುದ್ಧಿಃ ಪ್ರವರ್ಧಯಂತಮ್ಭವಸಿಂಹತಂತಂಗಳೂಪನೇರಂನಪದೀ
 ೨೦ ಚಕಾರ || ಅಖಂಡಮದಮಂಮುನೀಶ್ವರಮಲದಾಸ್ತುರಂಧ್ರತಾನಮೂವಮವಸಂಚ
 ೨೧ ರತ್ಯುಮತವಾಬಿಕೋಳಾಪಳಾನಿ ಭವನ್ಮುಮಂಭೂಮಿಭೃತ್ಪ್ರಮಿತಮಾಬಿ
 ೨೨ ಪೂರ್ಣೈಶ್ಚಲತ್ತಂಗಳತತಿಭುವುಗಳೂಪಾತ ಲಿಖಿಭುಮಿ || ಕಾನ್ಯಾಕಾಮಿನಿ
 ೨೩ ಕಥ್ಯತಾಂಕುತ್ರಮುನೀಶೇಶ್ವರೇಶ್ವರಾಗಮವ್ಯತೇಶ್ಚತಸ್ತತ್ಪ್ರಯಸಂನಿಭೋಭುವಿ
 ೨೪ ಬುಧಸ್ತಂಪ್ರಸೃತೇಸವ್ಯಗತನೇಂದ್ರಾಕೇಸವಚೋತ್ರಾಭಿಧ್ವನಪತಿಕೇನಾಸ್ಯುಸಾಕೇನರೇ
 ೨೫ ವೇಕುತ್ರಗತಸ್ತಚ್ಚಿದ್ರಸನೋರಂಧ್ರಾಪಳನಾನಾಂತಃ || ವಾಗ್ಧೇವತಾತ್ಮದಯ ರಂಜನ
 ೨೬ ಮಂಜನಾನಿಮಂಧಾರಪ್ರಪಮಕಂಧರಸೋಪಮಾನಿ ಆನಂದಿತಾಖಿಲಜನಾನ್ಯವೃತ್ತಾ
 ೨೭ ವನಂಶಿಕಾರ್ಣಿಮಯಸ್ತವಚನಾಸಿಕೇಶ್ವರಾಣಾಂ || ಸಮಂಭವ್ಯಾಭ್ಯಸಮಂತಭದ್ರ
 ೨೮ ಶ್ರೀಪೂಜ್ಯಪಾದೋಷಿನಪೂಜ್ಯಪಾದಃ ಮಯ್ಯುರಂಚೋಚ್ಛ್ರವಯ್ಯೂರಂಚಿ
 ೨೯ ಶ್ವಿತ್ರಾಂವಿರುಧೋದ್ಭಾವಿರಂಧ್ರಬದ್ಧ || ದಿವಾಜಿನೋದೋದಿತಧಮ್ಮಾಮುಚ್ಚೈಶ್ಚಾಭಿವಯ
 ೩೦ ತಮುನಿನಂದವೀನಂ ಅದ್ವೈತ್ಯವೃತ್ತಾಕಲನಾಪ್ರಾಯುಕ್ತೋದಭೂಯರೋಗಸ್ತಮ
 ೩೧ ವಾಪರೂತವತ || ಯಥಾಖಿಲಾಪ್ರಾಪ್ಯಮಂಜುಧಾವಂಶಮೇವಪಶ್ಯಂತಃಖಲಿಕ
 ೩೨ ರೋತಿ ಭೂತೇಸ್ತೋಯಮನುಪ್ರಸಿದ್ಧಪ್ರಾಪ್ಯಂ ಘಾಪ್ರತಿಬದ್ಧೋದಿಯುಗೇ ||
 ೩೩ ಅಂಗಾನ್ಯಭೂವನ್ನಕ್ತಶಾಸಿಯಸ್ತನಚವೃತ್ತಾನ್ಯವೃತ್ತತ್ವತ್ಯಥಾಹಂ ಪ್ರಕಾಂ
 ೩೪ ಪರೂಪಸ್ತುಪುರಂಧರೋಗಾನ್ವಚತ್ತವಸಪ್ರಾಕಮೃತ್ಯುಧಾನ್ಯ || ಸಮೋಕ್ಷಮಾ
 ೩೫ ಗ್ನೇರೇತನೇಶ್ವರೋದಮುಮಂಚದಮ್ನೋದಯೇಶ್ವರಾಂತಂ ಸಮಾಪಧೇತದ್ವಿಪರಿತಕಾ
 ೩೬ ರ್ವೈಶ್ಚಿವೈಶ್ವರಾಧಿವೇದಮುಚ್ಚೈಶ್ಚ || ಅಂಗೇಶುತಸ್ತೈನ್ಪ್ರವಿಜ್ಯಂಭಮಾಣೇಶ್ಚಿತ್ತ್ಯ
 ೩೭ ಯೋಗೀತವದಾಧ್ಯುರೂಪತಾಂ ತಸ್ಯಮಾಗತೈಸಿಹಾಗ್ರದಸ್ಯಪೂಮ್ಯಮಾ
 ೩೮ ವಾಪವದಕ್ತುತಾಂಜಲಿ || ದೇವಮಂಜಿತೇಂದ್ರಯೋಗಿರೂಪದಮ್ನೋವತ್ಯುತತ್ತ್ವದ

- 117 ಪ್ರಕಾಶತಸ್ತಮಸ್ತಮಾಜ್ಞಾತಮಯಾಸದ್ಯುಃ ಕೃತವ್ರತತಪಃ ಪುಣ್ಯಮು
 118 ಹ್ರಯಂಕಿಂವಮಾತ್ರವತ್ತಿಗತಕ್ರಿಯಸ್ಥಕಲ್ಪಕಾಃ ತೇಃ || ದೇವತೋವಿನಾತ್
 119 ಕಷ್ಯಮಸ್ತಿಂಕಿಂವಗತ್ರಯೇತಸ್ಯ ರೋಗಿಗುಹಿತಸ್ಯವಾಚ್ಯತಾನಕಬೃತಃ ದೇಯವ
 120 ಯೋಗತೋವಪುಷ್ಪಿಸೃಜ್ಞನಕ್ರಮಸ್ಸಧುವಗ್ಗ್ನಸವ್ಯಕ್ತತ್ವವೇದಿನಾಂವಿಧಾಂವರ || ವಿ
 121 ಜ್ಞಾಪ್ಯಕಾಯೈರ್ಮುನಿರಿಥ ಮತ್ಯೈರ್ಮುನುಮುಕ್ತಾಯವ್ಯರಯತೋಗಣೀಕಾತ್
 122 ಸ್ವೀಕ್ರತ್ಯಸರೇಬನಮಾತ್ಮನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಸ್ತುಭಾವ್ಯಂ || ಉ
 123 ದೃದ್ವಪತ್ತಿಮಿತಿವಿಂಗಳನಕ್ರಾಂತಕಪೋತ್ತುಂಗಮೃತ್ಯಮೃತಿಭೇದತರಂಗಭಾಜಿ ತೀ
 124 ವ್ರಾಜವಂಜವಯೋನಿಧಿಮುಪ್ಸುಭಾಗೇಶ್ವಿಶ್ವತ್ಸುಸ್ವೀಕಮಯೇಪತಿತಸ್ತಜಂತು ||
 125 ಇದಂಬಲಯಾದಂಗಕಂಗನವಾಸಸಾಂಕೇವಲನಹೇಯಮಸುಃಖಾಸ್ವರಸಿಖಿ
 126 ಲದೇಹಭಾಜಾಂಮಹಿ ಅತೋಸ್ಯಮುನಯಃ ಪರಂವಿಗಮನಾಯಬಧಾಂಕ
 127 ಯಾಯತಂತಇಹಸಂತತಂಕಾಂತಕಾಯತಾಪಾದಿಭಃ || ಆಯಾವಿಷಯ
 128 ಸಂತಯೋವಿಷಮಂಶೇಷದೋಷಾಸ್ವರಸ್ವಶಜ್ಞನಿಜಾಪೇವಹೋವಿಜಾಭವೇಷು
 129 ಸಂಮೋಹಕೃತ್ ಅತಃಖಲವಿವೇಕಿನಸ್ತಮಪಹಾಯಸವ್ಯಾಸಹಾವಿ
 130 ಕಂತಿವಮಕ್ಷಯವಿವಿಧಕವ್ಯಾಹಾನ್ಯುಚಿತಂ || ಉದ್ದಿಪ್ತಮುಃಖ

(ಪಠಿಮ ಮುಖ.)

- 131 ಕಿಶಿಸಂಗತಿವಂಗಯುಷ್ಪಿಂತಿವಾಗ್ರವಂಜವತಪಾತಪಾಪಾಂ ಸೃಕ್ಷಂದನಾದಿವಿಷ
 132 ದಾಮಿವತ್ಯಲಸಿಕ್ತಾಂಕೋವಾವಲಂಬ್ಯಭುವಿಸಂಚರತಿಪ್ರಖಂಧಃ || ಸುಷ್ಪಿಸ್ತ್ರೀಣಾಮೇ
 133 ನಸಾಂಸೃಷ್ಟಿತಃ ಕಿಂಗಾತ್ರಸ್ಸುಧೋಭೂಮಿಸೃಷ್ಟ್ಯಲತಾಸಂಸ್ಥಿತಃ ಪುತ್ರಾಬಿನಾಂಕ
 134 ತುಕಾಯೈರಂಕಿಮುತ್ಥಂಸೃಷ್ಟೀತಿತ್ವಂವೃತ್ಕತಾಧಾತುರಂಸಿತ || ಇದಂಬಲಾಲ್ಯಂಬುತು
 135 ದುಃಖವೇದಿಯಾದವಯಃಶೀಘ್ರಾನರಾಗದಿಹಾಸವೃಥಾಪೋವಪೂರ್ವಕ್ರಾ
 136 ಲಾಗದೇಯಮಂಗಸ್ಯವಿಪತ್ಯಲಾಹ || ಲಬ್ಧಮಯಾಪ್ರಾಕ್ತನಪನ್ಯಪ್ರಾಪ್ಯ
 137 ತುಜನ್ಮಸದಗ್ಗತ್ರವಪೂರ್ವಬುಧಃ ಸದಾಶಯಃ ಶೀವಪಥವ್ಯಾಸೇವಾತ
 138 ತೋಪಿನಾಮಾಡಹಂಕೃತಿಕಃ || ಇತ್ಯಂವಿಭಾವ್ಯಾಕಲಂಭಾವನಸ್ವರೂಪಯೋಗೀವಿನ
 139 ಶ್ವಮಿತಿಪುರಮಂದಧಾನಃ ಆಧಾರವಮಿಲಿತದೃಗ್ಸುಲಿತಾಂತರಂಗಃ ಪಶ್ಯನ್ನಿವರೂ
 140 ಪಮಿತಿಶೋವಹಿತಸ್ಸಮಾಧಿ || ಪದಯಕವಲಮಧ್ಯೇಸ್ಯಧಮಾ
 141 ಧಾಯರೂಪಂಪ್ರಸಂವವೃತಕಲ್ಪಮುಕ್ತಲಮಾತ್ರೈಃ ಪ್ರಸಿಂರ್ಹಮುನಿ
 142 ಪುಷ್ಪದುಬೀನ್ಮಸ್ತೋತ್ರಣೋಜ್ಯೈಸ್ಸಪ್ತವಲೃತಮುನಿರಯಮಂಗಸ್ವಂವಿಹಾಯು
 143 ಪ್ರಕಾಂತಃ || ಅಗಮದವೃತಕಲ್ಪಂಕಲ್ಪಮಲ್ವೀಕೃತ್ಯನಾವಿಗಲಿತಪರಿಪೋಷಸ್ತ
 144 ಪ್ರಭೋಗಾಂಗಕೇಷು ಪಿಮದವಮಂಕಾಂತಾನಂವಲಾಪ್ನುಂಬುಧಾರಾಪತನಪೃತರ
 145 ಜೋತಧಾರಾನುಸೂಲಿಪಾನರಮ್ಯು || ಯತೇದಗತೇತ್ಯಸ್ತಜ್ಞಗದಪಸಿರೂಪ್ಯಂವಿಸಿಘ್ರ
 146 ತಾಂಮನೋಮೋಹಧ್ವಾಂತಂಗತಬಲಮುಪಾರ್ಥಪ್ರತಿಹತಂ ವ್ಯವಿಪ್ರದೃಶ್ಯೋ
 147 ಕೋನಯನಜಲಮುಷ್ಣಂವಿರಚಯಸ್ವಿಯೋಗಃ ಕಿಂಕಯ್ಯಾರುಹನಮ
 148 ಹತಾಂಮಸ್ತಪತಃ || ಪಂದಾಯಸ್ಯಮಹಾಮುನೇರಪಿನಕ್ಯಭೂಗಾಢ್ಯ
 149 ಪಿರೋಭಿಧ್ಯಾತಾವೃತ್ತಂಸನ್ನವಿದಾಂವಂಸೃಷ್ಟವಯಂಜಗ್ರಾಹಕಸ್ಯಾಮಲ ಸೋ
 150 ಯಾಶ್ರೀಮುನಿಭಾನುಮಾಸ್ವಿಧವಕಾಂವಂಪ್ರಯಾತೋಮಹಾನ್ಯಾಯಾಂತದ್ವಿ
 151 ಧಮವಪಂತತಪಸಾಹಮ್ವಂಯತಧ್ಯಂಬುಧಾಃ || ಯತ್ರಪ್ರಯಾಂತಿಪರಲೋ
 152 ಕಮನಿವೃತ್ತಾಸ್ತಸ್ಯ ನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ ಇಚ್ಛಾಭ
 153 ಪೇವಿತಿತ್ಯತಾಕೃತಪ್ರಾಣ್ಯರಾಶೇಃ ಸ್ಥೇಯಾದಿಯಂಶ್ರುತಮುನೇಸ್ಸಚಿರಂ
 154 ನಿಷದ್ಯಾ || ಇಮುಕವಕಿಶಿವಿಧುಮಿತಕಪರಧಾವಿಕದ್ವಿತೀಯ

- 155 ಗಾಢಾಢೇ ಸಿತನವಮಿವಿಧುದಿನೋದಯಾಘ್ರಸವಿತಾಬೇದ್ರತಿಪ್ಪಿ
 156 ತೇಯಮಿಹ || ವಿಲೀನಸಕಲಕ್ರಿಯಾವಿಗತರೋಧಮುತ್ಯುಜ್ಜಿತಂವಿಲಂಛಿ
 157 ತತಮಸ್ತುಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಯಾಂ ಅವಾಙ್ಮನಸಗೋಚರಂ
 158 ವಿಜಿತಲೋಕಕಕ್ಷ್ಯಗ್ರಮಂಮದೀಯದ್ವದಯೇನಿಕಂವಸತುಧಾಮದಿವ್ಯಮಹ
 159 ತ || ಪ್ರಬಂಧಧ್ವನಿಸಂಖಂಧಾತ್ಮದ್ರಾಗೋತ್ಪಾದನಕ್ಷಮಾ ಮಂಗರಾಜಕವೇ
 160 ವ್ಯಾಣೀವಾಣೀವೀಣಾಯತೇತರಾಂ ||

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ಕಂಚಿ ಗುಣಿ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

- 1 ಶ್ರೀನಿಘಂಟುಸಂವತ್ಸರದೊಳುವಿಭ
 2 ವದಲಕ್ಷಯಜಬ 2 ಮಿಯೊಳುತಾಂಶ್ರೀ
 3 ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
 4 ಅನಾದಿಯಗ್ರಾಮಂ || ಅಗ್ರಾಮದಬುಶ್ರೀಮತ್ಪಂಡಿ
 5 ತದೇವರಶಿಷ್ಯರಂಕಾಪ್ಯಪಗೋತ್ರದದ್ವಿಜಕುಲಸಂಪನ್ನರು
 6 ಸೇನದೋವಸಾಯಂನವರುಅವರವಂದ
 7 ವಳಗೆವಂದದೇವಿಗಳಬ್ರಿಯಪುತ್ರಹರಿಯಂ
 8 ಣನಾಶ್ರೀಗುಂಮುಟನಾಥಸ್ವಾಮಿಗಳದಿಬ್ರಶ್ರೀ
 9 ಪದವನೂದರುಕನವಾಗಿಪರವಜನೇಶ್ವರಭಕ್ತರುವರ
 10 ಗುಣಿಗಳೆಂದುಕ್ತಿ ಪಥವಂಪಡದರೂ || ಶ್ರೀ

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ಅಪಂಡ ಬಾಗಿಲಿಂದ ಬಳಕ್ಕೆ ದೋಗುವಾಗ ಎನೆಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ ಇನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|--------------------------|----------------------|
| 1 ಸಕೆ ೧೬೫೫ ಅಸ್ತೀಜ | 4 . . ಶ್ರೀಸಕ |
| 2 ವದಿ 2 . ಬೇರಾವಮಾಸಾ | 5 . ವಾನಾಪೋಸಾ |
| 3 ಪುತ್ರ . . . ಪುತ್ರಮಖೀಸಾ | 6 . . ಗಯಾ ಸಭಳಶ್ರೀ |

261

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|--------------------------|--------------------|
| 1 ಸಕೆ ೧೬೫೬ ಅಸ್ತೀಜವದ 2 | 3 ಪಣತುಣಬಾಜಾತ್ರಾಸಭಳ |
| 2 ಬೇರಾವಮಾಸಾಪುತ್ರಹೀರಾಸಂಘಾ | |

262

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|---------------------------|---------------|
| 1 ಸಕೆ ೧೬೫೭ ಅಸ್ತೀಜ | 4 ಜಾತ್ರಾಸಭ |
| 2 ವದ 2 ಬೇರಾವಮಾಸಾಪುತ್ರಧ | 5 ೪ |
| 3 ರಮಾಸಂಘಾಪಾತ್ರಜಾಗಾ . . | |

123

263

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬೪೩ ಬಸವದ್ವೈತ ಕುಳುವಾರ್ಥವೇಡಕೀರ್ತಿ ಸಹಿತ ||
- 2 ಉತ್ತರವಳಚಾತಿಹೀರಾಸೂದಸುತದಾಸಸೂತಚಾಂಗೀಬಾ
- 3 ಸೋನಾಬಾ ಈರಾಚಾ ಈಗೋಮಾ ಈರಾಧಾ ಈವುಂನಾ ಈಸಹಿತಚಾಂ
- 4 ಸಭಳಕರೀಕಾರಬಕರ

264

ಅಖಂಡ ಬಾಗಿಲ ಬಲಗಡೆ ಪಡಸಾಲೆಯ ಮೇಲೆ.

- | | |
|-----------------|----------------|
| 1 ಬೇಯನಾಚುಸಂವ | 3 ಅಷ್ಟಮಿಯಿಗುರು |
| 2 ಚರದಕಾತ್ತೀಕಸಂಧ | 4 ವಾರ |

265

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಭುಜಬಲಿ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿ
- 2 ಯಗಣಪುಸ್ತಕಗ
- 3 ಚಕ್ರೀಗಣವಿಮು
- 4 ಕ್ತಸ್ಯದಾಸ್ತದೇವರಗುಡ್ಡಭರತೇಶ್ವರದಂಡನಾಯಕವೂಡಿಸಿದ ||

266

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಭರತೇಶ್ವರ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- | | |
|---------------------------|------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯ | 4 ಗುಡ್ಡಭರತೇಶ್ವರ |
| 2 ಗಣಪುಸ್ತಕಚಕ್ರೀಗಣ | 5 ದಂಡನಾಯಕವೂಡಿಸಿದ |
| 3 ವಿಮುಕ್ತಸ್ಯದಾಸ್ತದೇವರ | |

267 (115)

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಗುಂಡಿನಲ್ಲಿ.

- | | |
|--|-------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿಧಾನಂ | 10 ಪ್ಲವೆಯುಮಿಗುಂಗವಾಡಿನಾಡೊಳಲ್ಲಿಗೆ |
| 2 ಸೇನೆಯಂಕಕಾಖರಣರಂಗಸಿಪ್ರೀಮನ್ಮಜಿಯಾ | 11 ಪ್ಲನೋಪ್ಪಾಡಂ ಕ ಪ್ರಕಟಯೋವಿಭುವ |
| 3 ನೆದಂಡನಾಥಾನುಜಂದಾನುನುಂದನೆಸಿದಭ | 12 ಪ್ಲತು ಕನ್ನ ವಸದಿಗಳನೊಸದೇಡೊಡ್ಡಾ |
| 4 ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬಾಕು | 13 ರ ಪ್ರಕರಮನಿನ್ನಾ ಜನಲಾಕಿಕಧೃತಿಮಾ |
| 5 ಬಲಿಕೇವಳಿಗಳ ಪ್ರತಿಮೆಗಳಮನೀಬಸದಿಗ | 14 ಡಿಸಿದನೆಸಯೆಭರತಚಮೂಪಂ |
| 6 ಲುಮಾತೀರ್ಥದ್ವಾರಪಕ್ಷೋಚಾರ್ಥಾತ್ ಲಮೂಡಿಸಿದನೀರಂಗದ | 15 ಭರತಚಮೂಪತಿಸುತಸುಸ್ಥಿ ರಣಾನ್ತ ಲದೇವಿ |
| 7 ಹಪ್ಪಳಿಗೆಯುಮನೀಮಹಾಸೋಬಾನಪಚ್ಚಿಯು | 16 ಬೂಚಿರಾಜಾಂಗನೇತದ್ವರತನೆಯುಮಾಡಿ |
| 8 ಮಂರಚಿಸಿದಂಶ್ರೀಗೊಮ್ಮಟದೇವರಸುತ್ತಲುರಂಗ | 17 ನೂಸ |
| 9 ಮಹಪ್ಪಳಿಗೆಯಂಬಿಯಿಸಿದನಸ್ತಮ | 18 ಮುಖರಡಿಸಿದಂ |

268 (113)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಶ್ರೀಮತುಪರವಂಶಂಘೇರಸ್ತೋತ್ರಾ
- 2 ಧಾರ್ಮಿಕಲಾಂಛನಂಜೀಯಾತ್ಮ್ಯಗಳೇ
- 3 ಕೃನಾತಸ್ತುಸಾಸಂಜನರಸನಂ ||
- 4 ಸ್ವಸ್ತಿ ಸವಂಭುತಪಂಚಮಾಪ್ತವ್ಯಮಾಹುಮಂಡಲಾಚಾಯ್ಯಾದಿ
- 5 ಪ್ರಶಸ್ತಯವಿರಾಜಿತಚಿನ್ನಾಳಂಕ್ರಿತರಂವಿಸಂಜೀಧಾವ
- 6 ಬೋಧಿತರಂಸಕಳವಿಮಳಕೇವಳಜ್ಞಾನನೇತ್ರಯರಂ
- 7 ಅನನ್ತಜ್ಞಾನರರ್ಪನವೀರ್ಯಸುಖಾತ್ಮಕರಂವಿಹಿತಾತ್ಮ ಸದ್ಭವ್ಯೇ
- 8 ದ್ವಾರಕರಂಪಕತ್ಯುಧಾವನಾಧಾವಿತಾತ್ಮರಂಪುಷ್ಪನಯ
- 9 ಸಮೃದ್ಧಿಸಖರಂತ್ರಿದಂಡರಹಿತರಂತ್ರಿಸಲ್ಯನಿರಾಕ್ರಿತರಂ
- 10 ಚತುಃಪಾದಿನಾಸಕರಂಚತುಃಪಾದಿಧವುಪಸ್ಥಗ್ಗಿರಿಕಂ
- 11 ದರಾಬಿದ್ಯರೆಯ ಸಮಂಸ್ತುತರಂಪಂಚದಸಪ್ರವಾದಿನಾಸ
- 12 ಕತ್ತರಗಳಂಪಂಚಾಚಾರವೀರ್ಯಾಚಾರಪ್ರವೀಣರಂಸಜಂಧರಂ
- 13 ಶನದಭೇದಾಭೇದಿಗಳಂಸಟುಕವ್ಯುಸಾರರಂಸಪ್ತನಯನಿರ
- 14 ತರಂಪಿಪ್ಪಾಂಗಸಿಮಿತುಕ ಸ್ಥಲರಂಪಿಪ್ಪಾಂಗವಿಧಜ್ಞಾನಾಚಾರಸಂ
- 15 ಪಂಪರಂಪವವಿಧವ್ಯುಪ್ಪಚರಯನಿನಿಮ್ಯುಕ್ತರಂಧರಧ
- 16 ವ್ಯುಕ್ತವ್ಯುಕ್ತರಂಪಂಪೇಕಾದಿವ್ಯವಕಾಚಾರಪ್ರಪಂಪೇಪಬ್ರತಾಚಾ
- 17 ರಚಾರತ್ರರಂಪಂಪದೇವತಪನಿತರಂಪಂಪದೇವತಸ್ಮೃತಪ್ರವಿಧಾನ
- 18 ಸುಧಾಕರರಂಪಂಪದೇವತಾಚಾರರೀಲಗಂಪಂಪದೇವತಾಚಾರ
- 19 ಪಂಪರಂಪಂಪತನಾಲ್ಕುಲಪ್ರಜ್ಞೇವಧೇದಮಗ್ಗಿರಂಪಂಪದೇವದ
- 20 ಯಾಪರಂಪಂಪದೇವತಾಚಾರರಂಪಂಪದೇವತಾಚಾರ
- 21 ವಿಧಿಪಂಪದೇವತಾಚಾರರಂಪಂಪದೇವತಾಚಾರ
- 22 ಸುರಂಪಂಪದೇವತಾಚಾರರಂಪಂಪದೇವತಾಚಾರ
- 23 ವನರಾಜಗಂಪದೇವತಾಚಾರರಂಪಂಪದೇವತಾಚಾರ
- 24 ಪ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಂಪಂಪದೇವತಾಚಾರ
- 25 ನಂದಿಭಟ್ಟಾಚಾರ್ಯರಂಪಂಪದೇವತಾಚಾರ
- 26 . ರ . ಭಟ್ಟಾಚಾರ್ಯರಂಪಂಪದೇವತಾಚಾರ
- 27 ಚಂದ್ರಮಲಧಾರವರಂಪಂಪದೇವತಾಚಾರ
- 28 . ದೇವಧಾಮರಂಪಂಪದೇವತಾಚಾರ
- 29 ಅವನಿಷ್ಠರಂಪಂಪದೇವತಾಚಾರ
- 30 ಕಾಂತಿಯರಂಪಂಪದೇವತಾಚಾರ
- 31 ಯಿಪ್ಪತ್ಯುಪಂಪದೇವತಾಚಾರ
- 32 ಲ್ಲುಣಸು ೧ ಪ್ರತಿಗೋಮಂಪದೇವತಾಚಾರ

(ಮುಂದೆ ೫ ಪಟ್ಟಿಗಳು ಸವರು ಮೂಡಿವೆ)

269 (114)

ಅದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟುರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಸ್ತೋಗಣ
ಪುಸ್ತಕಗಟ್ಟ ಕೂಡಕುಂದಾನ್ವ

3 ಯಶ್ವತ್ಯವಿದೇವರಕಿಷ್ಕುರಂ
4 ಪದ್ಮನಾಭದೇವರನಳನಂವ

- ೧ ತನ್ನರವಚೈತ್ರರು ೧ ಸೋಮವಾರದಂ
೨ ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನೀರಾ

- ೧ ಜಮರಾಳರಾದರು ಮಾಗಳಮ
೨ ಹಾಶ್ರೀ ||

270

ಅದೇ ಗುಂಡಿನ ಉತ್ತರಕ್ಕಿರುವ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

- ೧ ಶ್ರೀಮತುಲಸ್ಸೈ
೨ ಜನುಧ ೯ ಬ್ಲಾಬೇಗೋ
೩ ರಗಾಮಯನರ
೪ ಸಪ್ತ ಸಟ್ಟಿಯರ
೫ ಮಗಬೈಯಾಣನುಸಾ

- ೬ ಮಿನರೂಸನ
೭ ವವಗಡಿ ಈಕಟ್ಟುಕ
೮ ಟ್ಟಿಯವಟಗಿನ
೯ ಲಿಸವರು

271

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ೧ ಸೋಮಸೇನದೇವ
೨ ರಗುಡ್ಡ ಗೋಪಯ

- ೩ ಬೈಚಕ್ಕ

272

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ೧ . . ಭುವನಕೀರ್ತಿ ದೇವರಕಿಷ್ಕ

- ೨ . . ಕೀರ್ತಿ ದೇವರಸಿಕ್ಕಿ

273 (112)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಕಾಂತಿಕೀರ್ತಿ ದೇವರ || ಕಿಷ್ಕಿರುಹೇಮಜಂಪು || ಕೀರ್ತಿ ದೇವರಸಿಕ್ಕಿ || ಮಾಗಳಮಹಾಶ್ರೀ

274 (111)

ಅದೇ ಗುಂಡಿನ ಮೇಲೆ.

- ೧ ಶ್ರೀವತ್ಸರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾ ರಾಮೋಘಲಾಂಘ
- ೨ ನಂಬೇಯಾತ್ತ್ಯ ರೋಕ್ಯನಾಘಸ್ಯ ರಾಸನಂಬೇನರಾಸನಂ |
- ೩ ಶ್ರೀವಿಘ್ನಲಸಂಘೇವಯಃ ಪಯೋಧಿವರ್ಧನಸಂಘಾಕರಾಃ
- ೪ ಶ್ರೀಬಿರಾತ್ಯ ರಗಣಕಮಲಕಲಕಾಕಲಾಪವಿಕಾಶನವಿವಾಕರಾಃ
- ೫ ವನವಾ ತಕೀರ್ತಿ ದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ ರಾಯಭುಜಸಂದಾಮ ಆ
- ೬ ಚಾಯ್ಯವೃಹಾವಾದಿವಾಃ ಕೈರರಾಯವಾಃ ಪಿತೃಮಾಸಕಲವಿದ್ಯ
- ೭ ಜನಚಕ್ರವರ್ತಿ ದೇವೇಂದ್ರವಿರಾಲಕೀರ್ತಿ ದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ ಭಟ್ಟಾರಕಶ್ರೀಶುಭಕೀ
- ೮ ತ್ರಿದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ ಕಲಿಕಾಲಸರ್ವಜ್ಞ ಭಟ್ಟಾರಕಧರ್ಮ ಭೂಷಣದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ
- ೯ ಶ್ರೀಅಮರಕೀರ್ತಿ ಆಚಾರ್ಯಾಃ ತತ್ಸಿಷ್ಯಾಃ | ವಸಲಿವಾ ತಿನ್ಯಪಾಣಾಂಪು
- ೧೦ ಥಮಾನಲ ರಸಿತ ನುತಪಾ
- ೧೧ ಯಮುಲ್ಲಾಸಕ ದೇವಕ ಚಾಯ್ಯಪಟ್ಟವಿಪುಲಾ
- ೧೨ ಯಾಚರಾ ಕರಗಮಾತ್ಮಾಂಡಮಂಡಲಾನಾಂ ಭಟ್ಟಾರಕಧರ್ಮ
- ೧೩ ಭೂಷಣದೇವಾನಾಂ ತತ್ಪಾತ್ಮವಾರ್ಧಿವರ್ಧನನುಮಾನಾಂ
- ೧೪ ವರ್ಧಮಾನಸ್ಯಾಮಿನಾಕಾರಿತೋಹಂಚಾಯ್ಯಾಣಾಂ
. ಸ್ವಸ್ತಿ ಶಕವರ್ಧ ೧೦೯೫ ಪಂಥಾಪಿಸಂವತ್ಸರವೃಶಾಖ
ಕುಡ್ಡ ೩ ಬುಧವಾರೇ ||

126

275

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೇಲುಗಡೆ ೧ನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

1 ವನವಾಸಿವಸ್ತ್ರಾ

|

2 ರದ . ರಾ

276

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

ಸಿಂಧನಂದಿಲಯ್ಯಾರು ||

277 (119)

ಅಖಂಡ ಬಾಗಿಲಿಂದ ಕೆಳಕ್ಕೆ ಇಳಿಯುವ ಸೂಪಾನಕ್ಕೆ ಪರಿಮೆದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಂಪತ್ ೧೭೯೯ ವರ್ಷೇವೈಶಾಖಪುಷ್ಯ

2 ಒಸೂಮೇಶ್ರೀಕಾಪ್ಪಾಸಂಘೇವಂಶಿತ

3 ಟಗಚ್ಚೇ . ಶ್ರೀರಾಜಕೀರ್ತಿಃ | ಸ್ತುತ್ವಟ್ಟೇಥ || ಶ್ರೀಲ

4 ಕ್ಷೇತ್ರೇನಸ್ತುತ್ವಟ್ಟೇಥ || ಶ್ರೀರಾಜಕೀರ್ತಿಃ ಸ್ತುತ್ವಟ್ಟೇ

5 ಕೋಸೂವಳೇವಂಶಿತೇವೈಶಾಖಪುಷ್ಯ ||

6 ಧಾ || ಧನಾಕಾತಯೇವೈಶಾಖಪುಷ್ಯ || ಖಾಂಘಲಪೂಜನಾಕಾತಯೇವೈಶಾಖಪುಷ್ಯ || ವನವಾಸಿ || ಪಡಾಕಾಕಾ

7 ಪುನಾರೇಗೋಮಟಸ್ತುಪ್ಪವಂಶಿತಾ || . . . ಸಫಲ

278

ಅದರ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಪೂತಾಟಾಕಾ . . ಜಗದಾಕಾಪ

|

3 ಫಲ

2 ಪೂತಾಟಾಕಾ

279

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

(ನಾಗರಾಕ್ಷರ)

1 ಪೂತಾಟಾಕಾಪುತ್ರ

|

3

2 ಪುಣೆ . . ಪು . .

280

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಂ ಕೆಳಗೆ.

1 ಶ್ರೀಮತುಲಸ್ತುಪ್ಪವಂಶಿತಾ ೧ ಯುಲ

|

3 ಭಳುಗುಳವಂಶಿತಾಕೀರ್ತಿಭವ

2 ಭಾರಗವಯನಾಪ್ಪಸತರಮಗಜೇನಾನು

4 ಶ್ರೀಪಾದವಕೆಳಗಿರುವಶ್ರೀ

281 (109)

ತ್ಯಾಗದ ಬ್ರಹ್ಮದೇವರ ಕಂಠದ ಉತ್ತರ ಮುಖ.

1 ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾದಯಾಚಳಕಿರೋಘಪೂಮಣಿಲ್ಬಾನುವಾನ್ ಬ್ರಹ್ಮಕ್ಷತ್ರ

2 ಕುಳಾಪ್ಪವರ್ಧನಯೋರೋಚಿಸ್ಸಧಾರಿಣಿಃ ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಕರಾ

3 ಚಳವಶ್ರೀಹಾರವಲ್ಲಿವೇಣಿಃ ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಗ್ನಿಚ್ಛಾಪವನಾ ವು

- 4 ಗೂರಾಜೋಜನೆ || ಕಳಿಸ್ತೆನ್ನೆನ್ನೆ ಭಿತಾಂಭಿವೇದನವಿಳವತಾಳಮಲ್ಲನುಬಾ
 5 ಜೇತುಂವಜ್ಜಿವದೇವಮದ್ಯತಥ ಬಸ್ಯೇನ್ನ ಪೇತೀನ್ನಾನ್ವಯಾ ಪತ್ಯಶ್ರೀ
 6 ಜಗದೇಕವೀರವೃಪತೇಜ್ವರಪ್ರಪ್ತಪದ್ಧಾನ್ವತೋಧಃ ಪದ್ಧಪ್ತಿಯಂ
 7 ಭಗ್ನ ಮಹಿತಾಸೀಕಂವ್ಯಗಾಸೀಕವತ || ಅಪ್ಪಿನ್ನ ಸಿವನ್ವವಜ್ರವರ್ತ
 8 ದ್ವಿಷ್ಟುಂಭಿಕುಂಭೋಜೋನೀರೋತ್ಪಂಪುರೋನಿಪಾಬಸಿರಿಪುಪ್ಪಾಳಂಕ ಕೇಡತ್ಯ
 9 ಯ ಸ್ತುತಾ ನಾನುನಗೋಜರತ್ಯ ತಿಸ್ತಪ್ಪುನುಮಾಣಕಪ್ಪುನೋದಗಗ್ರಸಸ್ರೀ
 10 ತಿನೋಜಂಯರಾಜಸಮರೇಯರಾಭತಃ ಕಾಪ್ಪಿನ್ ನ || ತಿಂತಾತ್ಯಾರ
 11 ಪಯೋಧಿಸ್ತು ಪರಧೀನ ಸ್ತುತ್ರಕೂಟಪ್ಪರೀಲಕಾ ಸ್ತುಪ್ತನಾಯ
 12 ಕೋಸ್ತುಚಸುರಾರಾತಿಸ್ತುತಾಪ್ಪನೇ ತಂದೇವಂಜಗದೇಕವೀರವೃಪತೇ
 13 ತ್ವತೇವಸತಿಕ್ತಾನ್ನಿವ್ಯಾನ್ವರೂಪಿಂಗಳಪತಿ ಪವಣಿಯೇನೋಜ್ವಿತಾಂಗ
 14 ಜ್ವಿತಂ || ವೀರವೃಪರಣೇಷುಧೂವಮ ಕಣ್ಣಿಗ್ರಮೋತ್ಪಾಣಿಯ
 15 ತಪಾಸ್ತಪ್ರತಿಬ್ಧಸಿವ್ಯತೀರಸಾಸ್ತುತಾ ಧಾರಾಭಸಾ ಕಳಿಸ್ತೆನ್ನರಂ
 16 ರಾಗಸಿಂಹದಿಹಮಿರಾಜೇವೇತಿನಾಕಾಂಗನಾ ಗೀವ್ಯಗೋಕ್ತರಾಜಗನ್ಧಕು
 17 ನೇಯಸ್ತು ವಿತಿಣ್ಣೀಕರಿಷಃ || ಚಕ್ರಪ್ಪಂಭೂದಪಿಕವರ ವಧುಲವನ
 18 ಗಂಗಾಧಿರಾಬ್ರಶ್ರಮುಮೀನಾಪಾತಲದಂಕಗಂಧಕುಟಪ್ಪತೀರ್ಥ
 19 ಲಾಪೀಕತಃ ಕೃತಾನ್ನೀರಕಪಂಥರನ್ನ ಚಪಕೇನೀರೈವೇಶೋನೀತಂ
 20 ಭೂತಾಂಕಾತಕಿನರ್ದಕೋಣಪಗಣಾಪುತ್ಯಾನ್ವಿಭವೀಕೃತಾ ||

282 (110)

ಅದೇ ಕಂಠದ ವಕ್ಷಣ ಮುಖ.

- 1 ಶ್ರೀಗೋವ್ಯುಟವನಪಗ್ಗದಜಗವಕಾಂಕು ಮುಕ್ತನಂ || ಪಗ್ಗವಕಾಂಕು ||
 2 ಮಾದಿಸಿವಂ | ಭೀಗಂಭೀವಗುಣಾಧ್ಯಾಂಭೋಗಿಭ್ರರಂವನುಮಾ

283

ಬದೆಗಲ್ಲು ಬನ್ನಿಗೆ ಪದ್ಧ ಮದಕ್ಷ ಬಂದೆಯ ಮೇಲೆ.

(ಸಂಗ್ರಹಿತ)

- 1 ಜೇತಾಮನಸಲಂ

2 ರಸಾಣಕುಕಾಕು

284

ಅದೇ ಸ್ತಳದಲ್ಲಿ.

(ಸಂಗ್ರಹಿತ)

- 1 ಸಕೆ ೧೬೪೦

2 ಸೀಕನಾಚೆ

- 3 ಪೂಸಾಪವರೀ

4 ನಮಸ್ಕಾರ ||

- 3 ೧೩ ಬುಗಡಾಪಂ

(ಕನ್ನ ಮದ್ಯ)

- 4 ಧರ್ಮಸಾಕೋ

5 ವಾಣೀಸಾ

- 5 ಟ್ಟ ಸಂಸೋವಾ

285

ಅದೇ ಸ್ತಳದಲ್ಲಿ.

(ಸಂಗ್ರಹಿತ)

- 1 ಸಾ

4 . . . ಕವೀ ೧೩

- 2 ಪ್ರ

5 ಮುಖೀರಾಜಾ

- 3 . . . ಕ ೧೬೪೦

6 ತ್ರಾಸಧಳ

- ¹ ಚೈತ್ರವರ್ಗ ೬ ಪಂ || ಸಕ ೨೫೭೪
² ಸಾ || ಅಳಿಸಾಜಾತಾ

129

291

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀಕಾಷ್ಠಾಂಘ್ರ
- 2 ಮೂಡವಗಡಿ
- 3 ೧೫೩೩ ವ. ನವ್ಯಭಸ್ಮಸಂವತ್ಸರ
- 4 ಕಾರ್ತಿಕವದಿ ೧೫ ಹೀರಾಸಾಘವನ ಕಾಘ

- 5 ಪುತ್ರಧರವನ ಸಾಕಾರಾಕಾಪುತ್ರನಾನನಾ
- 6 ಮಹೀರಾಸಾವಪ್ಪಗವೇಸಾಕಾಪವನ ಕಾ
- 7 ಭೀಷಾತ್ರಾಸಘವನ ತಾಳಾಜೀಜಾತ್ರಾ

292

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ೧೫೩೩ ವ. ನವ್ಯಭಸ್ಮಸಂವತ್ಸರ
- 2 ಸಂವತ್ಸರೇಕಾರತೀಕವದಿವನ
- 3 ೧೫ ೧ ತಘೇಷೇವನ ರವನ ಕಾಠಾವನ

- 4 ರು ರವಾಜೀವನವನ ಜೀವಾಜೀವನವನ
- 5 ಭಾನಯಜೀವನವನ ಕಾಠಾವನವನ
- 6 ಕರಸಾರಾಕಾತೀವನ ಕಾಕಾಪತ್ರಾ

293

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೫೩೩ ವ. ನವ್ಯಭಸ್ಮಸಂವತ್ಸರ
- 2 ದಘಾಪರಸಾಪಾರೀಕನಾ

- 3 ಜತ್ರಾಸಘವೇ

294

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

೧೫೩೩ ವ. ನವ್ಯಭಸ್ಮಸಂವತ್ಸರ

295

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

ಸಕೇ ೧೫೩೩ ವ. ನವ್ಯಭಸ್ಮಸಂವತ್ಸರ ೧೫ ಜತ್ರಾ ಕರೇ ಸಘವೇ.

296

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಕುಪ್ಪಜೀವನೇವನವೇ
- 2 ಸಾಮಾಜೀವನ

- 3 ಮೋಗೋಕಾ

297

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸರ್ಕೇ ೧೬೪೦ ಫಾಲ
2 ಗುನಸುಂದಿ ೧ ಗುದೇ
3 ಮಾಸಾಮಾನೀಕ

- 4 ಸಾಗವೀಲ .
(ಕನ್ನಡದಲ್ಲಿ)
5 ದೇವಸಾರಜಾ

298

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸರ್ಕೇ ೧೬೪೦ ವೈಸಾಪಸುಂದಿ ೩ ಶ್ರೀ
2 ಕಾಪ್ಪಾಸಂಘೋಪೀತಲಗೋತ್ರೀಲಪ

- 3 ಸಾಪು || ಪೀಲಾಸಾಹೀರಾಸಾರಾಮಾಸಾ
4 ಜಾತಗ್ರಸಫಲ

299

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಬ್ರಹ್ಮರಂಗಸಾಗರ

- 2 ಪಂ || ಜಸವಂತ

300

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಕ || ಗೋಪೀದಾ

- 2 ಮಾಘಗಂಗಾ

301

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೬೧೯ ವರ್ಷೇ
2 ವೈಕಾಪ ಸುಬಿ ೩ ಚಂದ್ರಶ್ರೀಕಾ

- 4 ಪ್ಲಾಸಂಘೋಪಾತಾ

302

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕ ೧೬೬೮ ಸಾವಭರೇ ಫಾಲಗುನವದಿ ೬
2 ತದಾ ಸ
3 ಪುತ್ರಪ್ರೀತ
4 ಯಾಯಸಾ

- 5 ಆವಾರ ಆ
6 ರಘು ಛಾ
7 ತೀರ್ಥಕ

131

303

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಅಂಬುಜೇಕಾಡ

|

2 ನ್ಯಾಯೇಕಾತಪ

304

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಮಾಳಸುಧಿ ೬

|

2 ಡ . . ಜಾತ್ರಾಸಫಳ

2 ಸಡಕ . ತ್ರಾಳ

305

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸ್ವಂತ ೧೫೬ ಪಾರ್ಥಿವನಾಮ ಸೂತ್ರ

|

2 ಪುತ್ರಧಾಮ . . . ಜಾತ್ರಾಸಫಳ

2 ತ್ವರಾ ವಸುಧಾ ರುದಿರ ಪಾಟವಮಾತಾ . .

306

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸ್ವತಃ ೧೫೬ ಪಾರ್ಥಿವನಾಮ ಸೂತ್ರಸೂತ್ರ

|

2 ಭೀಮರುಜೇಖ ಸುಧ ೩

2 ಮೈಗನೇನ ಸೂತ್ರಸೂತ್ರ ಯೋಜಿವಾತಾ

307

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ೧೫೬ ಜೀವಾಸಂಗವಿ

|

2 ಅಂಗೋಗಾಪ

2 ೧೫೬ ಅಡುಸಂಗವಿ

308

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಬ್ರ || ರಾಜ

|

2 ತ್ವ ಸಾಗರ

2 ಸಾಜೇಪು || ರ

132

309

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಗಂಡಫಟಪುರ . ಗೋವಿಂದ

2 ಜೀವಾಪೇಟೆಸವಡೀಸಫಳೇ

310

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ೧೫೬೦ ಶ್ರೀಮತು

2 ಪರ್ತಿವಸಂಸ್ಥೆ ರದ ವ್ಯಸಖ

3 ಸ್ವದಪಂಚನಿಕಮಾಲಪರದ

4 ಕವಂವೊನ್ನಿನಿಮಸುರಪನಗಪನ

5 ವಲಭನಮಗೋತ್ರ

6 ಮೊಗಜಿನಪಸುರಪನಗವರಂಚಿಖೋದಸಟಿ .

311

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಹಾಲೆಡನಮಸಣೆಯ

2 ಕಟ್ಟಿದಿಡುವರ ಗಂಡ

3 ವೊಡೆಯರಣೆ

4 ಡತಿಯಗಂಡಬೇ

5 ಯಸಟ್ಟಿಯಮದಕೊಡ

312 (116)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುರಾಳವಾಹನಕವರಂಪ ೧೬೦೦ ಸಿದ್ಧಾಂತಿ ಸಂ

2 ವತ್ಸರದವಾಘಬಹುಳಗಯ್ಲಮುಸಿಗುಂದದಸೇ

3 ಮೆಯದೇಕುಲಕುಣಿಯರಮಕಳುವಾಕಹೊನ್ನಪ್ಪೆಯ

4 ನಲನುಜವಾಕಪ್ಪೆಯನಪ್ಪುಸಿದ್ಧಪ್ಪೆಯನಲನುಜನ

5 ಗಪ್ಪೆಯನಪ್ಪುಸಿದ್ಧಪ್ಪೆಯರಂದಬನದಾಂಕೆ

6 ಯು. ಬಂದುದರೂನವಾದರಂಭದ್ರಂಭಾದಯಾ

7 ತಿತ್ತೇ | ಶ್ರುತರೂಗರವಸ್ಥೆಗಳಸಮೀತ

8 ಯಾದೇತಿಭಮುನಿನಾ ಒಗೂರಬೆಡಗಪ್ಪನಾಗಪ್ಪನ

9 ಪುತ್ರದಾನಪ್ಪಸಟ್ಟರಪುಣ್ಯಸ್ತ್ರೀನಾಗಪ್ಪನ

10 ಮೈದುನಭಿಷ್ಣಪ್ಪಸುಂದರನವಾದರಂ ||

313 (118)

ಚೌವ್ವಿನತೀರ್ಥಕರರ ಬಿನ್ನಿಯಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ವೋಂನವಸೀವೈಭೃತಿಗೋ

2 ಮುಟಕ್ಕಾ ಮೀಲಬಿಸ್ತರ

3 ಮುಳ್ಳನಾ ಈಕಾಚೋಡೇ

4 ಸತೀರ್ಥಕಂಕೀಪಂತೀಮಾ

5 ಚಾರಂಕೀರತೀಪಂಚೀತಧರ

6 ಮಂಚಂಪ್ರಬಿಳ್ಳತಕಾರಣಪದಸಾ

7 ಸಕೇ ೧೫೬೦ ಸವಧಾಲಿನಾ

8 ಮಸಂವತ್ಸರವಾಸಾಕವದೀ

9 ಸುಕುರವಾರದೇಹರಂಕೀಪಂತೀಸ್ಯಹ

10 ಈ . . ಗೆವಾಳ್ತೆಯವರೇಗೋತ್ರೇ

11 ಜೀನೂಸಾಭೀವಾಸಾಕಾಪು

12 ಪ್ರಸದಾವನಸಾಪಯ್ಯಾಬೂಸಾ

13 ವಲಾವರ ಸಾಕಾಪುತ್ರೇತಾಕಾ

14 ಸಾಮನೂಸಾಕವಾಲಪೂರೇ

15 ಸಂತಸಾಖಾಸಸಾ . .

16 . ವದ . ಭೋಪತ

17 . ರಸೇರಾವ

314

ಹೊರಕೋಟೆಯ ಬಾಗಿಲಿಗೆ ಬಲಗಡೆ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- | | |
|--------------------|----------------------|
| 1 ಚಿನವಮ್ಮನಕಂಬಿಯಧ್ವ | 1 ಗವುಮದಕಸುಗಂಫನನಾ |
| 2 ಸಿರಿವಿವುಗದಂಜನಂಗೆ | 2 ವರನನ್ನುತುಸಗಂನಲಿಂಗಂ |
| 3 ಭಯಮುಂನುಜನಂಗನುರಾ | |

315

ಅದರ ಮೇಲಾಗದಲ್ಲಿ.

- | | |
|----------------|----------------|
| 1 ಕೊಳಿಪಾಕ | 1 ಮೂಜೋಗಿಕಂಕರ |
| 2 ಮೂಜೋಗಿಕಂಕರ | 2 ಜಗದಾಳಮೋರಮೂ |
| 3 ವನಗುಡ್ಡ ಜಿನವ | 3 ಅನಿವಾಳನಮೋಸ್ತ |

316

ಅದೇ ಬಾಗಿಲಿಗೆ ವಾಯವ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಶ್ರೀಮತ್ತರೂಪಾಬಿಧಿಗಾಕಮ್ಮಟದಸೂಳಂದವ ಒಟ್ಟದವ ಮಿಜಾಮಿಲಿತಕಗಗಿ

317

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

ದರನಾರಿ ಪ್ರತಿಕನಣ್ಣರತೋಜ್ಜ ಕೆಳಗಕ್ಕುಪ್ಪುತುಸ : ಗಡಸುಪ್ಪುತೋಜ್ಜ : ಅನಿವಾಳನಬಣ್ಣಗುಣ್ಣಚಕ್ರಚೆಡ್ಡುಗ

318 (120)

ದೊಡ್ಡ ಬಿಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮುಟ್ಟಲುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

- | | |
|---------------------|----------------------|
| 1 ಅರಕೆಜಿಯೋವಿವಿರವ | 1 ಭ : ಮಿಡ್ಡ ಬಿಳಿಬಿಗರ |
| 2 ಸ್ವವರಿಯನವ ಕುಕಿದಿಸ | 2 ಬಿಟ್ಟಕ |
| 3 ಉರನಾಯ ಕಂಚಿಳ್ಳಿಗೊಳ | |

319

ಅದೇ ಮುಟ್ಟಲುಗಳ ಕಡೆಯ ತೋರಣ ಕಂಭಕ್ಕೆ ಸೈರುತ್ತವಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾಗ್ಗೊಸಿರಪ್ಪಮಿಸುಕ್ರವಾರ
- 2 ದಂದುಕೂಮಂಚಗಾಳಿಕನತಮ್ಮಮಲೆಅಳುಪ್ಪುಡಿಸಾಯ
- 3 ಕಾಣ್ಣಿದುಡಿಕ್ಕಬಿಟ್ಟಕ್ಕೆಡ್ಡ ||

320

ಅದೇ ತೋರಣ ಕಂಭಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ ಮುಕ್ಕೊಡೆಯ ಕೆಳಗೆ.

- | | |
|-----------|--------|
| 1 : ಬಿ | 3 ಕುಲಂ |
| 2 ಗದ್ದೆಗೆ | |

- ೨೦ ಣ್ಣದಿಂದಂಮತಾನಂತರಕ್ಕೆ ದವೇಳ್ವೊಡಬ್ಬಭವನಂವಿಭ್ರಾಂತನಪ್ಪಂಬಲಂ || ಕಂ || ಲಕ್ಷ್ಮೀದೇವಿಖಗಾಧಿಪಲಕ್ಷ್ಮಂಗಸೆ
ದದ್ದಂ ಪ್ಪಗಂತಂತವಲಂ ಲಕ್ಷ್ಮೀದೇ
- ೨೧ ವಿಲಸನ್ಮೃಗಲಕ್ಷ್ಮಾನನನಿಷ್ಣಗ್ರಸ್ತಿಯನನೇಗ್ಧಂ || ಅವಗ್ಗಮನೋಜನುತಸುತೀಜನಜತ್ತಮನೀಳ್ವೊಳ್ಳೆ ಸಾಲ್ಯ
ವಯವೋಭೆ
- ೨೨ ಯೌವತನುನೆಂಬಿಭಿಧಾನವುನಾನದಂಗನಾನಿವಹಮನೆಟ್ಟು ಮುಯ್ಯನೇಗಮಾನವೇರರನೆಟ್ಟು ಯೌದ್ಧದೊಳುತವಿಸುಮೊನಾ
ದನಾತ್ಮಭೆ
- ೨೩ ವನಪ್ರತಿವಂನನಸಿಹಭೂಭಂ || ಪಡೆವಗತೇಂಬಿದುಕಂಡಗಮೃತಜಳಭಿತಾಂಗಬ್ಬದಿಂಗುಡವಾತಂನುಡಿವಾತುಂಗಂನ
ನೆಟ್ಟುಪ್ರಯುಸವಂನು
- ೨೪ ಳುವೆರೆಯುವಿಗಾಖಿಯಿರೂಕಡಲುನುಕಾಳನುನಂವಂಳಿದುಕುಳಿಕನಂನಯುಗಾಂತಾಗ್ನಿಯಂನುಡಿಲಂನಂಸಿಹದಂ
ನಂ ಪುರಹರನುಲಗಂನುನೀನಾಂಸಿಹ
- ೨೫ ಪಂ || ತದದ್ಧಂಕಗಲಕ್ಷ್ಮೀ || ಮೃದ ಪದೆಯೇಚಲವೇವೀನಂವತಿಯನುನಿಹಸ್ಯಪತಿಗನುಪಮಸಾಖ್ಯಪ್ರದಪಟ್ಟವಂಹಾ
ದೇವೀಪದವಿಗಸಲೆಯೋಗೈಯಾ
- ೨೬ ಗಿಧರೆಯೊಳ್ಳೆಗ್ಧಂ || ವೃ || ಲಲನಾಲೀಲೆಗಿವಂನು ವೇತಂಕ ಸುಮಾಸ್ತ್ರಪುಟ್ಟದೊಂಪಿಷ್ಟಗಂಲಲಿತಶ್ರೀವಧುವಿಂಗವಂತೆ
ನರಸಿಹಕ್ಷೋಣಿಪಾಳಂಗೆವೇಚಲದೇವೀವ
- ೨೭ ಮಗುಪರಾತ್ಮಕಚೂತಪುಣ್ಯಾಧಿಕುಪ್ಪಟ್ಟದೊಂಬಲವದ್ವೈಕುಳುತಕಾಜಯಧುಬಂಜಿಲ್ಲಾಳಭೂಪಾಳಕಂ || ರಪುಭೂ
ಪಾಳೇಭಾಂಜಂಬಿಸ್ತುಪನಳಿನಾನೀಕರಾಕಾರ
- ೨೮ ಣಂಕಂಬಿಸ್ತುರಾಜಸ್ಯಾಳವೇಭಪ್ರಕರಿಸಿಸೋದ್ಯುತವಾತಪ್ರಪಾತಂ ಒಪ್ಪಧಾತ್ರೀಶಾಬ್ರವದ್ರಂ ಒಪ್ಪನೃಪತಿತಮಸ್ತೋಮ
ವಿಧ್ವಂಸನಾಕ್ಕಂರಪುಪ್ಪಿಪಾಳಕಾಳಾನಳ
- ೨೯ ನುಡಿಮಿಸಿದಂವೀರಬಲ್ಲಾಳದೇವಂ || ಗತಲೀಲೆಲಾಳನಾಳಂಜಿತಪಳೆಭದೇವೈದ್ರಂಗಳೂದ್ಧಕಂಪಾಧ್ಯತರೂಳಂಗಳೊನು
ಚ್ಚೈಕರಧ್ಯತಮಳಿಸ್ತಪ್ಪಿಪಾಳಪುಷ್ಪೋದ್ಯುತ
- ೩೦ ಚೇಳಂಚೇಳಂಗಳನಾಂಕದನವದನೂಳಂಭೀರಿಯಾ ಪೊಯ್ಯವೀರಾಹಿತಿಭೂಭಂಜಿ ಪಾಳಕಾಳಾನಳನತಂಳಬಳಂವೀರಬಲ್ಲಾಳ
ದೇವಂ || ಭರಬುದಂತನ್ನಮಗ್ಗೊಬ್ಬದಿನೂಡೆಯಂನಂಕಾಯ್ದುಕಾ
- ೩೧ ದಲ್ಲಾಣುಪುಣ್ಣಿರಬಲ್ಲಾಳಚ್ಚೀತಂ ನತದುಬಳಸಿಯುಂ ಮುತ್ತನೇನಾಗಜೇಂದ್ರೂತ್ಕರದಂತಾಘಾತಸಂಚೋಣ್ಣೀತ ಶಿಖರ
ದೊಳುಚ್ಚುಂಗಯೊಳ್ಳೆಲಿ ದಂಯನಂಕಾಂತಾವೇಕೋಕ
- ೩೨ ವ್ರಜದನಕಹಯೋಘಾಸ್ವಿತಂಪಾಂಪ್ಪಭೂಪಂ || ಚಿಕಾಳಂಬಪ್ರಗಲ್ಗಸಾಧ್ಯಮನಿಸಿದ್ಧಂಚ್ಚಂಗಳಿಯಂವುತ್ತಿ ದುದ್ದಂಕತೇ
ಜೋನಿಭಿಧೂಳಿಗೋಟಿಯನೇಕುಂಡಾಕಾಮದೇವಾವನೀ
- ೩೩ ಕ್ವರನಂಸುಂದೋಡಿದುಚ್ಚೀತಂರನಸಾಧಂಧಾರಮಂ ಸ್ತ್ರೀಯಂರತುರಗವ್ರಾತಮುವಂ ಸಮಂತುಮಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳ
ಕಂ || ಸ್ತುಸ್ತನುಮಿಗತಪೂಜವಯಾಬ್ಬಮುಮಾಂಪುಡಳೇ
- ೩೪ ಕ್ವರಂದ್ವಾರವತೀಪ್ರವರಾಧೀಶ್ವರಂ || ತಂಳುವುಳಯಳಿಭಿಪವಾನಳೆಂಬಾಯದದಾವಾನಳಂ ಪಾಂಪ್ಯಕುಳಕಪಳವೇದಂಜ
ಗಂಡಭೀರಂನಮಂಡಳಿಕಜೇಂಬಿಕುಂಚೋಳಕಟಕಸ್ತೂಜಿಪಾ
- ೩೫ ಪ || ಸಂಗ್ರಾಪಂಭೀಮಂ || ಕಲಿಕಾಲಕಾಮಂ || ಸಕಳವಂದಿಬೃಂದಸಂತಪ್ಪಣಾ ಸವಗ್ರಾಪಿತರಣವಿನೋದ || ವಾಸಂತಿಕಾದೇವೀ
ಲಬ್ಧವಂಪ್ರಸಾದ || ಯಾದವಕುಳಾಂಬದ್ಧವಂ || ವಂ
- ೩೬ ತಳಕಮಕುಟೊಪಾಮಾಣಿಕದನಪ್ರಚಂಡಮಲಪರೋಳ್ವತಾಸವಾರಂಜಿಗಿರಿದುಗ್ಗಮಪ್ಪ || ನಾವಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀ
ವಂತ್ರಿಭುವನಮುಖತಳಕಾಡುಕೋಂಗೆ
- ೩೭ ನಂಗಲಿನೋಳಂಬವಾಡುವನವಹಾನಂಗಳೊಂಜ ಭುಜಬಳವೀರಗಂಗೆಪ್ರತಾಪಹೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವದ್ಧಂಚ್ಚೀಮಂ
ತಲಮಂಮದ್ವೈಸಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳ
- ೩೮ ನಮಸ್ವಕಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರತತ್ಯಾದಸೋಪಜೀವಿ || ತನಗಾರಾಧ್ಯಂಕರಂವಿಕ್ರಮಾಭು
ಜಪರಿಘಂವೀರಬಲ್ಲಾಳದೇವಾವನಿಪಾ
- ೩೯ ಳಂಸ್ಯಾಮಿ || ವಿಭಾಜಿತವಿವಂಳಚಲತೋತ್ಕರಂ ಕಂಭುದೇವಂಜನಕಂಕಿಪ್ಪೇಷ್ವಚಂತಾವಂ || ಜನನಿಜಗತ್ಪಾಪುತೆಯಕ್ಕ
ಮೈಯೆಂದಂಜಿಸಂಶ್ರೀಚಂಪ್ರಮಾಳಪ್ರಭಾಗಸ

- 40 ಮಮಕಾಳೇಯಮಂತ್ರೀವಗ್ಗಂ || ಪತಿಭಕ್ತಂವರಮಂತ್ರಾಕ್ಷಿಯುತಸಿಂಧುಗಂ ತು ಭಾಸ್ವದ್ವೈಹಸ್ವತಿಮಂತ್ರೀಶ್ವರನಾ
ದನಾತವಿಸದ್ವಲ್ಲಾಳವೇವಾವಸೀಪತಿಗೀವಿಲು
- 41 ತಚಂದ್ರಮೌಳಿಬಿಂಬೋಮಂತ್ರಿಯಾದಂಸವಂನ್ನ ತತೇಜೋಸಿಂಧುಂವಿರೋಧಿಸೋನ್ಮತ್ತೇಭವಂಚಾನನಂ || ವರತ
ಕ್ರಾಂತುಂಜಘಾಸಂ ರಂಭತತಾಸ್ತ್ರಾಂಭೋಧಿಚಂದ್ರಂಸಮಂದ್ಯ
- 42 ರಸಾಹುತ್ಯಲತಾಲವಾಲನಸಿದಂನಾನಾಕಳಾಕೋನಿದಂ ಸ್ಥಿರಮಂತ್ರಂದ್ವಿಜವಂಶೋಭಿತನಶೇಷಸ್ತುತ್ಯನುಭ್ಯದ್ಯಳಂ ಧರಯೋ
ಳ್ಳಿರುತ್ತಚಂದ್ರಮೌಳಿಸಚಿವಂಸಾಜನ್ಯಜನ್ಯಾಲಯಂ ||
- 43 ತದದ್ಧಾಂ ಗಲಕ್ಷಿಸ್ತು || ಘನಬಾಹುಬಹೋಸ್ತ್ಯೋಧಾಸಿತಮುಖವ್ಯಾಕೋರಪಂಕೇಜಮಂಡಪದ್ವಿಗ್ನೀನಸಿಂಹಸಂಭವಿತ
ತಾಂಸ್ತುಂಕಲಾವಗ್ನೃಪವನವಾಸ್ತಂಭತಚಂದ್ರಮೌ
- 44 ಳವಧೇವೀಶ್ರೀಚತುರ್ವಿಧಗ್ಗಜನಸಂಸ್ತುತ್ಯಕಳಂಕದೂರನುತಗಂಗಾದೇವಿತಾನಲ್ಲೀ || ಸ್ವಸ್ತುನವರತವಿನಮದಮ
ರಮೌಳಿವಾಳಾವಿಳಿತಚಳನನಳಿನಯುಗಳಭಗವದ
- 45 ಹೃತ್ಪರಮೇಶ್ವರಸ್ತುತಗಂಧೋದಕ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಗೆಯುಂ ಚತುರ್ವಿಧಾನೂನದಾನಸಮಂತ್ರಂಗೆಯುಂಪುಷ್ಪ
ಶ್ರೀಮತುಖುಲಯದಗ್ಗಂಜತಿಯುಚಲದೇವಿಯುನುಯವಂ
- 46 ತಂದೂಚಿ || ವಂಕೀತ್ರಿಧವಳತಾರಾಂಜ್ವರದೌಘಮಸಮಾಸೂಷನೋತಂ ಪರಮೇಶ್ವರವಕನಮಂಳಂ ಧರಣಿಯೋಳೀಶಿಯು
ನಾಯಕಂವಿಧವನದಂ || ಅತನಸತಿಗುತಾಂಬುಜಶೀತಾಂಬುಜ
- 47 ರತ್ನಯೋವಮಿವಮೂಶ್ರೀಧೌತಧರಾತಳಗುಲಿಳವಿಸೀತಗಚಂದವುಗುಲಿತಯಮೊರೆಯುಂಟೇ || ತತ್ಪತ್ರ || ಜಿನಪತಿಪದಸ
ರಸೀರೂಪನಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 48 ದ್ವಿಧಾತ್ರಿಯೋಳಿನ ಪಮುನೀಬುವ್ಯವೇವದಗ್ಗಜನೇಗರ್ಭಂ || ತತ್ಪದೋದರಂ || ಗತದುಲಿತನಮಂಚಲತಾಂಕುಗಂಸೂತಪ್ಪಿ
ತಾಲಿಳಾತ್ರಿಧಾಕ್ರಾಂತಂ ಕ್ಷಿಪಿಯೊಳ್ಳುನೆಯನಾಯಕನತಿಥೀರಂಕಲ್ಪ
- 49 ವೃತ್ತಮೂಗೇಲಮಂದಂ || ತತ್ಪದೋದರಂ || ಸರಸೀರೂಪದನೇಳನಕುಚೇಕುಶಾಂಜ್ವರಮೋಕ್ಷಕೋಕಿಳಸ್ತುನಮದವತ್ಕರಪತಿ
ಗವಾನತನೂದಲಧರಯೊಳ್ಳುಳವೇವನಿಂಗಂವರದಳ || ತತ್ಪ
ಹೋದರ || ಧರಯೋವಮಿವಮೂಶ್ರೀಧೌತಧರಾತಳಗುಲಿಳವಿಸೀತಗಚಂದವುಗುಲಿತಯಮೊರೆಯುಂಟೇ || ತತ್ಪತ್ರ || ಜಿನಪತಿಪದಸ
ರಸೀರೂಪನಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 50 ತ್ರಿತ್ರಿಧಾಸುರಮುಖ್ಯಚಲದೇವೀ ಸ್ವಿಧವನಸುಖ್ಯಾತಿಯುತಾಂಜ್ವರಂ || ತತ್ಪದೋದರಂ || ಪರಮೇಶ್ವರನಕಲ್ಪಭೂಜ
ನಮುಖಾಂಭೋರಾಂಸಂಭೇರನುಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 51 ಸುಷಾಂತತಂ ರವಿಕಾಕ್ಷ್ಯಾಂಜ್ವರದಧರಾತ್ರಿಯೊಳ್ಳುಳವೇವನಿಂಗಂವರದಳ || ತತ್ಪ
ಹೋದರ || ಧರಯೋವಮಿವಮೂಶ್ರೀಧೌತಧರಾತಳಗುಲಿಳವಿಸೀತಗಚಂದವುಗುಲಿತಯಮೊರೆಯುಂಟೇ || ತತ್ಪತ್ರ || ಜಿನಪತಿಪದಸ
ರಸೀರೂಪನಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 52 ಗುರುತುಗೇವಮುಖ್ಯಚಲದೇವೀ ಸ್ವಿಧವನಸುಖ್ಯಾತಿಯುತಾಂಜ್ವರಂ || ತತ್ಪದೋದರಂ || ಪರಮೇಶ್ವರನಕಲ್ಪಭೂಜ
ನಮುಖಾಂಭೋರಾಂಸಂಭೇರನುಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 53 ಗುರುತುಗೇವಮುಖ್ಯಚಲದೇವೀ ಸ್ವಿಧವನಸುಖ್ಯಾತಿಯುತಾಂಜ್ವರಂ || ತತ್ಪದೋದರಂ || ಪರಮೇಶ್ವರನಕಲ್ಪಭೂಜ
ನಮುಖಾಂಭೋರಾಂಸಂಭೇರನುಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 54 ಭ್ರವದ್ಧರಾಜೋಽಭ್ಯಂಗನು ದಾರತುಂಗನನಿದಂ ತಾನೋಪ್ಪುಷ್ಪಸದ್ಗುಣೋತ್ಕರವುಲೇನಿಯು ದಕ್ಷಿಣಾಯುಕಸಿಂಹಾಬಿಷ್ಣುತ್ವ
ಸೂದಾಯುಕಂ ಧರಯೋಳಿಬವ್ಯಯುನಾಯಕಂಸಿಂಹಿಳವೀನಾನಾಘಸಂತ್ರಾ
- 55 ಯುಕಂ || ತದ್ವಸಿತ || ರತಮೃತ್ಪ್ರೇಣಮಲ್ಲಿಸಟ್ಟುಂಭುಗಂಸಿಂಹೀಷ್ವರಾಂತ್ರಭಾಸಿತಗೇವಾಚವನೇಟ್ಟುಕವ್ವಗವನೂಸಾಷ್ಟೀಯ
ಸೂದಾಯುಕಂಸಿಂಹೀಷ್ವರಾಂತ್ರಭಾಸಿತಗೇವಾಚವನೇಟ್ಟುಕವ್ವಗವನೂಸಾಷ್ಟೀಯ
- 56 ಳ್ದೇಚವ್ಯಸತಾಂತತಾಂತುಷಾರಾಂಜ್ವರದಧರಾತ್ರಿಯೊಳ್ಳುಳವೇವನಿಂಗಂವರದಳ || ತತ್ಪ
ಹೋದರ || ಧರಯೋವಮಿವಮೂಶ್ರೀಧೌತಧರಾತಳಗುಲಿಳವಿಸೀತಗಚಂದವುಗುಲಿತಯಮೊರೆಯುಂಟೇ || ತತ್ಪತ್ರ || ಜಿನಪತಿಪದಸ
ರಸೀರೂಪನಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 57 ಯೋಳ್ಳುಗರ್ಭಂಧರಾತ್ರೀತಸಕಳಮುಲಿತವಿಮುಖಾಂಜ್ವರಂ || ತದನುಜಿ || ಪುಣೀಲೋಚನೇಪಂಕಜಾನನೇ ಘನಶೋಣೀಸ್ತುನಾ
ಭೀಂಭಾಸುರಬಿಂಬಾಧರಕೋಕಿಳಸ್ತುನಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 58 ರಿಭ್ಯಂಗಂ ವೃಣೀಳಕೇರಿಕಳಪಂಸೀಯಾನೆಯುಕಂಜ್ವರಯಮುಖ್ಯಚಲದೇವಿಕುತುಸತಿಯಂಸೂದಾಯುಕಂದೇವೀಶ್ವರಂ ||
ತದನುಜಿ || ಇವಮುಖುಮಿವುಗುಲಿಳವಿಸೀತಗಚಂದವುಗುಲಿತಯಮೊರೆಯುಂಟೇ || ತತ್ಪತ್ರ || ಜಿನಪತಿಪದಸ
ರಸೀರೂಪನಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 59 ಚಯುಗ್ಧಂಗೆಯುಂಪುಷ್ಪಶ್ರೀದತಿಕೇರಿಕಳಪಂಸೀಯಾನೆಯುಕಂಜ್ವರಯಮುಖ್ಯಚಲದೇವಿಕುತುಸತಿಯಂಸೂದಾಯುಕಂದೇವೀಶ್ವರಂ ||
ತದನುಜಿ || ಇವಮುಖುಮಿವುಗುಲಿಳವಿಸೀತಗಚಂದವುಗುಲಿತಯಮೊರೆಯುಂಟೇ || ತತ್ಪತ್ರ || ಜಿನಪತಿಪದಸ
ರಸೀರೂಪನಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ
- 60 ಚಯುಗ್ಧಂಗೆಯುಂಪುಷ್ಪಶ್ರೀದತಿಕೇರಿಕಳಪಂಸೀಯಾನೆಯುಕಂಜ್ವರಯಮುಖ್ಯಚಲದೇವಿಕುತುಸತಿಯಂಸೂದಾಯುಕಂದೇವೀಶ್ವರಂ ||
ತದನುಜಿ || ಇವಮುಖುಮಿವುಗುಲಿಳವಿಸೀತಗಚಂದವುಗುಲಿತಯಮೊರೆಯುಂಟೇ || ತತ್ಪತ್ರ || ಜಿನಪತಿಪದಸ
ರಸೀರೂಪನಮದ್ವೈರಂಜನಸ್ತುಲಲಿಂಗಂನಂ ಗಂ ನಯುಸಿಧಿವಿ

- 60 ರಸುರಸಿಂಧುರಾರದನೀರವಭಾಸುರ ಯೋಗಭಿರಾಮಕಾಮಂ || ಸಿರಿಗಂ ವಿಷ್ಣುಗವನ್ತುಮುನ್ಮವಸಮಾಸ್ತ್ರಂ ಪುಟ್ಟದೊ
ರಂಭುಗಂಗುರಿಸಂಜಾತಗವಂತುಪಡ್ವನನಾದೊಂ ಪುತ್ತನನ್ನಿಗಳೇಧರಣೀವಿ
- 61 ಪುತ್ತಚಂದ್ರವಂಶಿಳಿಭುಗಂಶ್ರೀಯೂಚೆಯುಕ್ಕಂಗಳವದ್ಧರತೇಜಂ ಗುಣಿಸೋಮನ. ಧ್ವನಿಸಿವಂಸಿಸ್ತೀಮಪುಣ್ಯೋದಯಂ || ವ
ರಲಕ್ಷ್ಮೀಪ್ರಿಯವಜ್ಞಭಂವಿಯುಕಾಂತಾಕಣ್ಣಂ ಪೂರಂವಿಭಾಸಂ
- 62 ವಾಣೀಪ್ರದಯಾಧಿಸಂತುಹುನತಾರಕ್ಷೀರವಾರಾಸಿ ಪೂಡುರಕೀತ್ತಿಗಳನುಮಗ್ರಮದ್ಧರತುಂರಂಗರೂಢರೇವನ್ಮನುದ್ಧರ
ಕಾನ್ಯಾಕಮನೀಯಕಾಮನೇಸದಂಶ್ರೀಸೋಮನೀಧಾತ್ರಿಯೊಳ್ ||
- 63 ಪರಮಾರಾಧ್ಯನನನ್ನಸಾಬ್ಬನಿಳಯಂ ಶ್ರೀಮಜ್ಜಿವಾಧೀಪ್ತಿರಂಗುರಂಸ್ಯವ್ಯಕ್ತಿಚಕ್ರವತ್ತಿನಯುಕೀತ್ತಿಗಳ್ವಾತಯೋಗೀ
ಶ್ವರಂಧರಣೀವಿಪುತ್ತಚಂದ್ರಮೌಳಿಸಡವಂಪುತ್ಕಂ ತನುದಂದಡಾದೊಂ
- 64 ಯಾಮಾಚಲದೇವಿಗಿಂದು ಪಿರಮೋದೈದೈತ್ತಿಗಳಿಧಾತ್ರಿಯೊಳ್ || ಭರಮಿಬಿಳುಗೂಳಿತೀರ್ಥದೊಳ್ಳನಪತಿ ಶ್ರೀಪಾರ್ವತೀ
ಪೋದ್ಧಮಂಜರಮಂವರಗಡಿಸಿದಳೆನುತನಯ ಕೀತ್ತಿಗಳ್ವಾತಯೋಗೀ
- 65 ನೃಭಾಸುರಶಿಷ್ಯೋತ್ತಮ ಬಾಳಚಂದ್ರಮುನಿಪಾದಾಂಭೋಜನೀಭಕ್ತ ಮುಕ್ತಿರಯವ್ವಾಚಲದೇವಿ || ತೀರ್ಥದಾಂಚಕ್ರ
ಸದ್ಭಕ್ತಿಯಿಂ || ತದ್ಗುರುಕುಳಶ್ರೀಮೂಲಸಂಘವೆನಿಯಗೂ
- 66 ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ಯಯದೊಳ್ || ಕು || ವಿಧತಗುಣಚಂದ್ರಸಿದ್ಧದೇವಸತನಾತ್ಮಜೇಭುರವ. ತರ್ಭಾಭ್ರಾಭಿ
ದಾರನಯಕೀತ್ತಿಗಳ್ವಾ ನ್ತದೇವನೇದಮುನೀಂದ್ರನಪಗತತಂಪ್ರಂ ||
- 67 ವರಸ್ಯದ್ವಾನ್ತಪಯೋಧಿವದ್ಧನರತಂ ರೂಢಪಂತಾರಹಾರರಂಜಿಭಾಜತಕೀತ್ತಿಗಳ್ವಾತಯೋಗೀ || ತೀರ್ಥದಾಂಚಕ್ರ
ಸ್ವರಬಾಣಾವಳಿಮೇಘಾಂಜಪವನಂಭವ್ಯಾಂಬುಜವ್ರತಭಾಸುರ
- 68 ನಿಶ್ರೀನಮಕೀತ್ತಿಗಳ್ವಾ ದೇವಮುನಿಪಂ ವಿಶ್ವಾತಿಯಂತಾನ್ವದೊಂ || ತಚ್ಚವ್ಯಂ || ವರಸ್ಯದ್ವಾನ್ತಕಥಾನಕೀತ್ತಿಗಳ್ವಾತಯೋಗೀ ||
ಮತ್ಪ್ರಭಾಚಂದ್ರದೇವರಶೇಷಸ್ತು ತಮಗುಣವುನುನಿರಾಪ್ಯದ್ಧನಂದಿವಂ
- 69 ತೀರ್ಥರಂಜಿನೇನ ತನೇಮಿಂಚಂದ್ರಮುನಿಸಾಧಂವ್ಯಾತರಾದ್ವ್ಯಾನ್ತರಂಶ್ರೀನಯಕೀತ್ತಿಗಳ್ವಾ ದೇವಮುನಿಪಾದಾಂಭೋಜ
ಹಾರಾಧಕರ || ಸ್ವರಮೂತಗವಂ ಗೋದ್ರನುದ್ಧನಯಕೀತ್ತಿಗಳ್ವಾತಯೋಗೀ
- 70 ಗೀಂದ್ರಭಾಸುರಪಾದಾಂಬುರಯಾನಮುನ್ಮಧುಕರಂಚಂಚತ್ಪೋಲಕ್ಷ್ಮೀಗೀದ್ವರರೂಪಂನವಪಾಳವಂಶಿಮೂವಂಚ್ಯಾಳಾ
ಚ್ಚೀತಾಂಪ್ರದಯಂಸಿರನಾಧ್ಯಾತ್ಮಿಕಬಾಳಚಂದ್ರಮುನಿಸಾಧಂವ್ಯಾ
- 71 ಚಕ್ರೇಂದ್ರಂ || ಗೌರತಪಗಳಂಗಳ್ವಾ ತಾನೇರದಳ್ಳಡ ಚಂದ್ರಮೌಳಿಯೊಳಿರನಾಯಗಿಂಸ್ತದೇವಮುನಿಗುಪೇಳ್ವಂವಂಭವ
ದೊಳ್ಳಿರನ್ನರಂ ಸೂತಪಂಗಳಂಪಡದತಾನೇರದಂ ಗಡಚಂದ್ರವಂಶಿಗಂಭೀರ
- 72 ಯೆನಿವೃತ್ತನ್ನನೇಪಾಚಲವೋರೈಬಗಿಂಗನೋನ್ತರಂ || ಶಕವರ್ಧನಮುನಿದನೂವನಾಚ್ಚನೆಯ ಪ್ಪನಸಂವತ್ಸರದಪಂ
ವ್ಯಂಬುಕುಳತದಿಗುಕ್ರವಾರದುತ್ತರಾಯಣಸಂ
- 73 ಕ್ರಾಸ್ತಿಯೆಂದು || ವೃ || ಶೀಲಧಚಂದ್ರವಂಶಿಳಿವಿಧವಾಚಲದೇವಿ ಸಿಂಹೋದ್ಧಕಾಂತಯಲೋಳ ಮೃಗಾಕ್ಷಿವಂಶಿಸಿದಳೊಳ್
ಳತ್ತೀರ್ಥದಪಾಶ್ವದೇವರಚ್ಚಾಳಗಳೆಡೆಬಿಮ್ಮಯನರಳ್ಳಿಯೆನಿ
- 74 ತ್ತನುಮಾಂಜೀರಬಲ್ಲಳನ್ಯಪಾಳಕನ್ನರಯವಜ್ಞಯಮುಳ್ಳನಮೆದ್ದಿಸಲ್ಪನಂ || ತದವಸಿಪನಿತ್ತದತ್ತಿಯನದಾಂಚಲಬಾ
ಳಚಂದ್ರಮುನಿರಾಪ್ಯದೇವಯಗವಂಪೂ
- 75 ಜೇಷ್ಠತಮದ್ಧವಂಸಿಸುನಕೀತ್ತಿಗಳ್ವಾ ದೇವತಗಿತ್ತಳ್ || ಅನ್ಯಾಧಾರಾಪ್ತಾನ್ತಕುಮಾರಿಕೋಟ್ಯತದ್ವಾಗ್ರಮುನೀಮು || ಮೂಡ
ಕಂಬರಯದಳ್ಳ || ಮಲ್ಲಿಂತಂಕಮಟ್ಟಜಿ || ಅಸ್ತಂತಂಕಬಿ
- 76 ಯಾದ್ವಂ || ಅಸ್ತಂತಂಕಅಲದಮು || ಅಸ್ತಂತಂಕಮೌಳಿಯುನಿಜ್ಜಿ ಅಸ್ತಂತಂಕಲಂಕದಯೊಳ್ಳಿ || ಅಸ್ತಂತಂಕನಾಗರ
ಕಟ್ಟಕ್ಕಮೋದವದ್ವಂ || ಅಲ್ಲಿಂಪಮವಕೊಟ್ಟಯುಪಳ್ಳಂ || ಅಲ್ಲಿಂಪಜವಮು
- 77 ರೆನೈಯಗೂಡು || ಅಲ್ಲಿಂಪಜವಮಟ್ಟಜಿ || ಅಲ್ಲಿಂಪಜವುನಿಯರಯಕ್ಕಟ್ಟಿ || ಅಲ್ಲಿಂಪಜವಲ್ಲಡವದಕೂಳ || ಅಲ್ಲಿಂಪ
ಜವಕ್ಕಟ್ಟಿ || ಅಲ್ಲಿಂಪಜವಬಾಡಿದಾಲೊಟ್ಟಿ || ಅಲ್ಲಿಂಪಜಗಲೋಣಿಯು
- 78 ದಾಂ || ಅಲ್ಲಿಂಪಜದೇವಾನಕಜಿಯತಾಯ್ಲಳ್ || ಅಲ್ಲಿಂಪಜಹುನಿಯಗೂಡು || ಅಲ್ಲಿಂಪಜಗಲಾಲದಗೂಡು || ಅಲ್ಲಿಂ
ಮೂಡರೂಪ್ಪಿ || ಅಲ್ಲಿಂಮೂಡನಟ್ಟಗೂಡು || ಅಲ್ಲಿಂಮೂಡಲತ್ತಯುನುನಂ
- 79 ಡ್ಡ || ಅಲ್ಲಿಂಮೂಡಲಾಲದಮು || ಅಲ್ಲಿಂಮೂಡಲೆಂಬರಯಹಳ್ಳವಗೂಡುನೂಡುತ್ತ || ಸ್ಥಳವು || ಶ್ರೀಕರಣವಕೀಸಿ
ಯಾನತವ್ಯಬಾಚಾನಕೈಯಿಂವಾಪಂಕೂಂಡುಜಕ್ಕನಕೀಳ್ಳಿ

- ೫೦ ಜಿಯುಲೂವಾಗಟ್ಟು ಮಂಜಿಟ್ಟು ರದಪಿಸಿನೊ ಮೂಡಸಾಗರ | ತಂಕಸಾಗರ | ಪಡುವಮುಳ್ಳಗಟ್ಟು | ಬಡಗನಟ್ಟುಕಲೆ || ಹಿರಿ
ಯಾಚ್ಚಿ ಯುಜ್ಜಿ ಯುಕೆಜ್ಜಿಯತೋಟ | ಕೇತಂಗೇಜಿ | ಗಂಗಸಮುದ್ರದಕೇಳೇರಿಯು
೫೧ ತೋಟ | ಬಸವಿಯಮುಂದೂಲಂಗಿಡವುತ್ತು || ನಾನಾದೇವಿಯಂಪಾಡೂವಗವ ಮಂಜೇರವಷ್ಟು ವಿಧಾಚ್ಚ ನೆಗಿಬಿಟ್ಟು
ಯದವಸದಹೇಜಿಂಗಿಬಿಟ್ಟು | ಅಪಕೆಯಹೇಜಿಂಗಿಹಾಗ ೧ ಮೇಳನವೇಜಿಂಗಿಹಾಗ
೫೨ ಗ ೧ ಅರಿಸಿನದಹೇಜಿಂಗಿಹಾಗ ೧ ಹತ್ತಿಯಮಳವೆಗಿಹಾಗ ೧ ಸಿರೆಯಮಳವೆಗಿಹಾಗ ೧ ಎಲೆಯಹೇಜಿಂಗಿಹಾಗ
ನೂರು || ದಾನವಾಪಾಲನವಾತ್ರದಾನಾಚ್ಚಿ ಯೋನವಾಲನ ವಾನಾಚ್ಚಿ
೫೩ ಗಗವನವಾಚ್ಚಿ ತಿಪಾಲನಾದಚ್ಚಿ ತದನ || ಬಹುಜಿವ್ವಸುಧಾಧತ್ತಾ ರಾಜಪಿಟ್ಟುಗರಾಟಿಃಯಸ್ಯಯದಾಭೂಮಿ
ಸಸ್ಯತಸ್ಯತದಾಭೂ || ಸ್ವತತ್ತ್ವಂಪದತ್ತಾ ವಾಯೋಹರತಿವಸ
೫೪ ಸ್ವರಾಂ ಪಟ್ಟವ್ವರ್ವಸಕಸ್ರಾಣಿ ವಿಷ್ಣುಯಂಜಾಯತೇತಿಹ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

328 (125)

ಅದೇ ಬಸ್ತಿಯ ಮಹಾವ್ಯಾಪಾರ ಇದರಿಗೆ ದಕ್ಷಿಣ ಗೊಡೆಯಲ್ಲ.

- [illegible]

329 (126)

ಅದೇಗೊಡೆಯ ಪೂರ್ವಕಡೆ ಮೂಲೆಯುಳ್ಳ.

- 1 ತಾಂತ್ರಿಕವತ್ಸರವಿಧಿಪ್ರಸಂಗವಿವರಣೆ ೨೦೦೩ | 2 ಸೂಚ್ಯವಾಚಕವಿವರಣೆ ೨೦೦೩

330 (127)

ಅವರ ಕೆಳಗೆ.

- ² ವಾರಕೇಯ (ಮುಂದೆ ಬರವಣಿಗೆಯಲ್ಲ).

331

ಅದೇ ಒಪ್ಪಿಯಲ್ಲಿ ಪೂರ್ವನಾಥ ದೇವರ ಬಿಂಬವಮೂಲೆ.

- 1 ಶ್ರೀಮೂಲನುಭವತೀರ್ಥಾಪ್ತಕೃತ್ಯಕೋಡಕುಂದಾನುಪಕೃತವ್ಯಾನ್ತಃ
 2 ಕೃವತ್ಯನನುಕೀರ್ತಿಮಾನಿಸ್ತರೋಽಭೂತಿ || ತಪಸ್ವಿಷ್ಯೋತ್ತಮಯೋಜಕದ್ರಮಾನಿಸ
 3 ಶ್ರೀಪಾದಕದ್ವೈಪ್ರಿಯಕವೋಽರ್ಥೋನತಃಪ್ರವೃತ್ತೋಜಕವನ್ಮುಖ್ಯೋಗಜ್ಞಃ ||
 4 ಯಾತೃಕೋಬಾರಹತಾಶ್ರಿತಾರಹವಮಾಪೋವ್ಯವ್ಯಕ್ತೋವೇದಪರಿಪೂರ್ಣೋಽಭೂತಃ
 5 ಜಗತ್ || ಯದೇನಾಪದಭಕ್ತೋವಮಾಕಾರಯತಿ ||

332

ಸಿದ್ಧಾಂತ ಬಸ್ತಿಯಲ್ಲಿ ಆಪ್ತತೆವಿರುವುದು ವಿರೋಧವಾಗಿರುತ್ತದೆ.

(ಸಾಗರಲಕ್ಷ್ಮಿ)

. . ತಾತ್ಪರೀಕವಸುಪೀಪರಾ . ಪವುಷುಪೀವ ||

333 (128)

ನೆಗರ ಜಿನಾಲಯದ ಹೊರಗೆ.

- 1 ಶ್ರೀಮತ್ಪ್ರವಂಗಳಿರಿಸ್ಸಾಧ್ಯದಾಪೋಫಲಾಫನಂ | ಜೇಯತೈಸ್ಸೋಕ್ಯನಾಥಸ್ವರಾಸನಂಜಿನಾನಂ || ಭಯ
ಲೋಭದ್ವಯಂ
- 2 ದೂರನಾಮದನಾಥೋರಧ್ಯಂತತೀಬ್ರೂವಂನಯಸಿಕ್ತೇಪಯುತಪ್ರಮಾ
- 3 ನಾಪುಸಿಣ್ಣೀತಾತ್ಥಸುಂದೋದನಂನಯನಾನಂದ ಸರಾಂತಕಾಂತತನಂವಂ
- 4 ಸಿದ್ಧಂತಚಕ್ರೇನನಯಕೀತ್ತೀಬ್ರತಿರಾಜನಂನದೊಡಂಪೂಪೋತ್ತರಂಪಿಂಗುಗಂ ||
- 5 ಅವಂತಪ್ಪದ್ವಯರು ಶ್ರೀದ್ವಾಪುನಂದಿತ್ಯೀದ್ಧವೇವಂಶ್ರೀಭಾನುಕೀತ್ತೀಸಿದ್ಧಾಂತದೇವ
- 6 ರೂಪಾಳಚಂಪ್ರದೇವರುಪ್ರಭಾಚಂಪ್ರದೇವರುಮಾಳಾಂಜಫಿಟ್ಟಾಂಕದೇವರುಮಂ
- 7 ಪ್ರವಾಪದ್ವಾಂಜದೇವರುನೇಮಿಚಂಪ್ರಪಾಡಿತದೇವರುಕನ್ನಿವರೇಪ್ರವನಯಕೀತ್ತೀದೇವ
- 8 ರು || ಧರಯೋಳುಂಜಳಮೂಳವ್ಯವಿಳಸದ್ವಾಂಜೋಪ್ಪವಸ್ತುತ್ಯೇಚಂಪ್ರ
- 9 ತಸ್ಸೀವಾಪದಾಕ್ರವಯಸ್ವಿತವನೇಕಾಂಫೋಧಿವೇಳಾಪುರಾಂತನಂ
- 10 ನಾವ್ಯವಾಪದಾಳಕಳಪ್ಪೀಶ್ವಾತರತ್ನಪ್ರದಾಧರಾಂಜ್ವೀಳುಳತೀತ್ಥವಾ
- 11 ಸಿನಗರಂಗಳಃರೂಢಿಯಂತಾಂಜ್ವೀದರು || ಶ್ರೀಗೋಪ್ತಪ್ರವಂ
- 12 ಸುಪ್ತನಗರಂಗಳೇಶ್ರೀಮತುಪ್ರಪಾಪತಕ್ರವತ್ತೀವೇವಂಗಳದೇವರಕ್ಮಂಜ
- 13 ಸೋವೇಶ್ವರದೇವನಾಥಾನಂಜಿಯವಂಗಳೇಶ್ವಾಂಜಾರಿವಂಜೇವನಾಯಕರ
- 14 ಸಂಸಿಧಿಯುಶ್ರೀವಂಜಯಕೀತ್ತೀವಂಜಯಕೀತ್ತೀಶ್ವಾಂಜವಂಗಳಯಕ್ರಮಂಜಂ
- 15 ದಡಗೂಂಜಯಪ್ರವಂಜನಂಜೀಶ್ವಯಂಸಂಪನ್ನವಂಜಲಂಜೀಶ್ವಂ
- 16 ದ್ರಾಕ್ತಾಂತಾರಂಜಯವಂಜಿ ಹಣವೊಂದಪೂದಲಿಂಜೀಶ್ವಂಜಯಂತಿತ್ಯಂ
- 17 ಸುಪ್ತವಂಜತಲಿಂಗಂಜಯೋಗಿಗಿಅರಮಂಜಯವಂಜಯವಂಜಯವಂ
- 18 ಲಬ್ಧಮಂಜಯವಂಜಂ ಅನಂಜಯಾಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 19 ವಂಜಯಕ್ತಲಕಾರಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 20 ಧಮ್ಯಾಸ್ತಳವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 21 ಮಿಣಿಂಜಯಿ ಆಂಜಯಾಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 22 ದನೇನಂತೂಳಸಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 23 ಮ್ಯಾಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 24 ಪಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 25 ರಂಗಳೇಶ್ವರಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 26 ದ್ಯುಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 27 ಗ್ರಾಮಿಣಿಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 28 ದೇವಯದ್ರೋಹಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 29 ವರಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 30 ಬ್ರಾಹ್ಮಣಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ
- 31 ತಿವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂಜಯವಂ

334 (129)

ಆದೇಬಂಜಯ ಬಳಗೆ ದಕ್ಷಿಣಕಡೆ.

- 1 ಉಕ್ತಂಶ್ರೀಮೂಲಸಂಘೋಷ್ಣೀಬಲಾಂತಂಜಯ ಶಾಸ್ತ್ರಸಾರಾಂಜಯಶ್ಚಕ್ತ ||
- 2 ಶ್ರೀಮತ್ಪ್ರವಂಗಳಿರಿಸ್ಸಾಧ್ಯದಾಪೋಫಲಾಫನಂ | ಜೇಯತೈಸ್ಸೋಕ್ಯನಾಥಸ್ವರಾಸನಂಜಿನಾನಂ || ಭಯ
ಲೋಭದ್ವಯಂ

- [illegible]

335 (130)

ಜಿಬ್ಬಿ ಸುಳುವಲ್ಲಿ ಉತ್ಪರಕಡೆ.

- 1 ಶ್ರೀಮತ್ಪರಮಹಂಸವಿಘ್ನೋಪಶಾಂತಿವಿಘ್ನೋಪಶಾಂತಿ ಸಮ ಜೀಯಂತು ಶ್ರೀಗೋಕುಲ
 2 ಸಾಧುಸಂಪದೋಪಶಾಂತಿ ಸಮ || ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯಲ್ಲಿರುವವಿಘ್ನೋಪಶಾಂತಿ
 3 ಸೂಕ್ತದೊಂದು ಸುತೆಯೊಂದು ರಾತ್ರಿ ತೂಗುವಂತಹವು. ಆಯುಷ್ಯಂಶರಸಂ
 4 ಭೂತಿಭಾವು ವಸ್ತು ಪ್ರಾತೀಂದ್ರವಸ್ತು ನಕ್ಷತ್ರಮಂತ್ರವಸ್ತು. ವರ್ಣಬಿಗ್ಗಿರಿಂ
 5 ಕ್ರಸ್ತು ಕ್ಷಾಂತಿವಸ್ತು ಭೂನಿಷ್ಕಾಂತಿವಸ್ತುಂಕುಲದ ಸ್ವಗೋಷ್ಠೀಕವಂಶಂ || ಅದಜಿಹಿವಾ

- [illegible]

- 46 ನಾಗೇನಪರ್ವದೇವಾಗ್ರೇನೃತ್ಯರಂಗಸ್ಥಾಕುಟ್ಟಮೇ || ಶ್ರೀಮನ್ನಯಕೀತ್ತಿಸಿದ್ಧತಚಕ್ರವರ್ತಿಗಳ್ಳೆಪರೋಕ್ಷವಿ
47 ನೆಯಪರ್ವವಾಗಿಮುಡಿಪಮಂಪುನಿಟ್ಟಯಮುಶ್ರೀವತ್ಸಮಪರ್ವದೇವರಬಸುಯಮೂದಲಕಲುಕ
48 ಟ್ಟವನೃತ್ಯರಂಗಮಂಪುನಿಟ್ಟವತದನನ್ನರ || ಶ್ರೀನಗರಚಲಾಯಮಂಶ್ರೀನಿಳಯಮನವಂಗಳ
49 ಗಗಗೂಮುಡಿಪಂಶ್ರೀನಾಗದೇವನಚಿಮಂಶ್ರೀನಮಕೀತ್ತೀವೃತ್ತೀಶದಯುಗಭಕ್ತಂ || ತಜ್ಜನಾಲಯ || 304
50 ಕರಪ್ಪನಗರಂಗಳ || ಧರಯಳಖಿಂಸಳಮೂಳಭವನಿಳಸದ್ಯಂಶೋದ್ಭವಸ್ವತ್ಯೇಶವತ್ಸಂಶಯ
51 ಪರಾಕ್ರಮಸ್ಥಿತರನೇಕಾಂಘಗಿರಸ(ಳಾಪರಂತರನಾನಾವ್ಯವಾರಾಜಾಳಕುಳಿಸ್ತೀನಿಸ್ತತವತ್ಸತ್ರಯಾ
52 ಭರಣಬೈಳಳ್ಳಿಳಶೀತೃವಾನಿನಗರಂಗಳ ಮುಡಿಪುಸ್ತುಳ್ಳಿದರೆ || ಸಕದರ್ಪ ೧೧೧೧ನಯ ರಾಕ್ಷಸಸಂಪದ್ವಿ
53 ರದಜ್ಜೇಪ್ಪ ಸು ೧ ಬ್ರಹ್ಮವಾರದಂವ ಸಗರಜನಾಲಯಕ್ಕೆ ಎನವಲಗೆಡಲೆಯನು ದಲೇರಿಯತ್ತೂಟವು
54 ಯಾಪ ಸಲಗೆದ್ದಯುಂಘುತ ಕರಪ ನಯವು ದೂಕಜಿಬುಕೆಳಗಲದ್ದು ಲಿಕ್ಕೊಳಗೆ ೧೦ ನಗರ
55 ಜಿನಾಲಯ ದಬಹಗೂ ಕೀತಿಸಟ್ಟಯ ಕಿರಿ ಆತಂಕಗೂ ಎರಡು ವುಳಿಂಟುಜಿಯು ಕ್ಷಿಗಾ
56 ಣ ಎರಡು ವ ಸೆಗೆಹೂಳಿಯು ಉಲಂಗೆ ವುಳಿಬಿಯು ತಗುವುಕು

336 (131)

ಆದೇ ಬಿಸ್ತಿಯ ಬಳಲಾಗಿಲಿನ ಉತ್ತರಕಡೆ.

- | | |
|---------------------------------------|---|
| 1 ಸ್ತುತಿಶ್ರೀವತುಕವರ್ಪಂ ೧ | 1 ಆದೇವರನಿಲ್ಲಾಫೀಕಕತ್ತೀ(ಮುಟ್ಟಿಬೆ) |
| 2 ಹೂನೆಯಪ್ರವಾಹಸಂ | 2 ಮನುಷ್ಯಮುನ್ನಿಲಕ್ಷಬುಹಾರವಾಗಿ |
| 3 ವತ್ಸವವನಗ್ಗೊಂವ ಸುಂ | 3 ಕುಟ್ಟವನ್ನೇಳಯ ದುಯಿಕ್ಕುಯಿಂ |
| 4 ಬ್ರಹ್ಮದಂಶ್ರೀಜಿಳ ಗುಳಿತಿ | 4 ಗೆವುಲ ಬ ೧ ಸವ್ಯಧಾರಸಂವತ್ಸ |
| 5 ತೃಕದವನು ಸ್ತನುರಂಗಳೆನಬಿ | 5 ರದ ಬ್ರಹ್ಮತೀಮುಳಾದ್ಯವನು 30 ಬಿ ಶ್ರೀಜಿಳಂಗಳ |
| 6 ರಜಿನಾಲಯದವೂಜಾಕುಳಿಗುಂ | 6 ಶೀರ್ಷದಜನನ ಧಪ್ಪವರಸಮಸ್ತವನಿಕ್ಕುನಗರಂ |
| 7 ಬೂಬುಟ್ಟುಬರದನಾಗನದಕ್ರಮ | 7 ಗಳಿತವುಳ್ಳಿಡುಡುಬಟ್ಟುಬರದನಾಗನದಕ್ರ |
| 8 ಮತಂವಡ ನಬರಜಿನಾಲಯದ | 8 ಮುವನೈಯಿಡ ನಗರಜಿನಾಲಯದಶ್ರೀಳು |
| 9 ಆದಿದೇವದೇವನು ನದಗದ್ದೆ ಜಿದ್ದಲ | 9 ರೆವರಜಿನೋದ್ರಾಪವನಕರಂ ಕಾಯ್ದುಕಕ್ಕೆ ಪು |
| 10 ಎಲ್ಲಿಳುಳವನುಬೆಳವಕಾಲದಲಮೇವ | 10 ಧಾರಂ |
| 11 ಆಪ್ಪನಿಧಾರ್ಷಣನಿಚಪ್ಪ ತಪುಸುಯ | 11 ಪೂರ್ವಕುನುಡಿಆಚಾರಾಕ್ರಾಂತಂವನಲವಂ |
| 12 ಶ್ರೀಕಾಯ್ದಿವನುನಕರಂಗಳಿಸಿ | 12 ತಂತ್ರಾಚಿಯಿಡುಟ್ಟುಗವನುಸ್ತು ನಬರಂಗಳೊಪ್ಪದ |
| 13 ಯ ಮುನಿಕುಟ್ಟುಪುಡಿವು ನುಕುಂವ | 13 ಕಿವಂದೇ |
| 14 ವನಪನು ವಪ್ರೆ ಆದೇವದಾನದಗದ್ದೆ ಜಿದ್ದಲನು | 14 ಶ್ರೀಂದಂಬಂವತವನಗಗುಳುನೂಕುಗ |
| 15 ಆಧಿಕ್ರಯದಾಲೂತಗುತಗುಮುಪರವಂ | 15 ಪೂರ್ವಾಪ್ಪವನುಬಿಡುಗುಮು ವನುಳುಮೇವನಗೆ |
| 16 ಬಯಗಮುಕ್ಕಳುಮುಕ್ಕಳುವದ್ದವತಂವ | 16 ಸುಬಾತಂಗಳೊಟ್ಟುಕುನುಡಿ ದಡುಳುಳುನುತಿ |
| 17 ಹದಡಂವುಮೇಗುನುಮುಯನುಗಿ | 17 ಗುಪ್ತವನುರವನು ಹದಡಂವನುಕುತಂವುಸ್ತುಕುನುತಿ |
| 18 ಗಳಂನುಪೂಕುಬಟ್ಟುಬರದನಾಗನದಕ್ರ | 18 ಮದೇವದ್ರೋವನುಬದ್ರೋವನುಬದ್ರೋವನುಗುಳು |
| 19 ಪ್ಪವಕ್ಕೆ ಆಪರಪೂಪ್ರಶ್ರೀಗೂವ್ಯಾಟನಾಥ | 19 ಪೂಕಂ |
| 20 ಶ್ರೀಜಿಳ ಗುಳಿತಿಶ್ರೀವನಕರಜಿನಾಲಯದ | 20 ಬಟ್ಟುಬರದನುಸ್ತುನಕರಂಗಳೊಪ್ಪದ ಶ್ರೀಂದಂವುಟ್ಟ |

337

ಮಂಗಳಾಯಿ ಬಿಸ್ತಿಯಲ್ಲಿ ಶಾಂತಿಶೀರ್ಷಕಂ ಬಿಂಬವು ಮೂಟೆ.

- 1 ಶ್ರೀಮತ್ಪುಷ್ಪತಂತ್ರಾಯ್ ಗುಣವೇವರಾಯವು.
2 ಮಂಗಳಾಯಿ ರಾಣಿಭೀಮದೇವಿಮುನ್ನಿಲಕ್ಷಬುಹಾರವನುಶ್ರೀ

३२० ॥ श्री

339

ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು

[illegible]

340 (133)

7 ಹನಕಟ್ಟೆ ಗದ್ದೆ ಬೆದ್ದ ಲುಯೋಧವು.

४ कै अक्षरमिदमन्वितं हरेण

9) ಯುಕ್ತ: ಸಮಾಜ, ಕುಟುಂಬಗಳಿಗೆ

¹⁰ ದಪ್ಪಾಪಕ್ಕೆ ಹೋಗಿರುವ ಮಂಗಳ

॥ अस्मिन् प्रे प्रे प्रे ॥

341 (132)

⁶ ರಾಯಚೂರು ತಾಲ್ಲೂಕಿನ ಬಿಳುಗು.

7 ಆದಮೂಲಗಾಯಿಸುವುದು ತಿರುಳ್ಳು

* ವನಜೋದನವುನುಯ್ಯಂಪಚೆ, ತಾ. ೪

೧ ಯುಕ್ತ ಮೂಗಲನುಡು ಪ್ರೀ ಪ್ರೀ ಪ್ರೀ ।

342 (134)

* ಲಕೋಭೇನುಪಕ್ತ ತಾಮಸೋದ್ರವ್ಯೈಶ್ಚ ಪುಷ್ಪಾದಯೋಲಿಪ್ತಾಃ (ಮೋಕ್ಷಸಾಂದ್ರ್ಯ ಕವಿಧರ್ಮಪಟಲೀಕಃ ಭತೋದಯಸ್ವಾಮಿಃ) ೧ನೇ
ದ್ವಿತೀಯಃ ಪುಟಃ

೨೩. ಮುನಸುಂಕಿರಂಜನಿರಾಜುಸೂಚಿಸ್ತು . . ಬಿಭಾನುಪ್ಪಿ೯ಳುಗಂಗಳನಗರಿಸಾಧುಜೀವಿಯತೀರ್ಥಂ || ನಂಜನಸಂವತ್ಸರವ ಪುಷ್ಯಮಿತಿ ೩೩೩ಗರಪೂಜೆಯು

[illegible][illegible]

343 (135)

ಅವರ ಕೆಳಗೆ.

ವಿಕಾರಸಂಪತ್ತಿನಿಂದ ಶ್ರಾವಣರು ೧ ಗೆರಸೂಪ್ಪಿಯಶ್ರೀಮತಿಅಪ್ಪೆಗಳುಸಮಸ್ತರುಗೋಷ್ಠಿಯಕ್ಕೂಟುಗ ೮

344 (136)

ಭಂಡಾರ ಬಸ್ತಿಯೊಳಗೆ ಪೂರ್ವೋಕ್ತಿನಲ್ಲಿ ಸಿಲ್ಲಿಸಿರುವ ೧ ನೆಯ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪುಸ್ತಕಹಿತಂ || ಪಾಪಂಧಸಾಗರಮಹಾಬಡ
- 2 ಮಾವುಬಾಗ್ನಿ ಶ್ರೀರಂಗರಾಜಚರಣಾಂಬ ಜಮೂಲದಾಸ ಶ್ರೀವಿಷ್ಣು
- 3 ಲೋಕಮಣಿಮಂಟಪಮಗ್ಗದಾಯಿ ರಾಮಾನುಜೋಪದಯತೇಯತಿ
- 4 ರಾಜರಾಜ || ರವಕರ್ಷ ಗರ್ವನೆಯ ಕೀಲಕಸಂಪತ್ತಿನದಭಾವದ
- 5 ವರೂಂಬ್ಬ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಅರಿಯುಪಿಭಾಷಣ
- 6 ಪೆಗತ್ತಪ್ಪ ವರಾಯರಗಂಡಶ್ರೀರೇಂಬುಕ್ಕ ರಾಯನುಬ್ರಹ್ಮೀರಾ
- 7 ಜ್ಞ ವಮಾಡುವಕಾಲದಲ್ಲಿ ಜೈನರಿಗೂ ಭಕ್ತರಗೂಸಂವಾದವಾದಲ್ಲಿ
- 8 ನಮಗೋಂಬದೂಸಬಟ್ಟುಗವನುಗುಂಡ ಕಲ್ಲೆಡದಬಟ್ಟುಗವೊಳಗಾದ
- 9 ಮಸ್ತನಾಡಭವ್ಯಜನಂಗಳು ಅಯುಕ್ತ ರಾಯಂಗೆಭಕ್ತರುಮಾಡುವಅನ್ಯಾಯ
- 10 ಂಗಳನೂಬಂಪಂಮಾಡಲಾಗಿ ಕೋಪಿತರಿಸುವಲವರು ಮಗಳಕ್ಕೋಪಿತರಿಸಾ
- 11 ರಾಯಣಪುರ ಮುಟ್ಟು ವಾದಸಕಳಂಚಾಯ್ಕರೂ ಸಕಳಸಮೂಹಳೂ ಸಕಳಸಾ
- 12 ತ್ರಿ ಕುರೂಮೋಷ್ಠಿ ಕುಡೆ ತಿರುಪಣಿತಿಯಿಡಿತಂಗೆನ್ನೀರವರುರಾಲ್ಪತ್ತೆಂಟ ಜನಂ
- 13 ಳಸೂಮತಜ್ಞೇವಕಳ ತಿರಿಕುಲ ಜಾಯುವಕುಲವೊಳಗಾದವನುಂಟುನಾ
- 14 ಪಶ್ರೀವೈಷ್ಣವರಕ್ಕುಬ್ಬಲ ಮಹಾರಾಯನುವೈಷ್ಣವರನಕ್ಕೆ ಉಜೈನದರ್ಶನಕ್ಕೆ ಉ
- 15 ಭೇದವಿಲ್ಲವೆಂದುರಾಯನುವೈಷ್ಣವರಕ್ಕುಬ್ಬಲ ಜೈನರಕ್ಕೆವಿಡಿದುಕೊಟ್ಟಯಜ್ಞ
- 16 ಸರರ್ಪಕಕ್ಕೆ ಪುರ್ವಸುರಿಯಾದೆಯುಲಂಪಂಚಮಾವಾಧ್ಯಂಗಳೊಳಕಳೆಸ
- 17 ಲುಗದು ಜೈನರರ್ಪನಕ್ಕೆ ಭಕ್ತರದೇಸಿಯಿಂದಹಾಸಿವೃದ್ಧಿಯಾದುವೈಷ್ಣವ
- 18 ಬಾನಿವೃದ್ಧಿಯಾಗಲಿಸ. ವರ ಯಿಮಯ್ಯಾರವೆಯುಲಯಲ್ಲ ರಾಜ್ಯದೊಳಗುಳ್ಳ
- 19 ತಪಬಸ್ತಿಗಳಿಗೇವೈಷ್ಣವರೂಸನವನಟ್ಟು ಪಾಲಿಸುವರುಕಂಪ್ರಾಕ್ರ ಸ್ಥಾಯಿ
- 20 ಯಾಗವೈಷ್ಣ ಸಮಯಲು ಜೈನರರ್ಪನವರಕ್ಕೆಸಿಕೊಂಡುಬಹಲು ವೈಷ್ಣವರೂಜ್ಞ
- 21 ನರೂಪೋದಭೇದವಾಗಕಾಳಾಳಾಗದು ಶ್ರೀತಿರುಮಲಯತಾತಯ್ಯಂಗಳು
- 22 ಸಮಸ್ತರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತಿಯಿಂದ ಬೆಳುಗುಳದತೀರ್ಥದಲ್ಲವೈಷ್ಣವ
- 23 ಅಂಗರಕ್ಷೆಗೋಸ. ಕ ಸಮಸ್ತರಾಜ್ಯದೊಳಗುಳ್ಳಂತಹಜೈನರೂಬಾಗಿಲಗಟ್ಟಳೆ
- 24 ಯಾಗಮನೆಮ. ನೆಗೆನರ್ಪಕ್ಕೆ ೧ ಪಾಕೊಟ್ಟುತಿಯೆತ್ತಿ ವರೂಸ್ತೋಗೆ ದೇವರ
- 25 ಅಂಗರಕ್ಷೆಗಮಿಪ್ಪತ್ತಾಳನೂಸಂತಪಟ್ಟು ಮಿಕ್ಕ ಹೋಸ್ತೋಗೆ ದೇವರ
- 26 ನಾಲಯಂಗಳಿಗೆನೋದೆಯಸಿಕೂದೆಯಿಮುರಿಯಾದೆಯುಲಂಪಂಪ್ರಾಕ್ರ
- 27 ರುಳ್ಳಂ ತಪ್ಪಲೀಯ ದವರ್ಪವರ್ಪಕ್ಕೆ ಕೂಟ್ಟು ಕೀರ್ತ್ತಿಯನೂಪುಣ್ಣವನೂಲುಪಾ
- 28 ಜ್ಞ ಸಿಕೂದೆಯ. ಮಮ. ಮಾಡಕಟ್ಟಳೆಯನ ಅಪನೋಬ್ಬನುಮಿಖಿದವನುರಂ
- 29 ಜಮ್ರೋಟಿಸಂಭಸಮ. ಮಾಯಕ್ಕೆ ಮ್ರೋಟ ತಪ್ಪಿಯಗಲಿಗ್ರಾಮಿನಿಯಾಗಲಿಯ
- 30 ಭವ್ಯವಕೆನ್ನೀರಾದದಗೇಯ ತಡಿಯಲ್ಲಿಕುಬಿಯ. ನೂ ಬ್ರಾಹ್ಮಣನನೂಕೂ
- 31 ಎವಪಂಪವಜ್ಞೇದರು || ಶ್ಲೋ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸಂ
- 32 ಧರಾ ಪಟ್ಟವರ್ಪಸದ್ರಾಣಿಮಿಪ್ಪಾಯಗಂಜಾಯತೇಕೈವಿ ||

- ೫) ಸಾಧು ಸತ್ಯನಕಟ್ಟಿದವು ||

ಆದೇ ಸೌಖ್ಯವು ಒಂದು ಕಲ್ಪ.

- [illegible]

- 20 ಕಂಡಂಗಳಮೃತವಳಧಿತಾಂಗಳ್ವಿಬಂಧವಾತಂನುಡಿವಾತಂಗೆನ್ನನೊಬ್ಬಪುಳಯಸಮಯದೊಳ್ಳೋರಯಾ ವಿಜೃಂಭಪರ್ವಕಡಲ
ನ್ನಂಕಾಳನನ್ನಂಮುಳಿದಕ್ಕಳಿಕನ
- 21 ನ್ನಯುಗಾನ್ನಾಗ್ನಿಯನ್ನಂಸಿಡಿಲನ್ನಂಸಿಹದನ್ನಂಪುರಹರನುಲಿಗನ್ನನ್ನಿನಾರಸಿಂಹಂ || ಲಪ್ತಸರ್ಪದೃಷ್ಟದಾವಾನಳಬಳ
ಶಿಖಾಜಾಳಕಾಳಾಂಬುವಾಹರಿ
- 22 ಪುಳುಕೊಡ್ವೈತ್ತೃದಿಜಪುಕರಪಟಿತರಸ್ಥರದ್ಯುಯಾಸಮಿರಂಪುನಾಗಾಬೀಕತಾಕ್ಷ್ಯಂಲಪ್ತನೃಪನಸೀಷಂವೇದಂಡಮೊ
ಪಂಪುಳು
- 23 ಭೃವೃದ್ಧಿವಿವ್ರಂಪುನೃಪವದವಾತಂಗೆಸಿಂಹಂನೃಪಿಂಹಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಡಮಾರಬ್ಧವಹಾವಂಚಳೇಶ್ವರ | ವ್ಯಾಧವತಿ
ಪುರವರಾಧೀ
- 24 ಶ್ವರ | ಶುಳವಬಳಿದಳಬಳವಾನಳ | ವಾಯಾದವಾನಳ | ಪಾಂಚ್ಯಕಳಕವಳವೇದಂಚ | ಗಂಧರ್ವರಾಜ | ನಂದಳಿಕೇಶ
ಟಿಕಾಪಟಿಕಳಿಕಟ
- 25 ಕಸೂಟಿಕಾಪ | ಸಂಗ್ರಾಮಧೀವ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂಬುನೃಪಂನೃಪ್ಪಣಸಮಗ್ರವಿತಂಶಿಸೂ | ವಾಸಸ್ತಿಕಾ
ದೇವೀಲಬ್ಧವಪ್ರಸಾದ | ಯಾದವಕಾಳಾಂ
- 26 ಬುದ್ಯವಾಣಿ | ವಂಡಳಿಕಮಕಟಚೂಡಾಣಿ ಕದನಪ್ರಚಂಡ | ಮಲಹರಾಳಿಂಡ | ನಾಪರವಿಪ್ರಸ್ತಸುತಶೀಷತ್ರಿಭು
ವವಮುಖತಳಿಕಾಡಂ
- 27 ಕೊಂಗೆನಂಗಳನೊಳಂಬವಾಟುನವಸ ದಾನೇನಂಗಳ್ಳೊಡವ್ಯಯಳವೀರಗಂಗಳಪ್ರತಾಪಹಯ್ಯಳನಂಗೆಸಿಂಹವಾನರಿ | ದಕ್ಷಿಣ
ಮಹೀಮಂವಳವಂಪುಷ್ಪಸಿಂಹ
- 28 ಶಿಷ್ಯಪ್ರತಿಪಳನಪೂರ್ವಕಾಂಶುಕಾಳಾಸಿನೋದರಾರಾಜ್ಯೋಗಯುಕ್ತಸಿಂಹ ತುಲಿಯುಬತ್ತವಿಷ್ಣುಧೂಪಾಳನಾಪದದೊಡ್ಡೀ
ಪವೀಡೆ || ಅನಿಗಳ್ಳನಂಗೆಸಿಂಹ
- 29 ಧರಾಂಧರಾಪುರಾಣಿವಾಚಸ್ತವೋಲಿತಾನೆಸಿದನು ಚತಕಾಯ್ಯೋಷಧಾಸಧರಂವಾನ್ಮಮಾಂತ್ರಯಳ್ಳಚಮುಕಾ || ವೃ || ಅಕಳಂ
ಕುಬ್ಜವಾಜೆವಾಶ
- 30 ತಿಳಿಕುಶ್ರೀಮಹ್ವರಾಧಾಸಿಂಹಾಂಜಿಕಲೋಕಾಂಜಿಕಲೋಕವಾಚಿತ ಸುಶೀಲಾಚಾರವೈವಾಂಜಿಕದಂಪಸ್ತುತಪಾದಸದ್ವೈನರಾಪಂ
ಸಾಧಾಯ ವಾಚ್ಚೋಣಿಪಾಳಿಕಾಡಂ
- 31 ಡವಂನಂಗೆಸಿಂಹವಿನಲೀಪಂಪುಳನೂಟಳ್ಳಪಾ || ಧರೆಯಂಗೆಲಿದೃಗತಿಣ್ವಿಳನನು ದಳಿಯನೇನಂಗೆಣ್ವಿಳನಂ ಮಂದರಮೂ
ಮಾಕ್ಟುಳ್ಳಪಂಪುಳನನು ರವಾಹಿಜಾ
- 32 ತವಂಜಿಕುಲೋಕೋಕ್ತರಮಪುಪ್ಪುಳ್ಳನಂಪುಳನನುನೇನಂದ್ರಾಂಭುಪಂಕಜಪೂಜೋತ್ತಮೋಳಿತಳ್ಳಯ್ಯಾ ಲಾಪ್ತಳನನ
ನು ಕಲಿಸುಳ್ಳುತ್ಪಂನಂಪುರಂಸಪು ||
- 33 ಸುಮನಸ್ಸನ್ನತಿಸಿಂತಂಗೆ ರವಾಚೋಸಿಂಹೋಷ್ಪಸೀತಿಕ್ರಮಂಸಮದಂರತಿ ಬಳಸುಳಿದನಕರಂ ಶ್ರೀಚೈನಪೂಜಾಸನಾಪಮ
ಹೋತಿಸ್ಸಹರಂಪು
- 34 ರನ್ನರನವಿಪಾತ ಳ್ಳಿಭಾಂಡುಪುಳನಾಪಾತಾಳಪರ್ವದೃಪಂಮಹೀಯಳಂದ್ಯದೈವಭವಂಜಿದೇವ || ಸತತಪಾಣಿವಧಾಂನೋದಮ
ನೃತ್ಯಾ ಪಂದಚ ಪುಷ್ಪಸ್ತುತ
- 35 ವನೃತ್ಯಾಪುನುಳಿಕ್ಕಳಿಕ್ಕಳಿದವರಂತೇಜುಪರಸ್ತೋದರಂಗಳೆನಿಂಭಾಗ್ಯಮಾನೊನಕಾಂಕ್ಷಾಮತಿಯಾಯ್ತುಗ್ಗೊವಾಪ್ಯೋ
ಲ್ಪಪುಷ್ಪಗತತ್ವಪುಕರಕ್ಕೆಶೀ
- 36 ಳಳಟಲೊಳ್ಳುಹುಳನಾಹುಳನ || ಸ್ಥಿರಜನಕಾಸನೋದ್ಧರಣಂಜಿಯೊಳಂನರಾಚಮುಳ್ಳುಳವರವರಮಾಂತ್ರಿಯಾನೊಳಕ್ಕೆಬುಧ
ಸ್ತುತನವ್ವಿಷ್ಣುಳೂ
- 37 ವರವರಮಾಂತ್ರಿಯಾಣಿಸಂಪತ್ತಿಬಳಿಕೆನೈಸುಯದೇವಳೂವರವರಮಾಂತ್ರಿಯುಳನೇಪಂಗೆನಿಂತುಳವೇಳಲಾಗದೆ || ಬನಗದಿರಾಗವಾ
ತ್ಥವಿದರಸ್ತುಸಮಸ್ತಬ
- 38 ಹಿಪ್ಪಿಪಾಡರತ್ಯನುಪಮಾಂಧುಳಾಪನಿತಗ್ಗೊತಮೋದರಿಸಿವ್ವಕ್ಕಕ್ಕುಟಾಸನಮಂಧೂದೇನರೆ ಜಗದ್ಗುಣಗಳಿಗುಣಂಗಳಿಸಿದ
ವುತಕ್ಕನುಗುಣಗೌವಕ್ಕತೂಣ
- 39 ಯಾರೊಡವಾಪತಿ ಳರಾಪನ || ಬೆನಗೀಡೋದರಂಗಳಂಜಿಸಮಾಪೂಜಾಸವಾಪಂಗಳಂಜಿಸಯೋಗಿಬ್ರಹ್ಮದಾನಂಜಿನಪ
ವಸೋತ್ತರೇಯಸಿವೈಯಿಂ

- 40 ಜನಸತ್ಯಗೃಹ್ಯಪ್ರಾಣಸಂಪ್ರದಾಯಸನ್ನೋದಮತಾಂಧಿಭವ್ಯನುತಂ ನಿಜ್ಜಲಮಿಸ್ತಪೂಜ್ಯಗಳವಂ ಶ್ರೀಹುಳ್ಳವಂಚಾಧಿಪಂ || ಕ ||
ಸಿಪ್ಪಟಮಜ್ಜಿನ್ಮಮಾದಂನುಪ್ಪಟ್ಟಯ್ಯ
- 41 ನಮುಜನೇಂದ್ರಾಲಯಮಂನಿಪ್ಪಿಸತಮೂಡಿದಂ ಕರಮೊಪ್ಪರೆಪುಳ್ಳಂವಂನುಬಂಕಾಪುರದೊಳ || ಪತ್ತವಲ್ಲಿಯ || ವೃ || ಕ
ಲಿತನಮಂನಿಟಿತ್ತುಮು
- 42 ಮನುಳ್ಳವನಾಭಿಯೊಳೊವ್ವನುಮ್ನಿಯೊಳೊಳಿವಿಟಿನೆಂಬನಾತನಜನಾಲಯಮಂನೇಜ್ಜಿನ್ಮಮಾದಂಕಲಿಸದೆ ದಾಸದೊಳ್ಳಿರ
ಮಂನಾಬ್ಬರೆವಾರತಿಯೊಳ್ಳಿಟಂವಿ
- 43 ಸಿಪ್ಪಲಮೆಸಿಸಿದ್ವಕಪುಳ್ಳವನತ್ತಿ ಸಿಂರಜತಾದ್ರಿತಂಗಳಮಂ || ಪ್ರಿಯದಿನಂಕುಳ್ಳನೇನಾಪತಿಕ್ಕೊಪಾ ಮಹಾತೀರ್ಥದೊಳಧಾತ್ರಿ
ಯಂವಾಬ್ಬಿಯುಮುಳ್ಳನ್ನಂ
- 44 ಚತುರ್ಮುರತಿಜನಮುಸಿಸಂಘಕ್ಕೆ ಸಿಪ್ಪವಾಗ್ಗುಯವಾನಂಸಲ್ಪವಾಂಗಿ ಬಹುಕನಕಮನಾಶ್ವೇತ್ರಜಗ್ಗಿತ್ತಾ ಸಪ್ತತ್ತಿಯಸಿ
ಪ್ಪಿಲೊಳೆಕಮುಬ್ಬಂಪೂರ್ಗವಿ
- 45 ಓಸಿದಂಪ್ರಾಣ್ಯಪುಜ್ಯಕಥಾಮಂ || - ಕಳ್ಳಗೇಜಿಯಾಬಿರ್ಥವಂದುಮುನ್ನಂ ಗಂಗೆಯೊಪ್ಪಿತಾಲೊಳೆಕಪ್ರಸ್ತುತಮಾಯ್ತು
ಕಳವರಂನಾಮಾವಶೇಷಂಬಳಿ ಕಾ
- 46 ಕಲ್ಪಸ್ಥಿರವಾಗಮೂಟಿಸಿವಿಬ್ರಾಹ್ಮಣ್ಜಿನಾಗಾರವಂಶ್ರೀಕಾಂತಂಕಳಿದಿನಮಯ್ಯೆ ಕಳಸಂಶ್ರೀಕುಳ್ಳವಂಚಾಧಿಪಂ || ಕ || ಪಂಚಮ
ದಾವಸತಿಗಳಂಪಂಚಸು
- 47 ಕಲ್ಯಾಣವಾಂಘೇಯಮುಳ್ಳವಮೂಪಂಚತುರಂಮುಟಿಸಿದಂಕಾಂಚನನಗಧೈರ್ಯನವಕಳ್ಳಂಜೇಜ್ಜಿನ್ಮ || ಕ || ಕುಳ್ಳವಂ
ಪನಾಗುಣಂಮುಳ್ಳ
- 48 ಸಿತ್ತಮನಾರೂಪಜೇಜ್ಜಿನ್ಮಗಳಲ್ಲ ಜೇವರಿ ಬಿಳ್ಳವೊಳೆದುದಧಿಯುಳಮುಳ್ಳ ಸಿತಮನಾರೂಪವಣಿಸಲೆಜೇವನ್ನರ || ಸಂಕತಸ
ದ್ಗುಣಸಕಳಭವ್ಯನುತಂ
- 49 ಜಿನ್ಮಾಪಿತಾತ್ಮಗೊಪ್ಪಂಕಯುಬ್ಬುಮುಳ್ಳಪ್ರತನಾಪತಿಕ್ಕೇವಕವ್ವಪಂಸು ಸ್ಥಾಂಕಯ ರಂಜಗನ್ನ ತಮೊಳೇಮದೆಳ್ಳಿಗಳೆರ್ಥ
ದೊಳೆಚ್ಚುತ್ವಂಕತಿರ್ಥ
- 50 ಕೃಷ್ಣಿಳಯಂನೇಜ್ಜಿನ್ಮಸಿದಂವಲಿಸಿದಂ || ಕ || ಗೊವ್ವಟಪುರಭೂಪಗುನಿದೊಗವ್ಯಟಮಾಯ್ತೇಸವಸ್ತಪತಿಕ್ಕನುತಂ
ಸಪ್ತಮಂಪು
- 51 ಕ್ಷೇತಮೂಪಂಮೂಟಿಸಿದಂ ಜಿನೋತ್ತಮಳಯಮುಸಿದಂ || ವೃ || ಪರಸೂತ್ರಂವೃತ್ತಗೇಶಂಪ್ರಸಿಪ್ಪಳವಿಳಪ್ಪತ್ತದೊಸ್ಕರೈಳ್ಳಿರ
ಜ್ಜಿನಾವಾಸಯ್ಯಗ್ಗಂ ವಿವಿಧಸು
- 52 ನಿಧಪತ್ತಿಗೊಪ್ಪಂವರೂಪೋತ್ತರಾಜದ್ವಾರಪಮ್ಯಂಕಿರಿಸತುಳಚತುರ್ಮುರತಿರ್ಥೇಶಂಕಂ ಪಂಪೂಣ್ಣಂಪ್ರಾಣ್ಯಪಂಜ
ಪ್ರತಿಮಮೊಸ
- 53 ಮುನಿದಂವರಂಕುಳ್ಳನಂ || ಸ್ಪಷ್ಟಿಶ್ರೀಮೂಲಸಂಘದವೇಸಿಯಗಣವಪುಸ್ತಕಗಟ್ಟವ ಕೊಂಡಕಂವಾನ್ಮುಯೊಳೊಪ್ಪಾಶ್ರೀ
ಗೊಪ್ಪಂಪ್ರಸಿದ್ಧಂವೇವಂಶಿಪ್ಪಂಪ್ರಸಿದ್ಧಿನಯಕೀರ್ತಿಗೊಪ್ಪಂವದೇವರಸ್ತಪ್ರರಂಜೊಡ || ವೃ || ಭಯಮೋಹದಯದೂರನಂ
ಮನಸಂಘೋರಧ್ವಾನ್ಮತೀವ್ರಾಂ
- 54 ಕುಪಂನಯ ಸಿಪ್ಪೇಶಯುತ ಪ್ರವಾಗುಪರಿಸಿನ್ಮೀತಾತ್ಮಗೊಪ್ಪನೋಜನು ನಯನಾನಂದನಾನ್ಮಕಾನ್ಮತನಂವಂ ಸಿದ್ಧಿನ್ಮಚಕ್ರೇಶ
ನಂನಯಕೀರ್ತಿಗೊಪ್ರತಿರಾಜ
- 55 ನಂನಂದೊವಂಪಾಪೋತ್ತರಂಮಿಂಗಂ || ಕೃತಗಿಜ್ಜಿತ್ತನಿಧಂಬರಂತ್ರನಂನಿಜ್ಜೋಗೇನಂಕಂಮ ಸನ್ಮತಿಯಂಗೊವ್ಯಟಿಪಾ
ಕುಪಾಧಪರಂಪತ್ತಿಪಿತುಪ್ಪಿಂಶ
- 56 ತಿಪ್ಪತಿವಾಗೇಶಮುಸಿಸ್ವಕಕ್ಕೆ ಗೊಪ್ಪನತಂ ಪ್ರೋತ್ಸಾಪದಿಬಿಟ್ಟನಗತಿಮುನ್ನಂ ಸವಣೇಶನೂಪನಭಯಂಕಲ್ಪಸ್ತರಂಸಲ್ಪಿನ || ಅದ
ಕೊನಯಕೀರ್ತಿಗೊ
- 57 ದ್ವಾಪ್ಪಚಕ್ರಪತ್ತಿಗಳ ಮಹಾವಂಚಳಾಚಾಯ್ಯಂನಾಚಾಯ್ಯವಾಣ್ಣ || ವೃ || ತನದೊಚ್ಚಿತ್ತದೇನಾಂನಾಪ್ರಪಂಚಾಂಜೆ
ತ್ವದಂಪದ್ಯಂಕಾಣ್ಣಂನುಸೀಜ್ಜಿನಗ್ಗುತಕ್ಕೆ
- 58 ಮೂಟಿಸನೇಚಂಪುಳ್ಳವಂಚಾಧಿಪಂ ಭುವನಪ್ರಸ್ತುತನೊಪ್ಪತಿಪ್ಪಸವಣೇಜ್ಜಿಂಬೂರನಂಭೋಧಿಯಂ ರವಿಯುಂ ಚಂಪ್ರನು
ಮುಪ್ಪಂಕಾಂವಳಯಮುಸಿಲ್ಪನ್ನೆ

- 80 ಗಂಧಲ್ಪಿಸಂ || ಗ್ರಾಮಸೀಮೆಯೊಡೆದಡೆ ಮೂಡೂದೆಯೊಳ ಸವಣಿಪಿಟಿಕ್ಕ ನಡೆಯ ಸೀಮೆಕರೆಯೊಡೆ ಅಲ್ಲಿ ತೊಕ್ಕುರಿಯೊ
ಬೈಯೊಪೋಗಲು ಬಿಂಬಿಸಿಟ್ಟಿಯಕೇಡೀಯಕೂಡಿಯ
- 81 ಕೇಳ್ವಯಲು ಅಲ್ಲಿತೊಕ್ಕ ಬಿಡುರಳ ಕೇಡಿಯೊಡೆ ಗಟ್ಟಿಮೇರೆಯೊಳ ಹಿರಿಯೊಬೈಯ ಬಸುರಿಯ ತೊಕ್ಕುಕೂಡಿಯ ಮೂಡುಸೇತೊಕ್ಕಣ
ದಸಯೊಳು ಬಿಳಿತ್ತಿಯುಗವಣೀವಿವಡಯ
- 82 ಎರೆಯೊಡೆದ ಹೂಸೆಯೊಳೊಳಹಿರಿಯಲೊಳೊಡೆತವುಮುರಿಯೊಬೈಯ ಸುಳುಮೂವಿಯ ಹೂವುಗಬಿಳ್ಳಯಕೇಡೀಯತೊಕ್ಕಣ
ಕೂಡೀಯಬಿಳಿಯಬಿವ
- 83 ಅಲ್ಲಿಂದತ್ತ ತಪ್ಪಿಹೋಯಕಲಿಯುವುನಕಟ್ಟಿದತಾಯ್ ಸುಳುಮುರಿಯ ಹಿರಿಯಕೇಡೀಯತಾಯ್ ಸುಳುಮು | ಹೂವುಗದಸಯೊಳ
ಜನ್ಮವುರಕ್ಕ ಸವಣೀಪಿಟಿಗಂ ಸಾಗರಮು
- 84 ಯ್ಯಾಗದೊನ್ನ ಮೂಸವಣೀಪಿಟಿಗದೊಡೆಯೊಡೆ ನಮೂನೆಯೊಡೆ ಸೀಮೆ | ಬಿಡುಗದಸಯೊಳ ಕಕ್ಕುನಕೂಡೀಯದಪಿ
ಮೂವುಗದೊಡೆ ನಕೇಡೀ ಅಕೇಡೀಯೊಳಗದಸಣ
- 85 ಪಿಡುಗದಸಹೆಯನಮವಬಿಡುರಿಯೊಡೆ ಅದುವುಗದಸಹೆಯನಕವಟ್ಟು ಅದುವುಗದಸಹೆಯೊಡೆ || ಈಸುಳುಮು
ದವದವುನುನಿಟ್ಟಿಯೊಡೆಯೊಳೊಡೆ ಸುಳುಮು
- 86 ಸುಳುಮುನಿಟ್ಟಿಯೊಡೆಯೊಳೊಡೆ ದೇವತಾಪೂಜಿಗೂಡೊಳೊಡೆ ಬಿಡುಗದಸಹೆಯೊಡೆ ಪೂಜಿಗೂಡೊಡೆಯೊಡೆ ದೂರದೂರದಾನ
ಕ್ಕೂಡೊಡೆಯೊಡೆ || ದವನೂವೊಡೆಯೊಡೆ
- 87 ಕೆಳಸುಳುಮುನಿಟ್ಟಿಯೊಡೆಯೊಡೆ ವಿವಿತನುನಿಟ್ಟಿಯೊಡೆ ಕೆಳಸುಳುಮುನಿಟ್ಟಿಯೊಡೆ || ಗೂಡುತುನಿಟ್ಟಿಯೊಡೆ ದೂರದೂರದಾನ
ಕ್ಕೂಡೊಡೆಯೊಡೆ || ದವನೂವೊಡೆಯೊಡೆ || ದೂರದೂರದಾನ

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ಆಮೆ ಕಳ್ಳನ ಬಲಪಾಠ್ಯಗಾಥೆ.

- | | |
|------------------------------------|---|
| 1 ಶ್ರೀಮತ್ಸುಪಾಠ್ಯದೇವಭೂಮಿ | 17 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ |
| 2 ವಿತಮೂತ್ರಿಯೊಡೆಯೊಡೆ | 18 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ |
| 3 ತನ್ನಾಪಿಸಿದವು ಪತಿಗೇಡೆವು | 19 ನೂರಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ ಉಗಡದೇವಭೂಮಿ |
| 4 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ | 20 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ |
| 5 ಮ ಕವನೀಯನುಪಾಠ್ಯದೇವಭೂಮಿ | 21 ತನ್ನಾಪಿಸಿದವು ಪತಿಗೇಡೆವು |
| 6 ಮರನುನಿಟ್ಟಿಯೊಡೆಯೊಡೆ | 22 ವತೇಭೂಮಿಪಾಠ್ಯದೇವಭೂಮಿ |
| 7 ವ. 1000 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ | 23 ಭೂಮಿಪಾಠ್ಯದೇವಭೂಮಿ |
| 8 ಕ. 1000 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ | 24 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ |
| 9 ಲುಪದ್ಯಲದೇವಭೂಮಿ | 25 ವಾಕ್ಯದೇವಭೂಮಿ |
| 10 ಕ. 1000 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ | 26 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ |
| 11 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ | 27 ಭೂಮಿಪಾಠ್ಯದೇವಭೂಮಿ ಶ್ರೀನ |
| 12 ಲುಪದ್ಯಲದೇವಭೂಮಿ ಕ. 1000 | 28 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ |
| 13 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ | 29 ಭೂಮಿಪಾಠ್ಯದೇವಭೂಮಿ |
| 14 ತನ್ನಾಪಿಸಿದವು ಪತಿಗೇಡೆವು | 30 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ |
| 15 ಕ. 1000 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ | 31 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ |
| 16 ದಯಕ್ಕುಸ್ತನುಪಾಠ್ಯದೇವಭೂಮಿ | |

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ಅದೇ ಕಲ್ಲಿನ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ.

- 1 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 2 ದಯಾಶ್ಚ ಸಕಲವರ ಪಂ
- 3 ಧರ್ಮನಯೋ ದಯಾಧಾರೋ
- 4 ವತ್ಸರದ ಚೈತ್ರಕುಂ ೧ ಸು | ಭೂತಂ
- 5 ರಮಯ್ಯೇನುಸುಪಯೋಗೇ
- 6 ವರಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 7 ಕೃತಕೃತಯುಧಾರವ ಗಿರೀವ.
- 8 ನಮೋನಮೋನಮೋ
- 9 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 10 ರಮಯ್ಯೇನುಸುಪಯೋಗೇ
- 11 ಪಂಚಕುಂಭಾರವಂ ತ್ರೀವಂಶು
- 12 ಚಂದ್ರಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 13 ವನುಸುಪಯೋಗೇನುಸುಪಯೋಗೇ
- 14 ಹೂಮಂಚುಪಯೋಗೇನುಸುಪಯೋಗೇ
- 15 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 16 ಪದಮಯ್ಯೇನುಸುಪಯೋಗೇ
- 17 ವನುಸುಪಯೋಗೇನುಸುಪಯೋಗೇ
- 18 ಯೋಗೇನುಸುಪಯೋಗೇ
- 19 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 20 ಗಂಧರ್ವೇನುಸುಪಯೋಗೇ
- 21 ಸುಗಂಧೇನುಸುಪಯೋಗೇ
- 22 ಸುಗಂಧೇನುಸುಪಯೋಗೇ
- 23 ಸುಗಂಧೇನುಸುಪಯೋಗೇ

- 24 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 25 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 26 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 27 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 28 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 29 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 30 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 31 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 32 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 33 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 34 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 35 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 36 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 37 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 38 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 39 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 40 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 41 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 42 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 43 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ
- 44 ದಯಾಪ್ರಭವೇನುಸುಪಯೋಗೇ
- 45 ಸ್ತೋತ್ರೋಪಮಂ ಭೂ

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ಅದೇ ಬಿಸ್ತುಮ ಪ್ರಾಕಾರದ ದಕ್ಷಿಣ ಗೋಡೆಗೆ ಒಂದನಿರುವ ಕಲ್ಲಿ.

- 1
- 2 ಭವ
- 3 ಶಾಸನ
- 4 ಪರೋಕ್ಷ ದೃ
- 5 ದೃ ನುಡಿ
- 6 ಲಾಠಿಕಾ ಭೂಮಿ
- 7 ದೇವರಾತ್ರಿಯಲ್ಲಿ ದೃ
- 8 ದಾತಾ ತನ್ನಿಷ್ಟ
- 9 ಅಭಯನುಡಿ

- 10 ಸಿದ್ಧಾಂತದೇವರಾತ್ರಿಯಲ್ಲಿ
- 11 ದಾತಾ
- 12 ವಾಚಾ
- 13 ಸಂಕೀರ್ತಿ ಸತ್ಯ
- 14 ಚಂದ್ರಭಟ್ಟ
- 15 ಗುಣಪ್ರ ಭಟ್ಟಾ
- 16 ಭಟ್ಟಾ
- 17 ಕಟಕಾ
- 18 ತ್ರ ತಕಮಲ

19 . ಪುತ ಧೃಷ್ಟಕಲ್ಯಾಣ	32 . ತೃಪ್ತಿ
20 ವಾಸುಕು ಸಿಂಹ	33 . ಗು
21 ಕಶೀ ದು	34
22 ಬೋಧಿ	35
23 ದಾಸಿ	36
24 ತಮಾಸ್ಕ	37
25 ತತ್ತ್ವ ಶ್ರೀ	38
26 ದು	39
27 ತಾಯ	40
28 ದು	41
29 ದು	42
30 ದು	43
31	

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ಅದೇ ಬಿಟ್ಟು ಹರಿ ಮ ದಿಕ್ಕಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು ಧೃಷ್ಟಕಲ್ಯಾಣನು
- 2 ಜಿನೋದನ || ಧೃಷ್ಟಕಲ್ಯಾಣನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 3 ಭೂತ ಪ್ರಭೇದವಾದವನು.
- 4 ಸ್ವಾಮಿಗಳಾದವನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 5 ಭೂತವಾದವನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 6 ವಾಸುಕು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 7 ಕಾಶೀ
- 8 ಮನೋಹರವಾದವನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 9 ಕಾಶೀ
- 10 ಸಾಂಘಿಕವಾದವನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 11 ಬೌದ್ಧವಾದವನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 12 ಮೃತವಾದವನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 13 ಲಕ್ಷ್ಮೀನಾರಾಯಣನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು
- 14 ಸಿಂಹದಾದವನು ದುರ್ದಾಸನಾದವನು ನೋಡಿದನು. ಶ್ರೀಮತ್ಪರಮಾತ್ಮನು

- [illegible]

- RR

- 60 ಭವ್ಯಃ ಸರ್ವಾಸೇತಾನ್ಯಾವಿರಾಜಿತ್ವಿವೇಂದ್ರಾನೃಪೋಭಯೋದಯಚತರಾವಚಂದ್ರಃ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
ಯೋಃ
- 61 ರತವಸ್ತುಸ್ವರಾಮ ಪುಂವರ್ಷಸಹಸ್ರಣಿವಿಧ್ಯಾಯಂಜಾಯತೇಶ್ವರಿಃ || ನಮಃಪಂಪಮಿತ್ರಾಹಂಭೇವಸ್ವಂವಿಷಮಂಜ್ಯ
ತೇ | ವಿ
- 62 ಪವೇಕಾಕೇನಹಸ್ತದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಕಮ || ಕರಜ್ಯೋತ್ಸನ್ನಲಕ್ಷ್ಮೀವಪುಃಖಪಲ್ಯಾಸ್ತನರಸೋಪಿರಾಧೀತ್ಸುಗ್ರೀವಾಂಸ್ಕು
ರಮ
- 63 ರುದ್ರಕೂಲ್ಯಕವಸನಂ ತೃಣೋಕಪ್ರಾಸಾದಪ್ರಕಟತನಃಧಾಧಾವಂವಿರಮಯೋಯಸ್ಯ ಶ್ರೀಮನ್ಮಜಯತಿಚಿರಂಹುಳ್ಳ
- 64 ಪವಿಥುಃ || ಅಸ್ತುಸ್ವಸ್ತಿಚಿರಾಯಹಃಭವತೇಶ್ವರೇಜೈನಚೂಡಾವಂಶೇಭವ್ಯವ್ಯಾಪಸರೋಜಪೂತರಣೇಗಾವಿಧ್ಯಾಯುರ್ವಾರಾಂ
ಸ್ತಿಭೇ
- 65 ಭಾಸ್ವದ್ವಿಶ್ವಕಳಾವಿಧೇಜಿನೇನತಕ್ಷೇರಾಂಧ್ರವೃಧೀಂದ್ರವೇಸ್ಯೋದ್ಯುಕ್ತಿಸ್ತಿಗಿತಾಂವುಜೋದರಲಸದ್ವಾರಾಶಿಪಾಪ್ತವೇ || ಶ್ರೀ
ಗೋಮೈ
- 66 ಟಪುರವತಿಶೈವಂಕವಲ್ಲಿಅದಕೇಯೇಶ್ವರಿಗೆ ಅಂಜನಂಜಿಗತಯುತು ಉಪ್ಪುಜೆ ಗೋಸಿಗಾ
ಹಸಂಜಿಗೋ
- 67 ಭಲಃ | ವೇಳಸಂಹೇಶ್ವರಿಗೆಬಳ್ಳಾಹಸಂಜಿಗವನಾವಂಜಿವಿವನ್ನಾಯದಲ್ಲವಿಲಯ
ಜಿಗಹಾಗಂಮೇಲೆಲೆ
- 68 ಅಂಗಾಣದಬೆಲೆನಿಂತಮಂತವು ಸಂಕಪ್ಪಕಾರದಂದೇಚತಃರ್ವಿಂಶತಿಶೀತೃಕಕರಪೂ ಪ್ರ
ಧಾನಸಮ್ಯಾಧಿ
- 69 ಕಾರಿಹಿರಯಭಂಡಾರಹುಳ್ಳದ್ಯುಂಗಳೆಂದೆಗೆಡೆಲಕ್ಕದ್ಯುಂಗಳೆಂದೆಗೆಡಲ ಜೊ
ದ್ಯುಳನಾರಸಿಂಹದೇ
- 70 ಪನಕಯ್ಯಜೇಡಿಕೊಂಡುಬಿಟ್ಟರಂ || ಅಪ್ಪತ್ತನಾಲ್ಕರವನೆದಜೇಪ ತಾಂಮ
ಜಿವವೇಸದಾ
- 71 ಣಿತನವೇಲ್ಲೆಂದವೊಳ್ಳಾಡದೂಡುವಮಾರ್ಗವೇಂದಡೆನಡೆದಂ 33
ಯಿಂದಂಬರವಬ್ಬರಂ
- 72 ತಿಳಗೇಸೇನೇತ್ರಗಳಿಂದಾನಂಭೂಸಮಾಪಂಖನಮೀದ್ರನಿಂಪ್ರದಿವವೇ ಕೀರ್ತಿಮೇವ
ಮುನಿಮಿಸ್ಯಧಾ
- 73 ಸ್ತಚಕ್ರೇಣಂದಸಗುಂಗ್ರೇಜನಧರ್ಮಮಂದಡೆಬಳಕ್ಕೆವಿನ್ನೆದಂಬನ್ನೆದಂ | ತೋಜ್ಜಿ
ಚಮುನಾಯ
- 74 ಈ ಶ್ರೀಹಳ್ಳಸ್ವವಣೀಮೇವಮಂದಾದಾಚ ತಶೀನಯ
- 75 ಶ್ರಾಢಮಂದಾಧಾರಾಪೂರ್ವಕವಂಪುರಾಸ್ತತಿಥಿ ವ್ಯ
.. ಶ್ರೀ ಶ್ರೀ ||
- 76 ಭವ್ಯಾಂಭೋವೇತುಳಾಸ್ತರಸ್ತುರಸರಂಸಿಹಾರವು ಕೃ
ಸಃ ಪುರಾತನ್ಯರತ್ನಾಕ
- 77 ರಃ | ಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನಾಮೃತಕರಃ ಕಂದರ್ಪಕೃಪಾಶಸ್ತೋದಯೇಂದ್ರತುಳಾನುಕೀರ್ತಿಮಃನಿ ತಂಭುತೇಶಿ

ಅದೇ ಬಸ್ತಿಯ ಚಂದ್ರಕಾಲೆಯಲ್ಲಿ ಬಲಗಡೆ ಕೂಟಿಯ ಕಂಭದ ಮೇಲೆ.

1 ಬಿಂಗಳ ಸ . . .

2 ಭೃಗು ಉಸ . . .

3 ಗೋಪುಸ್ತ . . .

4 ಎದಾನ್ಯಯ . . .

5 ತ್ರಿಗದಂತಾಚಾ . .

6 ತರಕುಲಗು . . .

7 ರವುದನಳಗಿ . .

8 ಕಿಪೂರದನ . . .

9 ಮಿಸುಟಿಯರ . .

10 ಬೆಳಗುಳಕು

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ಮಹದ ಉತ್ತರಕ್ಕೆ ರುವ ಕೊಟ್ಟಿಗೆಯಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಧೀಪಸ್ಕಾಂಧಾಪೋಷಾಂಧಾ
2 ನಂ ಜೀಯತ್ಪ್ರಕೃತೋಕ್ತನಾಥಸ್ಯ ಕಾಸನಜನಕಾನಂ
3 ಸ್ತು ಶ್ರೀವತ್ಸ ಪೂನಸ್ಯವತ್ಸ ಪೂನಸ್ಯಕಾಸನೇ ಶ್ರೀಕೋಡ
4 ಕಾಂದ
5 ನಾಮಾಭೂತ್ಯ ತುಂಗಃ ಛಾಂಧಾ || ತಸ್ಯಾನ್ವಯೇಜನಿ
6 ಬ್ಯಾತೇವಿಬ್ಯಾತೇದೇಶೇಗೇಗೇ ಗುಣೇದೇವೇದ್ರಸಿದ್ಧಾಂತ
7 ದೇವೋದೇಶೇಂ
8 ದ್ರವದಿತ || ಅವರಸನ್ಮಾನದೋಳ || ವೃ || ಪರವಾಚಿ
9 ತಥಾಂಸಿರಾತಕ ಕರಂಶ್ರೀಮೂಲಸಂಘಾಬು ಪಟ್ಟಿರಾಂ
10 ಪುಸ್ತಕಗಚ್ಛದೇಶಿಗಗಾಪ್ರಬ್ಯಾತಯೋಗೀಶ್ವರಾಂ
11 ಭವಣಮನ್ತ್ರ ಫಭಜನಜಗದೋಳಾದಬ್ಯಾತನಾದಂ
12 ದಿವಾಕರಣಾದಿಪ್ರತಿಪದನಾಗಮಸಂಘಾಂಧಾ
13 ರಾಶಿರಾಧಿದಂ || ಅಂತನಲಿಂತನಲ್ಪಾಪಿಯೇನದ್ವಿ
14 ಜಗತ್ಪಯಮಂಧ್ಯವಪ್ಪ ಪಂಪತಳದಿಪ್ಪಿ ರಂಬದನೆ
15 ಬಲ್ಲಿ ನದಬ್ಬದೇಸಾಯ ಮಂಚಾತಂ ತಪವೇಬಿವತ್ತ
16 ಲಗಮಿತುಬವಾಕಂನಂಬದೇವಸಿದ್ಧಾಂತಿಗಗೇಂ
17 ದಡೊದರಸನೋಕ್ತಿಯೋಳಾನದನೆತುಬಣ್ಣಿಲೆಂ ||
18 ತತ್ಪ್ರಕೃತವೃ || ನಣಿಯತನತ್ರವಿಕ್ಕಿ ದವೊಲಿಪ್ಪಿ
19 ಮಲಂತಿನಮಯ್ಯೋಪ್ಪೋಯ್ಯ ತುಣಿಸುಣ್ಣಿಬಿಲ್ಲು
20 ದ್ವವರಮಗ್ಗುಲಸಿಕ್ಕು ಪುದಿಲ್ಲಯಾಗಿಲಂ ಕಿಜುತಲಿ
21 ಯಂಬಿಬಿಲ್ಲುಂ ಳ್ಪುದಿಲ್ಲಮಲಗುವುದಿಲ್ಲಹೀಂ
22 ದ್ರನುಂ ನೆಣಿವನಿಬಣ್ಣಿ ಸಲ್ಲುಣಗಾಣಾಳಿಯಂ
23 ಮಳಧಾರದೇವಂ | ಅವರವಿವೃ || ವೃ || ಕುಂತಮದಾ
24 ಪಹಸ್ಸಕಳಜೇವದದ್ರಪರಜೈನಮಾಗ್ಗರಾತ್ಥಾಂ
25 ತಪಯೋಧಿಗಳ. ವಿಷಯವೈರಿಗಳೆದ್ಧ ತಕ
- 26 ಮ್ತುಧಂಜನಸ್ಯಗಾತತಫವೃಪದ್ವಿನಪ್ರಿತ್ಯಧಂ ಕು
27 ಭಜಂಪ್ರವೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂ ಪೋಗಳ್ಪದಮು
28 ಧಿವೇಷ್ವತಫೂರಫೂತಳಂ || ಇಂತಿವಂಗೆಂಗೆ
29 ಲಪ್ಪಶ್ರೀಮುಪ್ಪಿ ವಾಕವಣಂದಿಸಿದ್ಧಾಂತದೇವಂ ||
30 ಪ್ರಿ || ಆ ಮುನೀಬೀಜ್ಜೆಯಂಕುಡಸವಂ ಗ್ರತಪೋ
31 ನಿಭಯಾಗಿರಾನಂತಾಂತಾವೇನಿಯಾಗಿಸದಂ
32 ಲಂಗಣಾಗ್ರಣಿಯಾಗಿ ದಯಾದವಂ ಪೂಮಾಶ್ರೀಮಂ
33 ಬಲಶ್ಚೈಯಾಗಿ ವಿನಯಾಣ್ಣಿವಚಂಪ್ರಿಕೆಯಾಗಿರಂ
34 ತತಂ ಶ್ರೀಮತಿಗಂತಿಯನ್ನೆಗಗ್ಗ ರಂವ್ವಿಯೊಳುಪ್ಪರ್
35 ರಕೂತ್ಪುರಕೀರ್ತಿರಸಂ || ಶ್ರೀಮತಿಗಂತಿಯೆದ್ದಿರತಕ
36 ಮಾಯಿಗಳಾಗ್ರತಂಗಳೆಂದಮಂತಿವಂ ಹಿವೊ
37 ಲಪೋಗತ್ತೆಗನೆಗತ್ತೆಗನೋಪ್ಪು ಸಮಾಧಿಯೆಂಜ
38 ಗತ್ಯಾಪ್ತಿಯೆಂಪ್ಪುಪೊಪಿನಜಿನೇಂದ್ರನೆ ಪಾದಮಯೇಜ
39 ಯುಗ್ಯವಂ ಪ್ರೇಮದೇಶಿತ್ವದೊಳ್ಳಿ ಲಿಸಿದೇವನವಾಸ
40 ವಿಭೂತಿಗಯ್ವಿ ದಳು || ಸಕವರ್ಪಂ ರಂಜಿನೇಜಂ
41 ಲಂಪಿಸುವತ್ತರದ ಪಾಲುಣ್ಣದ ಪಂಚವಿಬಿಧ
42 ಪಾರದವಂಸನ್ಯಸನವಿದಿಯೇಶ್ರೀಮತಿಗಂತಿಯಮ್ತುಡಿ
43 ಪಿದೇವಲೋಕಕ್ಕೆ ಸಂದರೆ || ಅಗಣಿತಮನೇಜಂಕುತಪಾಪ್ರ
44 ಗುಣಿತಗುಣಗಣವಿಭೂಷಣಾಳಂ ಶ್ರೀತಯೇತಗಣಿತ
45 ಸಿದ್ಧಗುಣಗಣಿಧಗಿಯೆಂಪೂಂಕಟ್ಟಿಗಂತಿಯವರ್ತಿಸಿದ
46 ಕರುಣಂಪೂಣಿಗಣಂಗಳೊಳ ಚತುರತಾಸಂಪತ್ತಿಸಿದಾನ್ತ
47 ದೋಳ ಪಾತೋಚಂಗೆಂಸೇವ್ಯಭ್ಯಾಪನದೋಳುಪ್ಪರ್
48 ತ್ತರತ್ವಮುನೀಂದ್ರರರೊಳಧೀರತಫೋರವೀರತಪದೋ
49 ಲಕಯ್ಯಣ್ಣಿ ಪೂಗ್ತಲದಿವಾಕರಣಂದಿಪ್ರತಿಪದ
50 ನೇತಳದನೋಯೋಗೀಂದ್ರಪ್ರಂದಂಗಳೊಳ ||

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ಅದೇ ಮಹಾಶ್ವರವ ತಾಮ್ರ ರಾಸನ.

೦ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 1 ಶ್ರೀ ಸ್ತು ಶ್ರೀರಾಲಿವಾಹನಸಕವರುಪ್ಪ
2 ಂಗೀತನೆಯಭಾವಸಂದತ್ತರ
3 ದಶಮಾಶ್ವತ್ಥ ಸ್ತುರವಾರಬ್ಬ
4 ಹೃಯೋಗದಲ್ಲುಶ್ರೀಮಗದಾಪಾರಾಣಾ
5 ಧಿವಾಜರಾಪರಮೇಶ್ವರಾಚರಾಂ
6 ಯಮಾಸ್ತಕಳುಲಾಕರಣಾಗತವಪ್ರ
7 ಪೂಜರಾಪರಾನಾಂನೇತೋಧರಾಸತ್ಯ
8 ತ್ಯಾಗಪರಾಕ್ರಮಮುದ್ರಾಮುಖಾಂ
- 9 ಭುವನವಲ್ಲಭಸುಪರ್ವಕಳಸಸ್ತಾಪ
10 ನಟಾಯ್ಕಾಡ್ತದಮಾಚ್ಚೇಶ್ವರಾರಾಂ
11 ದ ಮೈಯಿಸೂರಾಪಟ್ಟಣಪರಾವ
12 ರದಿಷ್ಟರವಾದ ಚಾಮರಾಜುಪಾದೆ
13 ರೈಯನವರು ದೇವದೇಳುಗು
14 ಲಂದಗುಂಮನಾಥಸ್ಯಮಿಯವರ
15 ಅರ್ಚನಪ್ರೀತಿಯಳಾಸ್ತಿಯಮುರಾಂ
16 ದಪದೂತಮಕುಮು ಅನಪ

೧ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 17 ತೃದ್ಯವಾಪರ್ತಕಗುರಸ್ತುನಿಗಿತವ
- 18 ಹುಬೋಗ್ಯವಿವಾಹಿಕೋಟ್ಟಿ ಅಪ
- 19 ಕುಗಾರರೋಖತುಕಾಲ್ಪಾತನೂ
- 20 ಭವಿಸಿಖರತ್ತಯೀರಲಾಗಿ ಚಾಮರಾಜ
- 21 ಪೊಡೆಯರೈಯನವರುವಿಚಾರಿಸಿ
- 22 ಪಮಬೋಗ್ಯವಿಯುಅನುಭವಿಸಿ
- 23 ರೂತ್ತಯಿದಂತ ವರ್ತಕಗುರಸ್ತುರನುಕರೆ
- 24 ಯಿಸಿ | ಸ್ತುನದವರಿಸಿಲಿಕ್ಕೋಟುಂಥಸಾಲ

- 25 ವನುತೀರಿಸಿಕೊಟ್ಟಿಲುಯಂದು ಹೇಳಲಾಗಿವ
- 26 ತೃಕಗುರಸ್ತುರುಂಟಿವಮಾತು ತಾಳುಸ್ತು
- 27 ನದವರಿಗೊಟ್ಟುಂಥಸಾಲ ತಮ
- 28 ತಂದೆತಾಯಿಗಳಿಗಪುಣ್ಯವಾಗಲಿ
- 29 ಯಂವುಧಾರವತ್ತವಾಗಿಧಾರೆಯನು
- 30 ಯರದುಕ್ಕೊಟ್ಟಿಲಯಂದು ಸಮಸ್ತರು
- 31 ಅಡಲಾಗಿ | ಸ್ತುನದವರಿಗವರ್ತಕಗು
- 32 ರುಸ್ತರ ಕೈಯಲ್ಲಿ | ಗುಂವುಟಿನಾಥಸಾಲ್ಪ

೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 33 ಲಾಯಸಂಸಿದಿಯಲ್ಲಿದೇವರುಗುರೂಸಾ
- 34 ಕ್ಷೇಮಗಿಧಾರೆಯನುಯರಿಸಿ ಅಪಂ
- 35 ಪ್ರಾಕಾಸ್ತಾಯವಾಗಿದೇವತಸೇವೆಯನುಮಾ
- 36 ಏಕೋಡುಸುಕದಲ್ಲಿಯಿಹರು ಯಂದೂಬಿ
- 37 ಏಕೋಟ್ಟಿಧರ್ಮಾಸನಾ ಮುಂದೆ
- 38 ಲ. ಗುಳದಸ್ತುನದವರುಸ್ವಾಸ್ಥಿಯನುಅ
- 39 ವಾನಾನೊಟ್ಟುನುಅಡತುಹಿಡಿದಂತವ
- 40 ಮುಅಡವಕ್ಕೊಟ್ಟುತವರುಧರೂರನಧರ್ಮ

- 41 ಕ್ಷೇಮಗುಸ್ತುನವಸ್ತುಕಕಾರೂಣ
- 42 ವಿಲ್ಲ | ಯಿಪ್ಪಕ್ಕುಮಿರಿಅಡವಕ್ಕೊಟ್ಟಂತ
- 43 ವರುಅಡವಹಿಡಿದಂತವರನು ಯಿರೂಚ್ಚ
- 44 ಕ್ಷೇ ಅದಿಪತಿಯಾಗಿದಧರ್ಮರಗಳೆಯ
- 45 ದೇವರಧರ್ಮವನು ಪೂರ್ವಮೇರಗೆನಡಸಲುಳ್ಳ
- 46 ವರು | ಯಿಮೇರಗೆನಡಸಲಿಯಿದೇಲಿವೇಕ್ಷೆ
- 47 ಯದೇರಗೆಗಳಿವಾರಣಾನಿಯಲ್ಲಿನಡಸು

೩ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 48 ಕುಲಿಯನುಬ್ರಹ್ಮಣಂನು ಕೊಂದವಾ
- 49 ಏಕ ಹೋಡರಯಂದುಬರಿಸಿಕೊಟ್ಟ

- 50 ಧರ್ಮಾಸನಮಂಗಳವಾಪಕ್ರೀ
- 51 ಕ್ರೀ ಕ್ರೀ

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ಅದೇ ಮಠದಲ್ಲಿರುವ ಪೂರ್ಣಿಯನವರ ಸನ್ನಮ.

- 1 ಶುಕ್ಲಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬೌ ಬುಧವಾರದಲು ಕ್ರೀಮ
- 2 ತ್ತು ಪೂರ್ಣಿಯನವರು ಕಿಕ್ಕೇರಿ ಅವಿಮಲ ಗಣಪ್ತಿಯಗೆ ಬರ
- 3 ಶಿಕ್ಕಳುಪ್ಪಿ ಕಾರ್ಯ ಆದಾಗಿ ಸ . ದಕಳಗಣಧರ್ಮಸ್ತಳದಂ
- 4 ದ್ವಾ ಕೋವಾರಹಗ್ಗ ಡಿಯವರು ಶ್ರವಣಬಗುಳಕ್ಕೆ ದೇವರ
- 5 ದರೂದನಕ್ಕೆ ಬಂದ್ತು ಯಿದ್ದು ಹಜಾರಿಗೆಬಂದಯಿದ್ದು
- 6 ಅರಿಕೆಮಾಡಿಕೊಂಡದುಪೂರ್ವಕ್ಕೆ ಕೃಷ್ಣ ರಾಜವಡಯದವರು
- 7 ಶ್ರವಣಬಗುಳದಲ್ಲಿಯಿದುವಚಿಕ್ಕ ದೇವರಾಯಕಲ್ಯಾಣಿಸ
- 8 ಮಿವ್ವದವಾನಣ್ಯ ಲಿಧರ್ಮಕ್ಕೆ ಕಿಕ್ಕೇರಿತಾಲೂಕಕಬಾಳಿಯ
- 9 ಬಗ್ಗಾಮಮನ್ನ ನಡಕಿಕೊಂಡುಬರುವಂತೆ ಸಂನದುಬರಕಿ
- 10 ಕೊಟ್ಟಿದ್ದು ಹಾಜರು ಯಿಧೆಯಂದ್ತು ತಂದುತೋರಿ ದಿವ್ಯದ್ದು
- 11 ಕಟ್ಟಿ ವಾಡ್ತಿಯಿಕ್ಕು ಯಿಕ್ಕಬಾಳೆಗ್ರಾಮವಹುಟ್ಟು ವರಿಯಾ
- 12 ಗುರೂಂಯಂಬತ್ತ ವರಹಾಯಿರುವದಿವ್ಯವಾಳವಾಬಳ
- 13 ಗುಳದಲ್ಲಿಯಿರುವಚಿಕ್ಕ ದೇವರಾಯಕಲ್ಯಾಣಿಸ ಮಿವ್ವದ್ವಿಂಡವದಾನ
- 14 ಶ್ಯಾಲಿಧರ್ಮಕ್ಕೆ ಗೋಮಹೇಶ್ವರಪೂಜೆಗ್ರವಣಬಗುಳದಲ್ಲಿಯಿರುವ

- 15 ಮಟ್ಟದಸಂನ್ಯಾಸಿಗಳಾರ್ಥಿಪದ್ಧಿಪಾಠ್ಯವು ಮಟ್ಟಕ್ಕೆ ದವೆಚ್ಚಕ್ಕೆ ಸಹಾ
 16 ಗ್ರಾಮವಂನ್ನು ಪ್ರವೇಶಿಸುತ್ತ ಸಂವತ್ಸರದ ಆರಂಭದ ಗ್ರಾಮವಂವರತಾ
 17 ಬೆವನಾಡಿಸುವುದಿಗೂಡಿನಡಕಿಕೊಂಡು ಬರು ವದೂಯಾಗ್ರಾಮದಲ್ಲಿ
 18 ಪಾಳೆಯವನು ಮಿಗುಗುವವನು ಒಡ್ಡುಕೊಂಡುಕೆರಕಟ್ಟು ಕಟ್ಟಿಕೊಂಡೂ
 19 ಗ್ರಾಮಕ್ಕೆ ರಾಜಪತ್ನಿ ತಂದುಯೇನುಜಾಸ್ತಿ ಹುಟ್ಟುವವೆಯವರುಮಾ
 20 ದಿಕೊಂಡಾಗ್ಯೂನದರಬರವಮಟ್ಟದವೆಚ್ಚಕ್ಕೆ ದೇವರಪೂಜೆಗೆ ದಾನವ್ಯಾ
 21 ಲಿಗೆ ಸಹಾಯವ್ಯಯೋಗವೂಡಿಕೊಳ್ಳುವದೆಹೊರತು ಸರಕಾರದತಂಟೆ
 22 ಮಾಡಕಲಸಿಲ್ಲ ಸರಾಗಗೂಡಿನಡಕಿಕೊಂಡುಬರುವದೇತಾರ್ಥಿಕೊಂಡು
 23 ನೆವನಾಡುವಾರ್ಚಿಸಾಲೂಗುವನೆಯಿಸವೀಯಲ್ಲ * ಸದ್ಭವ
 24 ದವೇಗ್ರೆಗೆ ನಡೆಸಿಕೊಂಡು ಬಂದದ್ದೇ *
 25 ತೆಜೋಕಲಯಿಸಾನದುದಪ್ಪವೆಕ್ಕು ಬರಕೊಂಡು ಆಸಲಸಾನದಂನೆ
 26 ಹಿದಕ್ಕೆ ಕೊಡುವದು * ರಾಜಾಶ್ರೀ *
 27 ಪೈವಸ್ತ ಕಿವಾಲ್ಗುಣ
 28 ಬಗ್ಗು ಕ್ರವಾರಸ್ತಳ
 29 ದಾಕಣ್ಣಿ

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ಆದೇ ಮೆಠದಲ್ಲರವ ಮುಂವತ್ತೆ ಕೃಷ್ಣರಾಜ ಬಡೆಯರವರ ಸನ್ನದು.

(ಸಂಖ್ಯೆ ಮೂವರು)

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತಪದ್ಮಜಾದಿವಿವರಣೆ ಕೃಷ್ಣರಾಜರೇ
 2 ಭೂಮಿಸಂಭೂತಮತಿಭೀಷಣರಾಜರಾಜಾಶ್ರೀ
 3 ಬಾಹುಷ್ಪಕಂ | ಗರ್ವಿತ್ಯವಿಧವೈಶ್ಯಗಾತಮಹಾರಾಜ
 4 ಅಂತ್ರಿಲೋಕೀಭಯಪ್ರೋವೃಥವ್ರತದೀಕ್ಷಿತಾಂಭಗವ
 5 ತೀರ್ಥಮುಂಡಿಕಾಂಭಾವದೇ || ಸಿದ್ಧಾಂತ ಸಿದ್ಧಾಂತಾಂಭಿ
 6 ಲಜಗತಾಂಮೂಲಮನಫಃಪ್ರಮಾಣಲೋಕಾಂಭಾ
 7 ಪ್ರಾಚೀನದಮಪ್ರಾಕೃತಗರಾಂ | ಪರಂಪರಾಶ್ರೀಮತ್ಯ
 8 ಮಹಾರಾಜಸಾರಾಂಭಾತಂಪ್ರಮೋದಾನಸ್ಯಾಕಂದಿತು
 9 ಭವತಾಮಪ್ಯವಿಕಲಂ || ಪರೇಶ್ವರಾಪರಾಪ್ರಸಾದಂ
 10 ಪ್ಯಾಪಂಪ್ರಸಾದತನಃ | ಹೇವಂಪ್ರಕಲಣಾಯತ್ರಧಾ
 11 ತ್ರಿಭತ್ತಿಶ್ರಿಯದಧಾ || ನವಸ್ತೇಸ್ತ ವರಾಹಾಯಲೀಲ
 12 ಯೋಧರತೇಮಹೀಂ | ಮುಮುಕ್ಷುಗತೋಯಸ್ಯಮೇ
 13 ರಾಜಾಕಾಣಾಯತೇ || ಪಾತುಶ್ರೀಣಿಗಂತಿಸಂತತಮ
 14 ಕೂಪಾರಾಧರಾಮುಧರಸ್ತಿಗ್ರಾಹಕೋಡಕಳೇಬರಸ್ತಥ
 15 ಗವಾನ್ಯಸ್ಯೈಕದಂಪ್ಯಾಗ್ರಾಹಕೇ | ಕೂರ್ವೇ ಕಂದತಿನಾ
 16 ಛಿತ್ತಿರನಃ ಪತ್ರಂತಿಗಿಂತಿನೋಮೇದಃ ಕೂರ್ವೇ

* ಈ ಗುರುತಿನ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ದೊಡ್ಡ ಅಕ್ಷರದಲ್ಲಿರುತ್ತವೆ.

- 17 ಮೇದಿನೀಜಲಜತೋಮೋಮೋಲಂಬತಿ || ಸ್ವಸ್ತಿಶ್ರೀವಿ
 18 ಜಯಾಭ್ಯುದಯಾಶೀನಾಹರಕವರ್ಷಗಮೋ
 19 ಸಂದರ್ಶನಮಾನವಿಕೃತಿಸಾಮಸಂವತ್ಸರದಶ್ರವ
 20 ಉಬ್ಬಿಸೋಮವಾರದಲ್ಲುಲತ್ರೇಯಸಗೋತ್ರಲಕ್ಷ್ಯಲಂ
 21 ಯನಸೂತ್ರಯುಕ್ತಾಖಾನುರತಿಗಳಾದಯಿಮುಕ್ತ
 22 ಪ್ಲರಾಜವತಯರವರದಾತ್ರರಾದಚೂಮರಾಜವಡ
 23 ಯರವರಪುತ್ರರಾದಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
 24 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾವತಂಸಕರ್ನಾಟಕ
 25 ಜನಪದಸಂಪದಧಿಷ್ಠಾನಭೂತಶ್ರೀಮನ್ಮಹೇಶ್ವರಮ
 26 ಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇವೀಪ್ರಮಾನಾವಿಕಲಕಲಾಸಿಂಧಿಕು
 27 ಲಕ್ರಮಾಗತರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖನಿಖಿಲರಾಜಾಧಿ
 28 ರಾಜಮಹಾರಾಜಾಕ್ರಮರ್ತಿಮುಂಡಲಾನಂಭೂತದಿವ್ಯ
 29 ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರ
 30 ಮೇಶ್ವರದ್ರಾಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರಸರಪತಿವಿರುದ್ಧ
 31 ತೆಂಬರಗಂಜಲೋಕೈಕವೀರಯದುಕುಲಪಯೋಜನಾ
 32 ವಾರಕಳಾನಿಧಿ ಕಂಬಜಕ್ರೂರಕುತಾರದೊಕರಮತ್ಸೃ
 33 ಕರಭಸಂಘೈಗಂಜಲೋಕಧರಣೀವರಾಜಪನೂಮ
 34 ದ್ಗುರುಡಕಂಠೀರವಾಪ್ಯನೇಕಪುರುಷಾರಕಿರಾಜಮಹೀ
 35 ಕೂರಶ್ರೀಕೃಷ್ಣರಾಜವತಯವಪುತ್ರವಣಜಿಗಳ
 36 ಲದಚೂಮೋರ್ತಿಪಂಜತಾಚಾರವತಕ್ಕೆಶ್ರಮಜಿಳ
 37 ಗುಳದದೇವಸ್ಥಾನಗಳಪೂತರರಪರಾಧನಿಗೃಹ
 38 ಗದೋಜಿಕೆಲಸದಬಗೈಸಪಬರಸಿಕುಟ್ಟಗ್ರಾಮದ
 39 ನಕಾಸನಕ್ರಮವಂತೆಂದರೆ | ಕಿಕ್ಕೇರಿತಾಲುಕ್ರವ
 40 ಉಬ್ಬಿಸುಳದಲ್ಲರವದೊಡ್ಡದೇವರಾಜಲ್ಲರವಜಿಲ್ಲ
 41 ರದೇವಸ್ಥಾನಪೀಠಜಿಲ್ಲದಮೇಲೆಯಿರುವದೇವಸ್ಥಾನ
 42 ಗ್ರಾಮದಲ್ಲರವದೇವಸ್ಥಾನಸಹದೇವಸ್ಥಾನನೀಕಸಹ
 43 ಡಿತರದೇವರಾಧನಿಬಗೈನಡಯುವನಗದುತ್ಪ್ರೀತುಂ
 44 ಕೆವಾಯಿಚಾರುಕೀರ್ತಿಪಂಜತಾಚಾರವತಕ್ಕೆನಡಯು
 45 ವಕುಟ್ಟುಳಗ್ರಾಮಾಯದರಲ್ಲಿಪಡಿತರದೇವರಾಧನ
 46 ಗೆಳಾಲುಪದಿಲ್ಲವಾದ್ದರೂವತಕ್ಕೆನಡಯು
 47 ವಕುಟ್ಟುಳಗ್ರಾಮಾಯದರಲ್ಲಿಪಡಿತರದೇವರಾಧನ
 48 ಗೆಳಾಲುಪದಿಲ್ಲವಾದ್ದರೂವತಕ್ಕೆನಡಯುವಕುಟ್ಟು
 49 ಳಗ್ರಾಮಮಾತ್ರಕಾಯಮಾಡಿನಡಸತ್ತಾನಗದಂತೆ

- 59 ಸದೇಕುಂಯಯಿರುವವು ಪೋಷಿಸುವವನಿಗಿದತಿ
 60 ರದೀಪಾರಾಧನೆನಡೆಯುವಬಗ್ಗೆಶ್ರವಣಬೆಳಗುಳಗ್ರಾ
 61 ಮಂಠಾತ್ಮನಹಕ್ಕಿಗ್ರಾಮಾಚಾರ್ಯಗ್ರಾಮಯಾಮಾ
 62 ರುಗ್ರಾಮವನ್ನು ಸರ್ವಮಾನ್ಯವಾಗಿಪ್ರಣೀತಿಸಿದೇ
 63 ಕೆಂಪುಅರಮನೆಮುಖದಲಕ್ಷ್ಮೀಪಂಡಿತರುಹಜಾ
 64 ರಲ್ಲಿಅಗ್ರಕೆವೂಕೊಡದ್ದರಿಂದಸಹನಗದತ
 65 ಸ್ತೀಕುವೋಬೋಧಮಾಡಿಬಿಟ್ಟುಯಿಮೂರುಗ್ರಾಮಗ
 66 ಳನ್ನು ಸಹಸದ್ರದೇವಧೂನಗಳಪಡಿತರದೀಪಾರಾಧನೆಯ
 67 ತಾವಬಗ್ಗೆತಾರುಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯನುನಿವಹವಾ
 68 ಉವಾಡಿಕ್ಕೊಟ್ಟುಕುಗ್ರಾಮಗಳಬೇರೇಜುಪಂಚನಾ
 69 ಉಪಟ್ಟುವಳಿಬಟ್ಟಕಳಹಿಸುವಂತೆತಾಲ್ಲಮದ
 70 ಕೂವಳಿಮಿಲಗೇಸಿರೂಪಪ್ರಣೀತಿಸಿದ್ದಮೇರಳ
 71 ಮಿಲನರುಜುವೇಹವನಪ್ರದಾಖಲಿಸಿಕೊಟ್ಟಿದ
 72 ಲ್ಲಿಮುಖ್ಯವಾಗಿಬಂದಪಟ್ಟುರೂಪುಕೆಟ್ಟಮಾ

- 64 ಡಿಶಿವವಿವರಾ
 65 ಬೇರೇಜು
 66 ಡಿಶಿವ = ಕಸಬಾಶ್ರವಣಬೆಳಗುಳನ
 67 ಲಿಂಗದಾಖಲೆಕೊಪ್ಪಲುಕೆರಳುಕಟ್ಟುಕ
 68 ಸಹಾಬೇರೇಜುಡಿಂ||೪ =
 69 ವೈಕಿವಜಾಜ್ಞೆಯನುಮತಿ
 70 ಒಂ||ತಲದಬುಲಿಗೆ
 71 ಒಂ||ತಲದಬುಲಿಗೆ
 72 ಒಂ||ತಲದಬುಲಿಗೆ
 73 ಒಂ||ತಲದಬುಲಿಗೆ
 74 ಜಾತಾಸಿಂತಬೇರೇಜುಡಿಂ||೪ =
 75 ಡಿಶಿವ||ಹಾಲದಾಖಲೆಬಿಟ್ಟಿರುವಂತೆ
 76 ಬಾಬುಬಾಜಿಬಾಬದಾಖಲೆ
 77 ಒಂ||ಶಿವಪಟ್ಟದಸಾಯಿರು
 78 ಒಂ||ಜಾತಿಮಣಿಯು
 79 ಒಂ||ಗಾಣಿಗ
 80 ಒಂ||ಕುಂಬಾರ
 81 ಒಂ||ಹಜಾವು
 82 ಒಂ||
 83 ಒಂ||ಕೀಂದಿಪರಾಖ
 84 ಒಂ||ತಲದಬುಲಿಗೆ

- 85 ಡಿಶಿವ||
 86 ಡಿಶಿವ|| =
 87 ವಿವರಾ
 88 ಡಿಶಿವ|| = ವಿವರಾ|| ಕ್ಕೆ ಸಾಗುವಳಿ
 89 ಡಿಶಿವ|| = ವಿವರಾ||
 90 ಡಿಶಿವ|| = ವಿವರಾ||
 91 ಡಿಶಿವ|| = ವಿವರಾ||
 92 ಡಿಶಿವ|| = ವಿವರಾ||
 93 ಡಿಶಿವ|| = ವಿವರಾ||
 94 ಡಿಶಿವ|| = ವಿವರಾ||
 95 ಡಿಶಿವ|| = ವಿವರಾ||
 96 ಡಿಶಿವ|| = ವಿವರಾ||
 97 ಡಿಶಿವ|| = ವಿವರಾ||
 98 ಡಿಶಿವ|| = ವಿವರಾ||
 99 ವಿವರಾ|| = ವಿವರಾ||
 100 ವರ್ಗ | ಲಾಗಾಯು|| ರೋಧಿಸಂ | ವರ್ಗ
 101 ಡಿಶಿವ|| = ವಿವರಾ||
 102 ಡಿಶಿವ|| = ವಿವರಾ||
 103 ಡಿಶಿವ|| = ವಿವರಾ||
 104 ಡಿಶಿವ|| = ವಿವರಾ||
 105 ಡಿಶಿವ|| = ವಿವರಾ||

- 106 ಅಂಕು ಲ್ಲಿನಖರಿಸು
 107 ಕಿಂಪಾಕವಾರು
 108 ಅಂಕು
 109 ಅಂಕು ಗುಣಿಸು
 110 ಅಂಕು = ಕೈವಳ
 111 ಅಂಕು
 112 ಅಂಕು ಪಟ್ಟದ ಸಾಯಿಸು
 113 ಅಂಕು
 114 ಅಂಕು ಅಂಕು ದುರಾ | ಸುಖ ಪುನರಾಪ್ತಿ ಪಟ್ಟ ಗುಣಿಸು
 115 ಅಂಕು = ಸರ್ವಜ್ಞತನಕ್ಕೆ ಅಮಾನಿ
 116 ಅಂಕು = ಸುನರ್ವದಾಯ
 117 ಅಂಕು = ವಾಪುಟ್ಟ ವಳ
 118 ಅಂಕು = ಕಟ್ಟಿನ ಪಟ್ಟ ವಳ
 119 ಅಂಕು ಪಾಕವಾಯಿ ಬಿಟ್ಟರೆ
 120 ಅಂಕು ಸಾಯಿಸು ಪಟ್ಟಡ
 121 ಅಂಕು =
 122 ಅಂಕು = ಸರ್ವದಾರನಿಗೆ ಕೈ ಬ್ರಹ್ಮ ಪಟ್ಟ ಗುಣಿಸು
 123 ಅಂಕು = ಸುನರ್ವದಾಯ
 124 ಅಂಕು = ವಾಪುಟ್ಟ ವಳ
 125 ಅಂಕು ಗುಣಿಸು
 126 ಅಂಕು ಲ್ಲಿನಖರಿಸು
 127 ಅಂಕು ಸಾಯಿಸು ಪಟ್ಟಡ
 128 ಅಂಕು =
 129 ಅಂಕು = ವಿರೋಧನಕ್ಕೆ ಬ್ರಹ್ಮ ಪಟ್ಟ ಗುಣಿಸು
 130 ಅಂಕು = ಸದಂತಪಣಿ
 131 ಅಂಕು ಬಾಪುಟ್ಟದಾಯ
 132 ಅಂಕು ದಿಗುಣಿಸು
 133 ಅಂಕು ಸುಂಕ
 134 ಅಂಕು ತಿಮಣಿಯ
 135 ಅಂಕು ಗಣಿಗ
 136 ಅಂಕು ಜಾಮು
 137 ಅಂಕು ಕುಂಬಾರ
 138 ಅಂಕು
 139 ಅಂಕು =
 140 ಅಂಕು ಸುಗುಣಿಯಾಗತಕ್ಕ ಸುನರ್ವದಾಯ =

- 141 ಅಂಕು = ಹೊಸ ಪಟ್ಟ ಗ್ರಾಮ ಸಲಿಕೆ ಬೇರೇ
 142 ಅಂಕು
 143 ಅಂಕು
 144 ಅಂಕು ಬೇರೇ
 145 ಅಂಕು
 146 ಅಂಕು ಬಾಪುಟ್ಟದಾಯ ಸುನರ್ವದಾಯ ಪಟ್ಟಡ
 147 ಅಂಕು
 148 ಅಂಕು ಸುನರ್ವದಾಯ ವಳ
 149 ಅಂಕು = ಸರ್ವಜ್ಞತನಕ್ಕೆ ಅಮಾನಿ
 150 ಅಂಕು = ಸುನರ್ವದಾಯ
 151 ಅಂಕು = ಬೆದ್ದ ಲುಕದಾಯ
 152 ಅಂಕು = ಬಾಪುಟ್ಟದಾಯ
 153 ಅಂಕು = ಹೆಚ್ಚು
 154 ಅಂಕು = ಶೃಂಗಾಯ
 155 ಅಂಕು ಹೊಸ ಪಟ್ಟದಾಯ
 156 ಅಂಕು
 157 ಅಂಕು
 158 ಅಂಕು
 159 ಅಂಕು =
 160 ಅಂಕು =
 161 ಅಂಕು = ಬೆದ್ದ ಲುಕದಾಯ
 162 ಅಂಕು = ಕೈವಳ
 163 ಅಂಕು ಸಾಯಿಸು ಪಟ್ಟಡ
 164 ಅಂಕು
 165 ಅಂಕು = ಸರ್ವಜ್ಞತನಕ್ಕೆ ಅಮಾನಿ
 166 ಅಂಕು ಗುಣಿಸು
 167 ಅಂಕು = ಸರ್ವಜ್ಞತನಕ್ಕೆ ಅಮಾನಿ
 168 ಅಂಕು ಸುನರ್ವದಾಯ
 169 ಅಂಕು = ಬೆದ್ದ ಲುಕದಾಯ
 170 ಅಂಕು = ಬಾಪುಟ್ಟದಾಯ
 171 ಅಂಕು = ಹೆಚ್ಚು
 172 ಅಂಕು = ಶೃಂಗಾಯ
 173 ಅಂಕು ಹೊಸ ಪಟ್ಟದಾಯ
 174 ಅಂಕು ಹೊಸ ಪಟ್ಟದಾಯ
 175 ಅಂಕು
 176 ಅಂಕು

177 ಅಂ|| =

178 ಅಂ|| =

179 ಅಂ|| = ವಾರದಹುಟ್ಟುವಳಿ

180 ಅಂ|| = ಕೈವಳಿ

181 ಅ||ಸಾಯಿರು

182 ಅ|| =

183 ಅ|| = ಸರ್ವಧಾರಿಸಂ| ಕೈ ದೊಡ್ಡಗೌಡನಗುತ್ತಿಗೆ

184 ಅ|| = ಸುವರ್ಣದಾಯ

185 ಅ|| = ವಾರದಹುಟ್ಟುವಳಿ

186 ಅ|| = ಚಿಲ್ಲರಹುಟ್ಟುಹೊಟ್ಟು

187 ಅ|| = ಕೈವಳಿ

188 ಅ||ಸಾಯಿರು

189 ಅ|| =

190 ಅ|| = ನಿರೋಧಿಸಂ | ಕೈ ದೊಡ್ಡಗೌಡನಗುತ್ತಿಗೆ

191 ಅ|| = ಸುವರ್ಣದಾಯಸಾಬ್ಬವೇರ

192 ಅ|| = ವಾರದಹುಟ್ಟುವಳಿ

193 ಅ|| = ಚಿಲ್ಲರಹುಟ್ಟುಹೊಟ್ಟು

194 ಅ|| = ಕೈವಳಿ

195 ಅ||ಸಾಯಿರು

196 ಅ|| =

197 ಅ|| = ಸರ್ವಧಾರಿಸಂ | ಕೈ ದೊಡ್ಡಗೌಡನಗುತ್ತಿಗೆ

198 ಅ|| = ಸುವರ್ಣದಾಯ

199 ಅ|| = ವಾರದಹುಟ್ಟುವಳಿ

200 ಅ|| = ಚಿಲ್ಲರಹುಟ್ಟುಹೊಟ್ಟು

201 ಅ|| = ಕೈವಳಿ

202 ಅ|| = ಸಾಯಿರು

203 ಅ|| =

204 ಅ|| = ಸರ್ವಧಾರಿಸಂ | ಕೈ ದೊಡ್ಡಗೌಡನಗುತ್ತಿಗೆ

205 ಅ|| = ಸುವರ್ಣದಾಯ

206 ಅ|| = ವಾರದಹುಟ್ಟುವಳಿ

207 ಅ|| = ಚಿಲ್ಲರಹುಟ್ಟುಹೊಟ್ಟು

208 ಅ|| = ಕೈವಳಿ

209 ಅ|| = ಸಾಯಿರು

210 ಅ|| =

211 ಅ|| = ಸರ್ವಧಾರಿಸಂ | ಕೈ ದೊಡ್ಡಗೌಡನಗುತ್ತಿಗೆ

212 ಅ|| = ಸುವರ್ಣದಾಯ

213 ಅ|| = ವಾರದಹುಟ್ಟುವಳಿ

214 ಅ|| =

215 ಅ|| =

216 ಅ|| =

217 ಅ|| =

218 ಅ|| =

219 ಅ|| =

220 ಅ|| =

221 ಅ|| = ವಾರದಹುಟ್ಟುವಳಿ

222 ಅ|| = ಚಿಲ್ಲರಹುಟ್ಟುಹೊಟ್ಟು

223 ಅ|| =

224 ಅ|| = ಸರ್ವಧಾರಿಸಂ | ಕೈ ದೊಡ್ಡಗೌಡನಗುತ್ತಿಗೆ

225 ಅ|| = ಸುವರ್ಣದಾಯ

226 ಅ|| = ವಾರದಹುಟ್ಟುವಳಿ

227 ಅ|| = ಚಿಲ್ಲರಹುಟ್ಟುಹೊಟ್ಟು

228 ಅ|| =

229 ಅ|| = ಸರ್ವಧಾರಿಸಂ | ಕೈ ದೊಡ್ಡಗೌಡನಗುತ್ತಿಗೆ

230 ಅ|| = ಸುವರ್ಣದಾಯ

231 ಅ|| = ವಾರದಹುಟ್ಟುವಳಿ

232 ಅ|| = ಚಿಲ್ಲರಹುಟ್ಟುಹೊಟ್ಟು

233 ಅ|| =

234 ಅ|| =

235 ಅ|| =

236 ಅ|| =

237 ಅ|| = ಸರ್ವಧಾರಿಸಂ | ಕೈ ದೊಡ್ಡಗೌಡನಗುತ್ತಿಗೆ

238 ಅ|| = ಸುವರ್ಣದಾಯ

239 ಅ|| =

240 ಅ|| =

241 ಅ|| =

242 ಅ|| =

- 243 ಯಾಮೇರ ಯಿರುವ ಗ್ರಾಮಗಳು ಇದರ ರಾಖ
 244 ಲೆ ಗ್ರಾಮ ಕರ ಕಟ್ಟಿ ಮುಂತಾಗಿ ಸದ್ರ ಬೆಳಗುಳದ
 245 ಬ್ಲಿರುವ ದೊಡ್ಡ ದೇವರು ಮುಂತಾಗಿ ೩- ದೇವಸ್ಥಾನ ಮಲ
 246 ಯೂರು ಬಿಟ್ಟದ ಮೇಲೆ ಯಿರುವ ದೇವಸ್ಥಾನ ೧ ಸಹ ಮೂ
 247 ಪತ್ತ ಮೂರು ದೇವಸ್ಥಾನದ ಪಡಿತರ ಏಕಾರಾಧನೆ ರ
 248 ಭೋತ್ಸರ ಮುಂತಾದ ಬಗ್ಗೆ ಯಿ ದೇವಸ್ಥಾನಗಳಿಗೆ ವರ್ಷಂ
 249 ಪ್ರತಿ ದಾಗದೋಲಿ ಆಗತಕ್ಕದ್ದು ಮಾಡ್ತಿತ್ತ ಬಗ್ಗೆ ಸಹ ಅತ್ತೀ
 250 ಯಸಗೋತ್ರ ಆರೈಬಾಯಿನ ಸೂತ್ರ ಋಕ್ಕಾಪಾನವರ್ತಿ
 251 ಗಳಾದ ಯಿಂಮಡಿ ಕೃಷ್ಣ ರಾಜ ವಡಯರವರ ಪಾತ್ರ
 252 ರಾದ ಚಾಮರಾಜ ವಡಯರವರ ಪುತ್ರರಾದ ಕ್ರೀಮದ್ವ
 253 ಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಹ
 254 ವತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಪ್ತಾನಭೂತಕ್ಕೀ
 255 ಮನ್ಮಹೀಶ್ವರ ಮಯಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾ
 256 ವಿಕಲ ಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷೇತಿಮಾಲ ಪ್ರಸುಃ
 257 ಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂ
 258 ಡಲಾನುಭೂತದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಕ್ರೀಮದ್ರಾ
 259 ಚಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಥ ಪುತಾಪಾಪ್ರತಿಮ
 260 ವೀರ ಸರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡಲೋಕ್ಯಕವೀರಯ
 261 ದುಕುಲಪಯಃಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಕ್ರಾಂ
 262 ಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಕರಭ ಸಾಳ್ವ ಗಂಡಭೇರಿಯಂ
 263 ದರಣೀಪರಾಜಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾಪ್ಸನೇಕ ಬ
 264 ರುದಾಂಕಿತರಾದ ಮಹೀಶ್ವರ ಕ್ರೀಕೃಷ್ಣ ರಾಜವಡಯರ
 265 ವರ್ಮ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಪ್ಪಣೆ ಕೊಡಿಕೊಡವೆಯದ
 266 ಕಾರಣ ಯಿ ಗ್ರಾಮಗಳನ್ನೂ ಯಿ ವಿಕೃತಿ ಸಂವತ್ಸರದಾ
 267 ರಭ್ಯ ಮಹದ ಹವಾಲ ಮೂಡಿಕೊಟ್ಟು ನಿರುಪಾಧಿಕ ಸ
 268 ವ್ಯಾಮಾನ್ಯವಾಗಿ ನಡೆಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲು ಮಜಕೂ
 269 ರ ಅಮೀಲಗೆ ಸನ್ನದು ಅಪ್ಪಣೆ ಕೊಡಿಕೊಡತಾಗಿ ಸದ್ರ
 270 ಸನ್ನದಿನ ಮೇರ ಯಿ ಮೂರು ಗ್ರಾಮಗಳ ಯೆಲ್ಲ ಚತುಸ್ಸೀ
 271 ಮಾವಳಗಣ ಗದ್ದೆ ಬಿದ್ದಲು ಮನೆ ಹಣ ಕೆಂಪು ನೂಲು ಉಪ್ಪಿನ ಮೋ
 272 ಳ ಯಾಜಲು ಪೈರು ಪುರವರ್ಗ ಯೀರು ಕಾಣಿಕೆ ನಾಮ
 273 ಕಾಣಿಕೆ ಗುರು ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಟ್ಟಣದ ಪೂಂ
 274 ಮು ಅಲೆ ಪೊಂಮು ಪತ್ತಿ ಪೊಂಮು ಮಾರ್ಗಕರಗ ಪಡಿ

275 ಸುಂಕ ಪೊಮ್ಮು ಜಾತಿಕ್ಕೂಟ ಸಮಯಾಚಾರ ಹುಟ್ಟು ಹ
 276 ಣ ಚರಾದಾಯ ಹೊರಾದಾಯ ಕೀಗೆ ಮುಡಿ ಪತಂಗ ಪೊ
 277 ಪ್ಪಳ ಗಿಡಗಾವಲು ಬ್ರಾಹ್ಮಣ ನಿವೇಶನ ಕೂದ್ರ ನಿವೇಶನ ಸೂ
 278 ಪ್ಪಿನ ತೋಟ ತಿಪ್ಪೆ ಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊತಾದ ಮಂವಳ
 279 ಫಲ ವೃಕ್ಷ ಮುದ್ದಿಕ ಮುಂತಾದ ಆ ಸಕಲ ಸ್ವಾಸ್ಥ್ಯವನ್ನು
 280 ರೂಪಿ ಕೊಳ್ಳುತ್ತಾ ಶ್ರವಣಬೆಳಗುಳ ಗ್ರಾಮದಲ್ಲಿ ಸೆರೆ
 281 ಯುವ ಸಂತ ಸುಂಕದ ಹುಟ್ಟುವೆಯನ್ನು ತೆಗೆದುಕೊಳ್ಳು
 282 ತ್ತಾ ಯಾ ಐವಜಿನಲ್ಲಿ ದೇವರ ಸೇವೆಗೆ ಉಪಯೋಗ ಮಾಡಿ
 283 ಕೊಳ್ಳುತ್ತಾ ಬರುವುದು ಯಾ ಗ್ರಾಮಗಳಲ್ಲಿ ಹೊಸದಾಗಿ ಕೆರೆ
 284 ಕಟ್ಟಿ ಕಾಲ್ಪೆ ಆಗಿ ಮುಂತಾಗಿ ಕಟ್ಟಿ ಬಾಜಿ ಬಾಬು ಮುಂ
 285 ತಾಗಿ ಯಾವ ಬಾಬಿನಲ್ಲಿ ಯೇನು ಹೆಚ್ಚು ಹುಟ್ಟುವಳಿ ಮಾಡಿ
 286 ಕೊಂಡಾಗ್ಗೊ ಸವರಿ ದೇವರ ಸೇವೆ ಮುಂತಾದ್ದಕ್ಕೆ ಉಪಯೋ
 287 ಗ ಮಾಡಿ ಕೊಳ್ಳುವುದು ಯುಬದಾಗಿ ಶ್ರವಣಬೆಳಗುಳ
 288 ದ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯ ಮಹಕ್ಕೆ ಆಶ್ರಯಿಸ
 289 ಗೋತ್ರ ಅಶ್ವಲಯನ ಸೂತ್ರ ಋಕ್ಕು ಬ್ರಾಹ್ಮಣವರ್ತಿಗಳಿಗ
 290 ದ ಯಿಮುಡಿ ಕೃಷ್ಣ ರಾಜ ವನಯವರ ಪಾತ್ರರಾ
 291 ದ ಚಾನುರಾನ ವಡವನವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಪ
 292 ಮಸ್ತ ಭೂವಂಡಲ ವಂಡನಾಯವನ ನಿಖಿಲದೇ
 293 ಶಿವತಂತ್ರ ಕುಂಟಕ ಜನಪದ ಸಂಪದಭಟ್ಟನ ಭೂತ
 294 ಶ್ರೀಮನ್ಮಹೀಶ್ವರ ಮಹಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ವೇದಿಪ್ರಮಾ
 295 ನಾಡಿಕಲ ಕಲಾನಿಧಿ ಕುಲ ಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲ ಪ್ರ
 296 ಮುಖ ಸಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ
 297 ವಂಶಲಾನುಭೂತ ದಿವ್ಯ ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮ
 298 ದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಭ್ರಾತೃ ಪ್ರತಾಪಾಪ್ರ
 299 ತಿಮ ವೀರನರಪತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕವೀ
 300 ರ ಯದುಕುಲಪಯಾ ಪರಾವಾರ ಕಳಾನಿಧಿ ರುಖ
 301 ಚಕ್ರಾಂಕು ಕುಶಲರ ಮಹರ ಮತ್ಸ್ಯ ಕರಣ ಸಾಳ್ಯ ಗಂ
 302 ಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀ
 303 ರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣ
 304 ರಾಜ ವಡಯವರರು ಬಳಗುಳದ ದೇವಸ್ಥಾನಗಳ ಪಡಿತ
 305 ರ ದೀಪಾರಾಧನೆ ರಥೋತ್ಸವ ವರ್ಷಂಪ್ರತಿ ಆಗತಕ್ಕ ದಾಗದೋ
 306 ಜಿ ಕೆಲಸದ ಬಗ್ಗೆ ಸಹ ಬರೆಸಿ ಕೊಟ್ಟ ಸರ್ವಮಾನ್ಯ ಗ್ರಾಮ ಸಾ

- 307 ಧನ ಸಹ || ಆದಿತ್ಯ ಚಂದ್ರಾವನಲೋನಲಕ್ಷದೌಭ್ಯಾ
 308 ಮಿರಾಪೋ ಹೃದಯಂ ಯಮುಕ್ತ | ಅಹರ್ ರಾತ್ರಿಶ್ಚ ಉ
 309 ಭೇಜ ಸಂಧ್ಯೇ ಧರ್ಮಾ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ || ಸ್ವದ
 310 ತ್ವಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತ
 311 ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ
 312 ವೇತ* || ಸ್ವದತ್ತಾ ಪುತ್ರಕಾಥಾಪ್ರೀತಿಪದತ್ತಾ ಸಹೋದರೀ | ಆ
 313 ಸ್ವದತ್ತಾ ತುಮಾತಾಸ್ಯಾದ್ಧತ್ತಾಂಭೂಮಿಸರಿತ್ಯಜೇತ* || ಸ್ವ
 314 ದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋರೇತವಸಂಧರಾಂ | ಪ
 315 ಪ್ಲವರ್ಷಸಹಸ್ರಾಣಿಪಿಷ್ಠಾ ಯಾಂ ಜಾಯತೇಶ್ರೀಮಿಃ
 316 ಮದ್ಯಂಶಜಾಃ ಪರಮಹೀನತಿವಶಜಾವಾಯೇಭೂ
 317 ಮಿಪಾಸ್ತತಮುಜ್ಜಲಧರ್ಮಚಿತ್ತಾಃ | ಮಧ್ಯರ್ಮಮೇವ
 318 ಸತತಂ ಪರಪಾಲಯಂತಿ ತತ್ಪಾದಪ್ರಯುಗಳಂ 3
 319 ರಸಾನಮಾಮಿ || ಬತಾರ್ಪಿ F ನೇ ಮಾಕುಗಿಷ್ಪ ಸನ್ 1440
 320 ನೇಯಸಪಿಖತ್ತ ಆರಮನೇಸುಖರಾಯಮ ನಪಿಪಜಾ
 321 ರುಪುರನೂರು* ಸದ್ರ ಅಪಣೇಕೂಡಿಶಿರ
 322 ವಮೇರಗೇಅಸಲ್ಲಿಗ್ರಾಮುರೂರುಹಾಖ
 323 ಳ್ಲಿ ಗ್ರಾಮಯುರೂರು ಕೆರೆ ವಂಮ ಕಜಿ ಮೂ
 324 ರುಕ್ಕ ಸಹ ಜಾರಿ ಯಿಸಾವತಿ ಶಿವಾಯ ಸಾ
 325 ಲಿಯೂಸಾ ಕಂಠರಾಯ ವೋಭೈನ್ಮೂರು
 326 ಅರುವತಾರು ವರಹಾಲು ಬ್ಯಾಳಬೇರೀಣ ಉಳ್ಳ
 327 ಯ ಗ್ರಾಮಗಳನ್ನು ನಿಮಹವಾಳ್ವ ವೂಡಿ
 328 ಕೂಂಡು ದೇವಸ್ಥಾನಗಳ ದಿಬಿರಾಧನೆ ಪತಿತ
 329 ರ ಉತ್ಸವ ಮುಂತಾಗಿ ನಿರೂಪಾಧಿಕ ಸರ್ವಮಾಂಸ್ಯ
 330 ನಾಗಿ ನಡಕೇಕೊಂಟು ಬರುವದು ರುಜು ಶ್ರೀ
 331 ಕೃಷ್ಣ *

(ಮೊಹರಬೆ)

* ಈ ಗುರುತುಗಳ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ಮಹಾರಾಜರವರ ಸ್ವದಸ್ತುರಾಗಿರಬಹುದು.

ಅದೇಮತದಲ್ಲಿರುವ ಅನುಪನಾಥಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ರಿಂದೆ.

¹ಶ್ರೀಶಿವತಾಪಾಚಾರ್ಯಃ

⁴ನಿಂತೆ | ಸಾಂವೇಶಾಹತಸಂಕಪ್ತ

²ಸರ್ವೇಶ್ವರಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರ

⁵ವಿವಾಂವಿತ್ತೇಕ ಲೋಕಾ

³ಸಂತಾಪಕ ಲೋಕಾಚಾರ್ಯ

⁶ದೇ || ೧ || ಲೋಕಾಚಾರ್ಯಸಂಕಪ್ತ

⁷ಅಪರಾಧಲೋಕಾಚಾರ್ಯನಿಂತೆ | ಶ್ರೀ

⁸ವಿವಿಧಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ

⁹ಲೋಕಾಚಾರ್ಯ || ೨ || ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ

¹⁰ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯನಿಂತೆ | ಲೋಕಾಚಾರ್ಯ

¹¹ವಿವಿಧಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೩ || ಶಿವ

¹²ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೪ ||

¹³ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೫ ||

¹⁴ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೬ ||

¹⁵ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೭ ||

¹⁶ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೮ ||

¹⁷ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೯ ||

¹⁸ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೧೦ ||

¹⁹ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೧೧ ||

ಅದೇಮತದಲ್ಲಿ ಗುರುಮಂತ್ರಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ರಿಂದೆ.

ಶ್ರೀ

¹ಶ್ರೀ ಮಂತ್ರದೇವತಾಚಾರ್ಯಃ

²ಸರ್ವೇಶ್ವರಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ

³ಲೋಕಾಚಾರ್ಯ ಸಾಂವೇಶಾಹತಸಂಕಪ್ತ ಲೋಕಾಚಾರ್ಯ

⁴ದೇ || ೧ || ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ

⁵ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೨ ||

⁶ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೩ ||

⁷ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೪ ||

⁸ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೫ ||

⁹ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೬ ||

¹⁰ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೭ ||

¹¹ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೮ ||

¹²ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೯ ||

¹³ಲೋಕಾಚಾರ್ಯಶಿವಶಾಸ್ತ್ರಾಚಾರ್ಯ ಲೋಕಾಚಾರ್ಯ || ೧೦ ||

357

ಅದೇಸ್ಥಳದಲ್ಲಿ ನವದೇವತಾಬಿಂಬದ ಹಿಂಭಾಗದಲ್ಲಿ.



¹பாடலியாறு

தபசுராஸா: துளைய

³புலுவாழிமதாஸா: இத

‘ல் செல்லாநின்ற கால

⁵யுகதிநாஜஸம்வதந் சூஷிநா

⁶மாமாஜி உருணிக்ஞாநியியிஸ்

⁷ஸ்ரீஜெகந்நாஸ்தித்வம் ஸ்ரீவித்யு

⁸பஞ்சாபிதம் பூதன

‘வாஜ்ஜெயி’ புகிஸிம்பமானது

¹⁰தஞ்சைநகரம் பெருமாள்ஸ்ர

¹¹ரவகரால் செய்வித்த

¹⁹உறுப்பர் : வங்கதாபணி

13 திருமறமும்

358

ಅದ್ವೈತ್ಯದಲ್ಲಿ ಗಣಧರರ ಬಿಂಬದ ಹಿಂದೆ.

‘வ்ய ஷி ஹஸைந

² மார்ட்டின் லூத்

3 ஹர்தெயாங்

4 உகவதி

⁵ (6) மன துடிமணய

சாது முருகானந்தம்

7 గాత్రములపూజ

ಕಳಸದಲ್ಲಿರುವ ಪದುವೈಯ್ಯ

ಸಭಾಪುಷ್ಕರಿಣಿ

359

ಅದೇಸ್ಥಳದಲ್ಲಿ ಪಂಚವರಮೇಷ್ಠಿಗಳ ಬಿಂಬದ ಹಿಂದೆ.

¹பெளிகுளமடத்து

‘தஞ்ரு மன்ரு’ உதாவிஸ்

³சின்னுமுதலியார் பெண்சா

4 தி. உழாவதியம்மா

3. உறுப்பினர்

360

ಅದೇಸ್ಥಳದಲ್ಲಿ ಚತುರ್ವಿಂಶತಿ ತೀರ್ಥಕರ ಬೆಂಬದ ಹಿಂದೆ.

¹ ஸுவாமிநாதர் பெண்களுக்கெதிராக

⁹ த.வி.கு.சி சுஜிதா யதிகரம்

361

ಅದೇಸ್ಥಳದಲ್ಲಿ ಅನಂತಶ್ರೀಧರ ಕರ ಪ್ರಭಾವವಾಯಿ ಹಿಂದೆ.

1. **ஸ்ரீ** ஸாஸ்திரவாஹுதஸகாஸ்தி: துளாஸி **ஸ்ரீ** சுவாமி நியைபுபகவதொக்ஷமதாஸ்தி: உதடுமய + **ஸ்ரீ** வாத்மிதாஸ்தி

இருக்கல் செல்லாநின்ற காடையுதிதாழ்வாவைத் தஞ்சாவூரில் வகுப்பித்தாடியியல் ஸ்ரீராமபெரியார்
உதவநீணா

³நிதாமுய்தில் சுதனவுதொழுவதாமிதித் ஸ்ரீவல்லபநாதநகரியுடையது+ஐவதுடி
ஸநிதவமினிம்ஸமானது

தஞ்சைககரம் சதிரம் அப்பாவு ஸ்ராவகாஸல் செய்வித் தனயம் வஜிதாஃ திதிஸம்வஃ॥

362 (142)

ತಾವರೆಕೆರೆಗೆ ಉತ್ತರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಇರುವ ಸಮಾಧಿಮಂಟಪದ ಉತ್ತರಕ್ಕೆ.

- | | |
|---------------------------------|----------------------------|
| 1 ಶ್ರೀನಕವರುಷ ೧೫೬೫ನೆಯ | 6 ಮುಂಬಣಿಚಕರಣಿಭಾಗವ್ಯ |
| 2 ಶ್ರೀಮುಚ್ಚಾ ರುಸುಕೀತ್ತಿ ಪಂಡಿತಯ | 7 ವಾರೇಧ್ಯವೇ ಯೋಗೇಸ್ವರ್ಗವು |
| 3 ತಿ ಸೋಭಾನುಸಂವತ್ಸರೇ ಮೂಸೇಪುಷ್ಯ | 8 ರಂಜಗಾಮವಂತಿಮಾನತ್ರೈವಿ |
| 4 ಚತುರ್ದಶತಿಥಿವರೇಕೃಷ್ಣಾಸು | 9 ದೈಚಕ್ರೇಸ್ವರಃ ಶ್ರೀ |
| 5 ಶುಕ್ಲೇಮಹಾನ ಮಧ್ಯಾಹ್ನೇವರ | |

363

ಬೋಳರೆಯ ಉತ್ತರದಲ್ಲಿ ಚಂದ್ರಯ್ಯನ ಹೊಲದ ಇದಿರಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|------------|-------------|
| 1 ಶ್ರೀಚಾಮು | 3 ಸ್ತಿಯಸೀಮಿ |
| 2 ಒಡರಾಯನಬ | |

364

ಹಲಸಿನಬಾವಿ ಬಾಗಿಲ ಇದಿರಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|-----------------|---------|
| 1 ಶ್ರೀನಗರಜಿನಾಲಯ | 2 ದಕೆಜಿ |
|-----------------|---------|

365

ಕಲ್ಯಾಣಿಯ ಉತ್ತರದಿಕ್ಕಿನ ಮಂಟಪದ ಕೆಳಗಿನ ಸಾಲಿನ 3ನೆಯ ಕಂಭದ ಮೇಲಿಗಡೆ.

- | | |
|--------------------|--------------|
| 1 ಶ್ರೀಚಕ್ರದೇವರಾಜೇಂ | 3 ಯವರಕಲ್ಯಾಣಿ |
| 2 ಸ್ವಪ್ನಪಾಸ್ವಾಮಿ | |

366

ಹಿಂದುಸ್ತಾನಿಸ್ಕೂಲೆ ಹಿಂದೆ ಸೈಯ್ಯದಸಾಹೇಬರ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- | |
|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವೆಂಸ್ತಪಾಮಣ್ಣಿಳೇಸ್ವರಂತ್ಯಭುವನವೃತ್ತಕಾಡುಗೋ |
| 2 ಣ್ಣಭುಜಬಳವೀರಗಂಗವಿಷ್ಣು ವರ್ಧನಹೊಯ್ಸಳದೇವಂವಿ |
| 3 ಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ |
- (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ)

367

ಜಕ್ಕಿ ಕಟ್ಟಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲಿರುವ ತೀರ್ಥಕರ ವಿಗ್ರಹದ ಕೆಳಗೆ.

- | |
|--|
| 1 ಶ್ರೀವತ್ಸರಮಗೌಢೀರಸ್ಯಾವ್ಯದಾವೋಫಲಾಂಭನಂಜೀಯಾತ್ಮೋಕ್ತನಾಥಸ್ವಾಕಾಸನಂಜಿನಾಸನಂ |
| 2 ಶ್ರೀಮೂಲಸಂಘದೇವತಿಯುಗೌದವುಸ್ತಕಗಚ್ಛದಕುಂಭಚಂದ್ರನದ್ಧಾಂತದೇವರಗುಡ್ಡಿ ದಂಡನಾಯಕ್ಕ |
| 3 ಗಂಗರಾಜನತ್ತಿ ಗೆದಂಡನಾಯಕ್ಕ ದೊಪ್ಪದೇವನತಾಯಿಜಕ್ಕ ಮುಮ್ಮಮೋಕ್ಷತಿಳಕಮಂನೋಂತುನೋಂಬರ |
| 4 ನಯೂದದೇವರಮಾಡಿಸಿಪ್ರತಿಷ್ಠೆಯಮಾಡಿಸಿದರಾಮಂಗಲಮಹಾಶ್ರೀಶ್ರೀ |

368

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

- | |
|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸುಭಾಚಂದ್ರನದ್ಧಾಂತದೇವರಗುಡ್ಡಿಂಕ್ರೀಮನುಮಹಾಪ್ರಜ್ಞಾ ದಣ್ಣನಾಯಕಗಂಗಪಯ್ಯಗಳತ್ತಿಗೆ |
| 2 ಕುಂಭಚಂದ್ರದೇವರಗುಡ್ಡಿ ಜಕ್ಕಿ ಮುಮ್ಮಕೆಜಿಮಕಟ್ಟಿನಯೂದದೇವರಮಾಡಿಸಿದರಾಮಂಗಲಮಹಾಶ್ರೀಶ್ರೀ |

369

ಜವರನಕಟ್ಟಿಗೆ ಪತಿ ಮೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಪುಟ್ಟಸಾಮಿಚೆನ್ನಾ | 2 ನಕೊಳದವರ್ಗ

370

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

1 ಚೆನ್ನನಕೊಳ | 2 ದವರ್ಗ

371

ಚನ್ನಣ್ಣ ನಕೊಳದ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಗಚೆನ್ನನಹಾಲುಗೊಳ

372

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚೆನ್ನನಅಮ್ಮ | 2 ಕೊಳ

373

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚೆನ್ನನಗಂಗೆ | 2 ಬಾವನಿಕೊಳ

374

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಕ್ಕಳು | 2 ಅವಿತರ್ತಕೊಳಜಯಜಯಾ
3 ಚೆನ್ನನತಮಚೆನ್ನನ

375 (123)

ಚನ್ನಣ್ಣ ನ ತೋಟಿನಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

1 ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಶ್ರೀದೇವೀರಂಮ | 6 ಗಲಾಗೊಳೆಯೊ | ವಿದುರುಂದವನವೊ |
2 ನಮಗಚೆನ್ನನಮಂಟ್ಟಪಾದಿ | 7 ವಿದುಸ್ರಂಗಾರತೋಟವೊ | ಅಯಿಲಯಿ
3 ತೀರ್ತ್ತರಕೊಳ | ವಿದುಹಾಲುಗೊಳನೊ | 8 ಯಾಅಯಿಲಯಿಯೊ | ವಳತೀರ್ತ್ತ
4 ವಿದುಅಮ್ಮತ್ತಗೊಳನೊ | ವಿದುಗಂಗೆ | 9 ವಳತೀರ್ತ್ತಜಯಾಜಯಾಜಯಾಜಯಾ
5 ನದಿಯೊ | ತುಂಗಬದಿಯೊ | ವಿದುಮಂ

376

ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಚಿಕ್ಕಣ್ಣಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕೋಡುಗಲ್ಲಿನಲ್ಲಿ.

(ಮೇಲ್ಕಾಣೆ ಸವೆದುಹೋಗಿದೆ.)

1 ಶ್ರೀಗೊಮ್ಮಟದೇವರಟ್ಟವಿ
2 ಛಾಚ್ಚನಗೆ . . ಹಿರಿಯ . . ಯಿಕೂಲ
3 ದ . . ಲಜನಕಯಕಂತಿಯ

- 4 ಜಬಿಟ್ಟದತ್ತಿಯ
 5 ಶ್ರೀಮನ್ಮಹಾ . . . ಚಾರ್ಯರುಹಿರಿಯನ
 6 ಯನಯಕೀರ್ತಿ ದೇವರುಚಿಕ್ಕ ನಯಕೀರ್ತಿ ದೇವ
 7 ರುಚಿಜಂದ್ರಾಕ್ಷ ತಾರುಖರಂಸಲಿಸುತ್ತಿ ಹರು
 8 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
 9 ಹ್ವಯಸಂವತ್ಸರದಚೈತ್ರಸುಧ ೩ ಅ | ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಚಾರ್ಯರು
 10 ಹಿರಿಯನಯಕೀರ್ತಿ ದೇವರಸಿಚ್ಚಮುಚಂಪ್ರದೇ
 11 ವರಸುತಾಲಯದಚತುರ್ವಿಂಶತೀರ್ಥಕಾರಿಗೆ ರಿಯಕಯ್ಯಲುಸಾಸನದಸಾರಿಗೆ
 (ಮುಂದೆ ಸವೆದುಹೋಗಿದೆ.)

377 (143)

ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಾಣಾವರದ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

- | | |
|-----------------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಕರ್ತಕಾಡುಗೊಂಡಭು | 7 ರಾವಬಿಯಮಗಂಮಚಿನಟ್ಟ ಜಕ್ಕಿ |
| 2 ಜಬಳವೀರಗಂಗಪೊಯ್ಯದೇವರುಹಿರಿ | 8 ಸೆಟ್ಟಮಕ್ಕಳುಮದಿಸೆಟ್ಟಮಚಿನಟ್ಟಮದಲಾದ |
| 3 ಯದಂಜನಾಯಕರುರಾಜ್ಯೇಶ್ವರೋತ್ತರೋತ್ತ | 9 ಯಿವರುತಲೆಹೊಜಿಲುಡಕಿತ |
| 4 ರವಾಗೆಶ್ರೀಗೋಮಟ್ಟೇಸ್ವರದೇವರಬಲದವನೆಯ | 10 ವತ್ಸರದಚೈತ್ರ |
| 5 ಹಳ್ಳಿ ವಕಂಡುಚೆಲ್ಲದಿಂಚಲದಂಕರಾವಹೆಡ | 11 ದು |
| 6 ಜೇಯಗವಜಿನಟ್ಟಯನುಗಂಚಿಟ್ಟಸೆಟ್ಟಯ | |

ಶ್ರವಣಬೆಳ್ಳೂಳದ ಹೊಬಳ ಜಿನನಾಥಪುರದಲ್ಲಿ ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಪ್ರಾಕಾರದ

ಬಾಗಿಲ ನಿಲುಪಿನ ಮೇಲೆ.

(ಎಡಗಡೆ ದಕ್ಷಿಣ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಗನ್ನಾಥ
- 2 . ಬಲೆಯಪು
- 3 ನಕಾಲರಮಂಗಂಜಾ
- 4 ನಿಶವನತಮ್ಮಂಜೋ
- 5 ಅಪೆವ್ಯಾಡಿಯರ
- 6 ಮುಖಲಾರದಗಣ್ಣ
- 7 . ಸಾವಿತರದೇವ
- 8 . ಸ . . . ಮುಗ
- 9 ರ
- 10
- 11
- 12
- 13
- 14 . ಲರನಡಿ .
- 15 . ರಂಕಾಬಿಕೊನ್ನುಜಾಳ
- 16 . ನ್ಧ್ರಗಂಗರಬೀಡಿನ
- 17 ಉರಂಕಾಚಿಯರಣು
- 18 . ಸಮರಸುರಗೆ
- 19 ಲಕಳಗಮನಿತುರಿ
- 20 . . ಯಿಸಿಜನಕ್ಕೆ

(ಎಡಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)

- 21 ಕಬನ್ದದನಿ
- 22 . ತನ್ನಮೊ
- 23 ಮೃಕ್ಕಳು
- 24 . ಗಸು .
- 25 . . ಸಿಡಿಲ್ಪ
- 26 . ಮುಟ್ಟುಲೆದ
- 27 . ಗೇಕಾಂತ .
- 28 . ಗೋರ
- 29 ಸತ್ತಲೆಂಕರ

30 ಅನ್ನಪತಿ

31 ನಂಬಸಿ .

32 . ಗಿಂಗಿ

33

34

35

36 ಪಿ

37 ಸಾ

38 . ರಪರಿ

39 . . ಗುಳ್ಳ

40 ಬ್ಬ . ಕ

41

42 ಅಲ್ಲದೆ

(ಬಲಗಡೆ ಉತ್ತರ ಮುಖ)

43 ಗಂಗರಪ

44 . ಜಿನತೀರ್ಥದಬಾ

45 . ಳ್ಳಗ್ಗಣ್ಣನು

46 . ಬಿ ಜೋಳಸ .

47 ಪಡವವರಿಗೆ || .

48 ಪನ್ನನಾಗ

49 ನಿಲೆಗಜನ

50 ಅತ್ತ . ಅಯವ

51 ನೃಪಚಂದ್ರಮ

52 ಗು . ದಾಗಿ

53 ಯದಿಂಜಿನಪೂಜೆ

54 ಯನೆಯೆ ಮಾಡಿದಂ ||

55 . . ಳಗಚಿತ್ರ

56 . . ತನಗ

57 ಬಿದ

58 . ಳಸ ನ .

59 ಬಿಮಹಸನ್ಯಾಸ

60 ನಂಗಯ್ಯನಿಪ್ಪ . ತನ

61 ದಿನಬರನೆಯ

62 . ತಸನು

(ಬಲಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)

63

64 ಶ್ರಮ

65 ರಿದ

66 ಬೆವ .

67 ಕಾಮ

68 ಸಲೆ .

69 . ಪಿದ

70 ಸನ್ಯಾಸ

71 ನು

72 ಬಿ-ನ

73 . . ಮ .

74 ಪನಟ್ಟ

75 ನ್ಧವರಿ .

76 ಸಂಗನಿ

77 . ಜ

78 ವಿಫಲ

79 ಬಲೆಹ

80 . ಗಾವಿ

81 ಗಳಾತ್ಮ

82 ಯಂತ

83 ಳಚಿತ್ತ

84 . ಕುಡೆ

85 ಬೆಯನಿರಿ

86

87 . ಮೊದ .

88 . ಪಿದ .

379

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ರಂಗಮಂಟಪದ ನೈರುತ್ಯಕಂಬದ ಮೇಲೆ ಉತ್ತರಮುಖ.

- 1 ಶ್ರೀ ಕುಭವಸ್ತು | ಸ್ವಸ್ತಿ ಸದ್ಭದ್ರಾಯ ಕಾಲಿವಾಹ
- 2 ನಸಕವರಸಂಗಿಭಿಷ್ಣುಜೋತ್ಸವಸಂವತ್ಸರ
- 3 ದ ಪಾಲ್ಗುಣಸಂಧ್ಯಾಕುಮಾರಮುನೈ
- 4 ಲೋಹಿತಗೋತ್ರದನರ್ಲಮಲಿಸಟ್ಟಮ

- 5 ಗಪಾಳದಪದಮಂಜನುಯಬಸ್ತಿ
- 6 ಪ್ರತಿಷ್ಠಾಜೀರ್ಣೋದಾರವಾಡಿದರಮಂಗ
- 7 ಇಮಹ ಶ್ರೀಶ್ರೀಶ್ರೀ

380

ಅದೇ ದೇವರ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೋಸ್ತ ಕಗಚ್ಛದಕೂಣ ಕುನ್ದಾನ್ವಯ ಕೋಲ್ಲಾ ಪುರದಸಾವನ್ನ ನಬಸದಿಯಪ್ರತಿಬದ್ಧ ದ ಶ್ರೀಮಾಘಾನಂದಿಸಿದಾನ್ವ ದೇವರಶಿಷ್ಯಕುಶುಭ
- 2 ಚಂದ್ರತ್ಯವಿಧ್ಯದೇವರಶಿಷ್ಯ ಕ್ರವ್ಯಸಾಗರಣಂದಿಸಿದಾನ್ವ ದೇವರಿಗವಸುಧ್ಯಕಬಾಂಧವಶ್ರೀಕರಣದರೇಚಿಮಯ್ಯವಣ್ಣ ನಾಯ ಕರುಣಾಸ್ತಿ ನಾಥದೇವರಪ್ರತಿಷ್ಠೆಯವಾಡಿಧಾರಾಪೂರ್ವಕಂ ಕೊಟ್ಟಮ ||

381

ಅದೇ ಬಸ್ತಿಯ ಹೊರಗೆ ಎಡಬಲಗಳಲ್ಲಿ ಪಾಳಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಮುಕ್ಕೊಡೆಕಲ್ಲುಗಳ ಮೇಲೆ.

- 1 ಸಂಗಮದೇವನ
- 2 ಕೊಡಗಿಯವನ

382

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮೂಡ್ಲಿ ಗೌಡನ ಮಗ ಶಿವನಂಜೇಗೌಡನ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುತ್ರಿಕಾಳಯೋ
- 2 ಗಿಗಳಮಹಮೂ
- 3 ದಲೋಡ್ಧರಂ
- 4 ಶ್ರೀಮೂಲಸಂಘದ
- 5 ಅಭಯದೇವರನಾಮ
- 6 ದತಮ್ಮಕ್ಕಿಪದವ . ರೂದ್ರ ||

383

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅರೆಗಲ್ಲುಬಸ್ತಿಯೊಳಗೆ ದೇವರ ಪಾದದಲ್ಲಿ ಬರೆದಿರುವದು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಪಿರಯ ಭಸ್ಕರಯಕಾಲಿವಾಹನಕವರಂಜಂಗೂನಯವೀರೋಭನಾಮಸಂವತ್ಸರದವೈಕಾಂಬಿಕುಳ ಪಂಚಮಿಯ ಷ್ಠಿ ಶ್ರೀಮದ್ವೈಕುಳ
- 2 ನಿವಾಸಿಯಾಗಿದ್ದ ಮೇರುಗಿರಿಗೋತ್ರದರಾಶ್ರೀಬುಜಬಲೈಯ್ಯನವರಿಗೆನಿಶ್ರೀಯಸಂಪಾಭ್ಯುದಯಪ್ರಾಪ್ತಾರ್ಥವಾಗಿಪ್ರತಿ ಷ್ಠಿಯವಾಡಿಸಿದಂ

384 (144)

ಅದೇ ಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಮೋಘಲಾಂಘನಂ ಜೀಯಾತ್ಯುಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ||
- 2 ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ ಅನ್ಯವಾದಿವಂದಹಸ್ತಮಸ್ತುಕ
- 3 ಸ್ವಾತನಾಯಘಟನೇಪಟೇಯಸೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಬ್ರಹ್ಮವಿಲ್ಲಭಮಯಾರಾಜಾಧಿರಾಜ
- 4 ಪರಮೇಶ್ವರಪರಮಾಭಿಷ್ಠಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಜಾಳುಕ್ಯಾಭರಣೇಶ್ರೀಮತ್ತಿ ಭುವನಮ
- 5 ಸ್ವದೇವರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧನವನಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ||

[illegible]

- 45 ನಾಯಕಿಶ್ರೀಮತುಃ ಭಾಷಂಧ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ ಏಟಿಕಜ್ಜಿ ಯುತವ್ಯಕ್ತ ಭಾಗಣಜ್ಜಿ ಯುತಾಸನಮುಸಿಲಿಸಮಾಹಾ
ಪೂಜೆಯಂ
46 ಎಂದಿಮಹಾದಾನಂಗೆಯ್ದ ತಂಗಿನತೋಟವಂಬಿಟ್ಟಿರ ಮಂಗಳ || ಶ್ರೀ ||

385

ಅದೇ ಗ್ರಾಮದ ಕೆರೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವದು.

- | | |
|-----------------------------------|--------------------------------------|
| 1 ಸಾಧಾರಣಸಂವತ್ಸರದಶಾವಣಸಂ | 6 ಯಜ್ಞಾನಪಾರಿಶ್ಯದೇವರಅಪ್ಪ ವಿಭಾಚ್ಚರ್ಯನೆ |
| 2 ಆ ಶ್ರೀವಃ ಸ್ವಹಾಮಂಡಳಾಚಾರ್ಯರಂರಾಜ | 7 ಗಹಿರಿಯಜಕ್ಕಿ ಯಂವಯಕಣಿಯ |
| 3 ಗುರುಗಳುಮಪ್ಪಹಿರಿಯನಯಕೇತ್ತಿ | 8 ಬಂದಣನಂದನಬನದೊಳಗೆಗದಸಲಗಿಖು |
| 4 ದೇವರಸಿಕ್ಕರನಯಕೇತ್ತಿ ದೇವರುತಂವ | 9 ವ್ಯಕ್ತಂಮಾಡಿಕೊಂಬರುವಂಗಳ |
| 5 ಗುರುಗಳುಬಿಕ್ಕ ನಲುಮಾಡಿಸಿದಬಸದಿ | 10 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಅಗ್ನೇಯ ಕಾಳಗೌಡನ ಗದ್ದೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಸ
- 2 ಶ್ರೀ . . . ಭನ
- 3 . . . ಗಿರವೂ . . . ದ್ರಬ್ರತಿಯ
- 4 ಮುಸಿರಾಜರಾದ . . ಪಿಳುಭರಬಂದಸವಾಧಿ . . .
- 5 ಮುನಾಡುಂಪ್ರಭುಬ್ರಾತಮುನೇರದಿಂತೆಲ್ಲರಮಿದ್ದಿ ಕೊ
- 6 ಟ್ಪರಮುಳಂಭೂರಾಶಿಯುಂಮೇರುಂಭೂಧರಮುಂಚಂದ್ರ
- 7 ನುಮಕ್ಕರ್ಯನಂವಸುಧಯುಂನಿಲ್ವಂನ್ನೆ ಗಂಸಲ್ವಿನಂ || ಇಂತೀಧರ್ಮಮಂಕೆ
- 8 ಓಸಿದವರಂಗೆಯತಡಿಯಲೆಕ್ಕೊಟಮುನೀಂದ್ರರಂಕವಿಲೆ
- 9 ಯಂಬ್ರಾಹ್ಮಣಾರುಮಂಕೊಂದಬ್ರಹ್ಮತ್ತಿಯುಲುಹೋಹರಂ |

387

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಾಳಗೌಡನ ಭೂಮಿಯಲ್ಲಿ ಕಲ್ಲುಮೆರಡಿಯಲ್ಲಿ.

- | | |
|------------------------------|----------------------------------|
| 1 ಶ್ರೀಮತುಸಿಂಗ್ಯಪನಾಯಕರ | 3 ಪನೋವಪನೋಳಗಾದಪ್ರಭುಗಳುಚಾಮು |
| 2 ಕೊಮರನನಿರೂಪದಿಂದಬಿಕ್ಕ ನಗುರುವ | 4 ಡರಾಯನಖಸ್ತಿಗೆಸಮರ್ಪಿಸಿದಸೀಮೆ ಶ್ರೀ |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಬಸರೀಮೆರದ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀವಿಷ್ಣು ವರ್ಧನದೇವರಹಿರಿಯದಣ್ಣ ನಾಯಕಗುಗಪಯ್ಯಸ್ವಾಮಿದ್ರೋಹಾಕರಟ್ಟಿಶ್ರೀ
- 2 ಬೆಳುಗುಳದತೀರ್ತ್ತರಬಂಜಿನನಾಥಪುರವಮಾಡಿಯ . ಸ್ತಯಸ
- 3 ರದಲು ಸು
- 4 ಹಳೇರಟ್ಟನೆಂಬಕೊಳಗ . . ಜಗಳವಾಡಿದ
- 5 ವಿಷ್ಣು ವರ್ಧನದೇವರ ಕೊ
- 6 ಪೂಜಾರ || ದ್ರೋಹಾಕರಟ್ಟನೆಟ್ಟ ಕೋಲು

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ಅದೇ ಗ್ರಾಮದ ಶಾಸ್ತ್ರೀನಾಥಬ್ಬಗೆ ವಾಯವ್ಯ ಹೊಲದಲ್ಲಿ ಸಮಾಧಿಮಂಟಪದ ಹಿಂದೆ ಬರೆದಿರುವುದು.

- 1 ಒಂನಮುಸಿದ್ಧೇಃ | ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾವಂಶಜಾಚಾರ್ಯಾರಂರಾಜಗುರುಗಳಸಪದಿಕುಂಬದ
- 2 ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರಂತಪುರನೆ || ವೃ || ಪರಮಜನೇಶ್ವರಾಗಮವಿಚಾರವಿಶಾರದನಾತ್ಮಸ
- 3 ದ್ವೈತೋತ್ತರಪರಪುಣ್ಯಾನುಂನತಸಂಖ್ಯಾತಿವಿನೇಯಜನೋತ್ಪಲಬ್ರಿಯಂನಿರುಪಮಸಿತ್ಯಕೀರ್ತಿಗನೇಕೈ
- 4 ತ . . . ನಂದೂರೋಕವಾದರಿಪುದುಗೂರಿ . . . ಸಿಧಿಚಂದ್ರಮನಂಮುನಿನೇಮಿಚಂದ್ರನು || ಆವಂಪ್ರಿಯಕೀರ್ತಿಯಪ್ಪ
- 5 ಶ್ರೀಮದ್ಬಾಳಚಂದ್ರದೇವತನಯನಸ್ವರೂಪನಿರೂಪ ನಂತಣ್ಣನವಾಗ್ವಿಳಾಸವಾಪ್ತಂ .
- 6 . . . ತಣ್ಣನಸಚ್ಚರತ್ರ . . . ಗದೋಳು || ಜನಜಿನಮಣಿ . . . ನಿಹಾ ಕಂ . . . ನಿಯವ
- 7 . . . ನರೂಪಯೌವನಗುಣಸಂಪತ್ತಿಯಿಂದಾತಂವತ್ತಿಗು . . . ಭುವನಭೂಷಣಬಾಳಚಂದ್ರ . . .
- 8 ರೂಪಕ . . . ಲ . . . ವೈ . . . ಬಹಳಚಮ . . . ಗಜರಾಜ ತೀಬ್ರಜ್ವರೋ . . . ಕರ್ಕಶಃ ಪ್ರತಿಹಾ
- 9 . . . ಜಿಯ ಸಕವರ್ವದಗಿಂತನೆಯ ಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾರ್ತಿಕಕುರುಭೇ
- 10 ಸೋ | ಪ್ರಭಾತಸಮಯದೊಳ್ಳನ್ನನನಮಸ್ವಿತಂ || ಕಂ || ಪಂಚನಮಸ್ಕಾರಮನಸಂಚಳಸದಂತೋಪ್ಪದುಸಕಳ
- 11 . . . ಬದು . . . ಗರುಹ . . . ರವಿಜವಧುಗವ್ಲಭನಾದಂ || ಯಂಮ . . . ಸಾದರಕ
- 12 ಯಯಲ್ಲರಂ || ಅಂತು
- 13 . . . ದೇವಂಧಿ . . . ಯರದಹನಸ್ತಾನದೊಳ್ಳರೋಕ್ಷ . . . ನಿಮಿತ್ತವಾಗಿಬೈರೋಜನಿಂವಗಡಿಸಿದಬಾಳಚಂದ್ರದೇ
- 14 ವರಮಗನಾ . . . ನಕಿಲಾಕೂಟಂ || ವಸುತ ಲಬ್ರತ . . . ಗುಣ . . . ದವಿಭವ
- 15 . . . ಭೂತಳ
- 16 ದೋಳಕಾಳಬೈಯನೀತೆಗರುಗ್ಗಿಣಿಗೆರತಿಗಿಸರದೊರಸಮ . . . ಪನಿಸಿದಾವಹಾಸತಿಹೈಯ . . . ಸ್ತಾನಮನರದೆ
- 17 . . . ಭಾವಸಂವತ್ಸರದಜೇಷ್ಠಬ | ದ್ವಿ | ಸಿಂಹಾಂತದೊಳ್ಳಬೈಖನಪಿಧಿಯೆಂಬವಂಧಿಯುಪಡೆದುಸ್ವರ್ಗಪ್ರಾಪ್ತಿಯಾದಳು ||
- 18 ಶ್ರೀಶಾಸ್ತ್ರೀನಾಥಾಯ . . . ||

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ಅದೇ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಯಣ್ಣಪ್ಪನ ಹುಲ್ಲುಹಿತ್ತಲಿನಲ್ಲಿ ನಿಂತ ಕಲ್ಲು.

- | | |
|--------------------------------|-------------------------------|
| 1 ಶ್ರೀಕವರ್ವಗಂಭೀಪ್ರಮಾದೀಚಸಂ | 5 ಟ ಮಂಟಪದ ಸೇವೆಗೆ ಪುಟಸಾಮಿ |
| 2 ವತ್ಸರದವೈಶಾಖಬಹುಳ ಏಯಲ್ಲಿ ಸ | 6 ಸೆಟ್ಟಿಯರಮಗ ಜಿಂನ್ನಣುನುಬಟ್ಟಜಂ |
| 3 ಮುದ್ರಾದೀಶ್ವರಸಾಮಿಯವರ ಸಿತ್ಯ ಸ | 7 ನೆಯನಹಳ್ಳಿಯಗ್ರಾಮಮಂಗಲ |
| 4 ಮಾರಾಧನೆ ಸಿತ್ಯೋತ್ಪತ್ತಿ ಕೊಳ ತೋ | 8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಗ್ರಾಮದ ಆಲತ್ತೀಕಟ್ಟಿಗೆ ಪಶ್ಚಿಮ ಏರಿಯ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|--------------|----------------|
| 1 ಶ್ರೀಚಾಮುಂಡ | 3 ಸೀಮೆ ಶ್ರೀ |
| 2 ರಾಯನಬಸ್ತಿಯ | |

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ಅದೇ ಹೋಬಳಿ ಹಾಲುಮತ್ತಿಗಟ್ಟ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮೆಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.
(ಮೇಲ್ಭಾಗ ಹೋಗಿಧ.)

- | | |
|------------------------------|---------------------------------------|
| 1 ರುಸ ವಿ | 5 ಣವಿ . ಕನ ಸಂಕಣ್ಣ |
| 2 ಕ ವರು . ಸಂಕ | 6 ಗವಾಚಿಕ್ಕ ಸಂಕಣ ಪ್ರ . . . ನ |
| 3 ಣ್ಣಿಗೆಕೊಡಗಿತೋಟ . . . ದಾಸಿಲ | 7 ಬರಕೊಟಕೊಡಗ ಅಸನನಮಂಗ |
| 4 ನಸನ ಕರ | 8 ಕಮಹಾ ಶ್ರೀ . ಶ್ರೀ |

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ಅದೇ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಂಠ.

1 ದೆ	4 ದೆಯ	7 ಸಿದನ
2 ಯನಾಯ	5 ನಾಮ	8 ದಿ
3 ಕನಮಗವಾ	6 ಕವಾ	

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ಅದೇ ಹೋಬಳಿ ಕಟ್ಟುಳುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಅಮ್ಮನ ಗುಡಿಗೆ ಪಶ್ಚಿಮ
ಚೊಟ್ಟಿತ್ತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಿಂತ ಕಟ್ಟು.

1 ಸ್ತುತಿಸ	8 ಮುಟ್ಟಿಯರಬಾವಯ್ಯನ	15 ಐಕ್ಯಳವು
2 ಕೃಷಾಕೃ	9 ಮಗುಬಿದಿಯಾಯ್ತು	16
3 ಪೆಟ್ಟಿನಡಿ	10 ಪುಪ್ಪಿಸ್ತು	17 ವಳಗನ್ನಿಕ್ಕ
4 ಗಳಪಟ್ಟ	11 ಕಾರಿಪತ್ತ	18 ಕೃಷ್ಣಾಕೃ
5 ಉಟ್ಟದಪ	12 ದಿನನೇಳಿ	19 ಕೆಸಗೆವು
6 ದಿನಯ್ಯವ	13 ದಿನಸಿಟ್ಟಿ	
7 ರಕದನ್ನ	14 ಮಗಳಗ	

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ಅದೇ ಹೋಬಳಿ ಕಂಠೀರಾಯಪುರದಲ್ಲಿ ಬೈರಪ್ಪನ ಹೊಲಕ್ಕೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಪಂಡಿತದೇವ
- 2 ರುಗಳಗುಡ್ಡುಗಳುಬಿಳುಗುಳದನಾಡ
- 3 ಚೆನ್ನಣ್ಣಗೌಡನಮಗನಾಗಗೌಡಮುತ್ತ
- 4 ಗದಹೊಂನ . ಇಯಕ್ಕಗೌಡಪ್ಪರಗೌಡನೊ
- 5 ಕಗಾದಗವುಡುಗಳುಮಂಗಾಯವೂಡಿಸಿದಬ
- 6 ಸ್ತಿಗಕೊಟ್ಟವುಡುರಕಪ್ಪಯ್ಯಗದ್ದೆಬಿದ್ದಲುಯ
- 7 ದಮ್ಮಕ್ಕ ತಪದವರವಾರಣಾಸಿಯಲು
- 8 . ಹಸ್ತಕುಲಿಯಕ್ಕಂದವಾಪಕಹೋಡ
- 9 ಆಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಬೊಮ್ಮನ ಹೊಲದಲ್ಲಿ ಚುಜ್ಜು ಬುಮರದ ಕೆಳಗೆ, ಮತ್ತು ಹೊಲಗೆರ ಜವರನ
ಹೊಲಕ್ಕೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲೂ ಯಿರುವದು.

1 ಶ್ರೀಚಾಮು	2 ಡರಾಯ ನಖಿಸ್ತಿ	3 ಸೀಮ
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ಅದೇ ಹೋಬಳಿ ಸಾಣೇನಹಳ್ಳಿಗೆ ವಾಯವ್ಯ ಕರೀವೋಜೇಗೌಡನ ಹೊಲದ ತಲೆಕಟ್ಟಿನಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮೀಮೋಕ್ಷಬಂಧನಂಜೇಯಾತ್ಮ್ಯೋಕ್ತಸಾಧಸ್ವರಾಸಂಜನೇನಾಸನಂ |
- 2 ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಃಸಂಪದ್ಯತಾಂಪ್ರತಿವೇಧಾನವೇತವೇಅನ್ಯವಾದಿಮಹಸ್ತಿಮಸ್ತುಕಸ್ಥಾಟ

3 ನಾಯಕಭಟನೆಪಟಿಯೋ || ನಮಃ ಸಿದ್ಧೇಭ್ಯಃ || ನಮೋವೀತರಂಗಾಯ || ನಮೋಅರುಹತಾಣ ||
4 ಸ್ಪಸ್ತಿ ಶ್ರೀಕೋಣ್ಯಕುಂದಾಭ್ಯೇ ಬ್ರಾಹ್ಮಣದೇಶಿಕೇಕೇಶೋದಯೋದ್ರಸ್ತು ಗಂಗಾರಾಜ್ಯವಿಸ್ಮೃತಂ ||
5 ಸ್ಪಸ್ತಿ ಸಮಂಧಗತಪಂಚಮಾಶ್ವಮಹಾಮಂಜುಳೇಶ್ವರಂಧಾರ್ಯವತೀಶ್ವರವರಾಧೀಶ್ವರಂಧಾರ್ಯದವಕುಳಂಬ
6 ರದ್ಯಮೂನಿಮೃತ್ಯುಚ್ಚೇದನಾಣಿಮಲಪರೋಲ್ಲಾಸಾರ್ಯನೇಕನಾಮಾವಳಿಂಕ್ರಿತರಪ್ತಕ್ರೀಮನ್ಮಹಾ .
7 . ಕೇಶ್ವರತ್ರಿಭುವನಮುಖ್ಯತಳಕಾಡುಗೋಡಭಯಬಳವೀರಿಗಂಕವಿಷ್ಣು ವರ್ಧನಹೊಯ್ಯಳವೇರವಿಜಯ . . .
8 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರಸಾದೃಮಾನಮಾಚಾರ್ಯಾಕ್ಷತಾರಂಜಲಿಃ ತ್ವಮೀರಿತತ್ಪದಪದ್ಯೋಪಬಿವಿ || ವಿತ್ತ .
9 ಜನತಾಧಾರನುಡುಂನನ್ನವನಿತಾದೂರಂವಚಸ್ಸುಂದರಿಘನವತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂವಾರ . . .
10 ಪೈಪನಕಾತಾನನಮಕಾಣ್ಣಪಿಬುಧಪ್ರಾಪ್ತತಥಮ್ಮೃದ್ರಯಂಕ್ತನಿಕಾವಾತ್ಪಚರಿತತಾಯಿನರಿ . . .
11 . ಮಹಾಧನ್ಯನೋ || ಕಂದ || ವಿತ್ತಸ್ತಮಂಜುಧನಮಿತ್ರಂಪ್ರಜಕುಳವಿತ್ತನೇಜಂಜಗದೋಳುಪಾ . . .
12 ಕುಳಕಂಧಭಿತ್ತಂಕಾಂಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ || ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೋಳುಮು . . .
13 ನಸಮೋಹಮುಂಬ. ಧಜನಮುಂಜಿಮಾಜನಜಿನವಂದನಜಿನಮಹಿಮೆ ಗಂವಕಾಲಮುಂನೋ . . .
14 ಗುಂ || ಕಂ || ಉತ್ತಮಗ. ಣತವಿವಿತಾವತ್ತಿ ಯನ್ನೇಳಕೋಡುಂದಂಜಗಮಂಜುಯತ್ತ ವಿನಮಮಳಗುಣ
15 ಸಂಪತ್ತಿ ಗಿಗದೂಳಿಗೋಚಿಪ್ಪಯೆನೋನ್ನಳು || ಆಸ್ತಿ ಸಿದ್ಧೇಚರಾಜನಪೋಚಿಪ್ಪಯೆಪ್ರತನುಳಿತಿತ್ಕಳಕರ
16 ಪರಮದೇವಪರಮಚಾರ್ಯಾಕ್ಷನೋದೀಶ್ವರವಿಪ್ರಳಪುಳಕಪರಕಳವಾರಬಾಣನುವಸಮಸಮ
17 ರಂಸನಿಕುಪುನಿಪಕಳಮಂವಲೇಪರೋಪರೋಲುವಕ್ರಪಾಣನವಾಹಾರಾಭಯಭೈಷಜ್ಯತಾಸ್ತು
18 ದಾನವಿನೋದನುಸಕಳಲೋಕೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಭೃತ್ಕೇಡಕಳಭೃತ್ಕೃತಫಾಚಕ್ರೇಣ
19 ಕೃತ್ತಿ ಕೃತ್ತಿಧರ್ಮಗಾಂಧವಧನುಗುಂಜೀವಕೋದಂಡಿನಃ ಯಸ್ತದ್ವದ್ವಿತನೋತಿವಿಷ್ಣು ನಿಪತೇಷ್ಠಾ ಯ್ಯಂಕಥಂಮಾದ್ಯ
20 ಗುಂಕೋಗಾಂಕತರಂಗಂಜಿತಮೂಲೋರಾಶಿಸ್ತವಣ್ಣೋರ್ಭವತಾ || ಇನ್ನೆನಿಪಕ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಂಜನಾಯ
21 ಕಂದೋಣ್ಣಾಶಿಶ್ವಂಕಂರಾಜಂಜೋಳನಸಾಮುನ್ತನದಿಯಂಪುಟ್ಟುಂಮೇಲಾದಂಕಂವಾಡಿನಾಡಗಡಿಯತ
22 ಕಳಾಡುಂನೋಳಿ ಪದಿಯುಪ್ಪಂಜ್ಞದ್ವೋಚೋಳಂಕೋಟ್ಟನಾಡಂಕಡಕಾದಿಕೋಳ್ಳವೇನವೀದೀಪಂವೃತ್ತಿಯಿಂದ
23 ಮೆತ್ತಿಬಳಮಂಜುಂಜಾಡ್ವಿರಲ್ಲಿ || ವೃತ್ತ || ಇತ್ತಣಭೂಮಿಭಾಗಮೋಳವನ್ಯರದೇಕಿಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯ
24 ವರ್ಣನಾವಿಗಿಗಂಜಮೂಪಜಗಿಪುವೃತ್ತಿಯಿಂದಿತ್ತಿದನಿಸ್ತಕಯ್ಯನಿತಿತಾನಿಯತಾಮೋಜಿನಬಾರನತ್ತತ್ತಿ
25 ರೋಗಿಕ್ಕಾಚಿಪುಟಿಯುಪ್ಪನಮೋಡಿಧಂದಮನೆಯನೆ || ಕದನದೋಳಂದುನಿಸ್ತತವಾರಿಯ ಹಗಮೆಯ್ಯ
26 ನೊಡ್ಡಲಾಡದನಿಳಿದನ್ನು ವಸ್ತದನಿಜಾಸಿಜಾಸಿಗಂಕತನ್ನ ನುಂಬದನುಡತಿಕದಂಜದೊಪ್ಪುಪಂಪನೋಗಿರಪುಲೆವೆ
27 ಚ್ಚಿ ವೆಚ್ಚಿ ದಪನಪ್ಪುಕಾಂತಿಗಂಕದಾಮನರಣ್ಯರಣ್ಯವಿತ್ತಿಯಂ || ಎನಿತಾನುಂಬವರಂಗಳೋಳುಪಲಬರಂ
28 ಬೇಕೋಡಗಂಡಿಂದಮೋವನಿಸುತ್ತುಂತಳಕಾಡೋನ್ನಿವರನಿಟ್ಟಿಗಳಕರಂಕಂರಾಜನಖಿಲ್ವಾಹತಿಗಿಳ್ಳಿಯು
29 ದ್ವಿವಿಧೋಳ್ಳಿಸ್ತಿತ್ತುನಾಯುಣ್ಯದೋಡಿನಲಂಜಿತ್ತಿಪನತ್ತಯ್ಯಲವಿಯೆಲ್ಲಾವಂತದಾಮೋದಂ ||
30 ಮಂಜಿನಮೋವೆವೆಯ್ಯಳವದ ಮನೆಯ್ಯವೂದಲಿಸಿಬ್ರತಿಗಿಡಿಸಿಬೇಕೋಣ್ಯಮತ್ತಂನರಗಿಂ
31 ವಮ್ಯಕವೊದಲಾಗಳೆಟ್ಟಿದಿವೇಲಾದಚೋಳನಸಾಮುನ್ತರೈಂದಂಕೋಡನಾಡಾದುದಲ್ಲವನೇಕಚ್ಚತ್
32 ದುಂಡಿಗಸಾಧ್ಯಂಮಾಡಿಕುಡೆತ್ತಿಚ್ಚವಿಷ್ಣುನೃತಿಮೆಚ್ಚಿಮೆಚ್ಚಿದೇಬೇಡಿಕೋಳ್ಳಿವೇನೆ || ಕಂದ || ಅವನಿನನ
33 ಗಿತ್ತಪನಂವರವರವೋಳಿದವಸ್ತು ವೇಬೇಡೆಭೃಣಭುವನಂಜೋ ಸೋವಿಂದವಾಡಿಯಂಬೇಡಿಧಜಿನಾ
34 ಚ್ಚನಲುಟ್ಟು || ಗೋಮುಟಮನೇವನಿಸಮುದಾಯಂವನದೋಳ್ಳಿಚ್ಚಿಮೆಚ್ಚಿಚ್ಚಿತ್ತೆನುತ್ತುಂಗೋಮಟದೇವರಾಜ
35 ಗದಮದದಿಂಬಿಟ್ಟಿನಲ್ಲೆಧೀರೋದಾತ್ತಂ || ಅದಿಯಾಗಿಪ್ಪುಂಧಾರಕತಮಯ್ಯಕ್ಕಮೋಲನಾಥಂಕೋಣ್ಯಕುಂ
36 ದಾನ್ಯಯಂಬಾದವೆಡದಂಬಳೆಯಪುದಲ್ಲಿಯೆದೇಸಿಗಗದಪ್ಪಸ್ತಕಚ್ಚದಬೇಡಿದವದವಕುಟ್ಟಾಸನ
37 ಮಲಧಾರಿವೇರನಿಷ್ಟವೇನದೇಬಂಕಾದಮನದಿಪ್ಪುಳುಚ್ಚಂಪ್ರಸಿದ್ಧಾಂತದೇವರಂಗಾಡಂಕಂಗಳಮೂಪತಿ ||
38 ಗಂಕವಾಡಿಯುಬನುಗಳನಿತೋಳವನಿತ್ತಂತಾನೆಯ್ಯಪೊಸಯಿಸಿದಂಕಂವಾಡಿಯುಗೋಮುಟದೇವಗೊಸ್ತುತ್ತುಯಮನ
39 ಯ್ಯವಾಡಿಸಂ | ಗಂಕವಾಡಿಯತಿಗಂಗಳಬಿಂಕೋಣ್ಯವೀರಂಕಂಗೆನಿಮಿಚ್ಚಿ ಕೋಟ್ಟಂಕಂರಾಜನಾಮುನ್ನಿನಂಕರ
40 ರಾಯಂಕಂನೂಮ್ಯಡಿಧನ್ನಲ್ಲೆ | ಅನ್ನುಬೇಡಿಕೋಣ್ಯಶ್ರೀಪಾರ್ಶ್ವದೇವರಪೂಜೆಗಂಕುಕ್ಕುಟೇಶ್ವರದೇವಗೊಂಬಿಟ್ಟು

- 41 ಸಕವರ್ಷಂ ೧೦೦೦ನೆಯವಿಳಂಬಿಸುವತ್ಸರದಫಲಗುಣಸುಧ ದಸಮಿಬ್ರಹ್ಮವಾರದಂದುಕುಫ
 42 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾಲಕಚ್ಚಿ ಬಿಟ್ಟ ದತ್ತಿಯಗೋವಿಂದವಾಡಿಗೆಮೂಡಣಿಸೀಮೆ ಈಶಾಂಜ್ಞ ದಿಶೆಯುರಯಕೋ
 43 ತೋಟಂಗಿಣಿಯುಸಿರುಹಕ್ಕಿ ಪುಡನಹಕ್ಕಿಗೋಡಬಿಟ್ಟಯದಿಟ್ಟ ಯಸಾರಣಜುಲುಮಾಡಿದುಗಡಿತಂಕಲಅರ್ಹನಹಕ್ಕಿಯಿಂ
 ದಾ .
 44 ಮದಿಪುರಕ್ಕಂಹಿಯದೇವರಬಿಟ್ಟಕ್ಕಂಹೋದಹಬ್ಬಿಟ್ಟಯಗಡಹಪುವುಹಿಯ . . ಹಳ್ಳನಜುಗಿಣಿಬಿಕ್ಕ ನನಿವ . . ಬ
 45 ಡಕಲುಗಂಗನಮುದ್ರಕ್ಕೆ ಚಿಬ್ಬದಹಡುವಣದಿಣ್ಣಿಯುಪಡುವಲುಗಡಿಯಂತೀಚಿತುಸ್ಸೀಮೆಯಂಪೂರ್ವಿ . ಬಿಕ್ಕನ . .
 ನುಂಪ್ರ
 46 ತೃಧಿವಾಸದಗಡು . . . ಗೋಮುಟಪುರದಪಟ್ಟಣಸ್ವಾಮಿಮಲ್ಲಿಸಟ್ಟಯರು . . ಸಟ್ಟಗಣ್ಣನಾರಾಯಣಸಟ್ಟಯುಂ
 ಮುಖ್ಯವಾ
 47 ದನಕರಸಮೂಹಮುಂದಿದ್ದುಮಾಡಿದಮಯ್ಯಾದೆ | ಇಂತೀಧಮ್ಮಮಂಪ್ರತಿಪಾಳಸುವರ್ಗದಮಾಪುಣ್ಯಮುಕ್ಕುಂ ||
 ವೃತ್ತಂ ||
 48 ಪ್ರದುದಿಂದಿಂತಿನೆಯ್ದ ಕಾವಪುರುಷಗರ್ಗಯಾಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದಕಾಯುಪಾಪಿಗುರುಕ್ಷೇ
 49 ತ್ರೋರ್ವಿಯೋಳುವಾರಣಾಸಿಯೋಳಕ್ಕೊಟಮು ನೀಂಪ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೋದ್ರೋದಯಸಂಸಾಗ್ಗಮ
 ನುತ್ತ್ ಸಾಜಿದ
 50 ಪುದೀರ್ಯವಾಹರಂಸನ್ನತಂ || ಬಿರುದರೂವಾರಮುಖತಿಳಕಂಗಳಾಚಾರಿಖಣ್ಣ ರಿಸಿದಂ ||

398

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯದಲ್ಲಿ ಪುಟ್ಟಿಗೊಡನ ಗದ್ದೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 . ರಿಸಿದೇವಗಿಬಿಟ್ಟದತ್ತಿಯಗದ್ದೆಯ | 2 ಮಡನಾಬಿಟಗದಸಲಗುಂಡುಕೋಳಗ
 2 ನ್ನಡತ್ತಿಕವಿಸಟಿಯುಂ

399

ಅದೇ ಗ್ರಾಮದ ಪಳುಬಸ್ತಿಯಲ್ಲಿ ಭಿನ್ನವಾದ ವಿಗ್ರಹದ ಪೀಠದ ಮೇಲೆ.

ಶ್ರೀವೃಷಭಸ್ವಾಮಿ

400

ಅದೇ ಬಸ್ತಿಯ ಹೊರಗಡೆ ಬಲಭಾಗದ ತಳಪಾದಿಗೆ ಸೇರಿರುವ ದೇವರ ಪೀಠದ ಕಲ್ಲಿನಲ್ಲಿ.

(ಪಕ್ಕದಲ್ಲಿ)

- 1 ಶ್ರೀಮೂಲಸಂಗದದೇಶಿಗಣದಧೀಸ್ತಕಘ್ನ ದಶ್ರೀಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವ
 2 ರಗುಡ್ಡಜಕ್ಕಿಯವೈದಣ್ಣನಾಯಕಿತಿಳಾಹಳ ಟದೇ
 ವರ್ಗಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಜಕ್ಕಿಯವೆ ಡರವುಗ
 4 ಪಯಮಗದಸ ಚುನ
 5 ಣಿಯ ಲಿವವಾಡಿಯ ಯ
 6 ಲುಸಲಗೆ

(ಕಲ್ಲಿನ ಮೇಲ್ಭಾಗದ ಅಂಚಿನಲ್ಲಿ)

- 7 ಬಿದ್ದಲಿಕೋಳಗಂ ೫ ಗೋವಿಂದಪಡಿಯಕೋಳಗಂ ೧ ಬಿದಲಿಕಂಡಾಗ

401

ಅದೇ ಹೋಬಳಿ ರಾಗೀಬೊಂಮನಹಳ್ಳಿಯ ಊರುಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- 1 ಕುಫಮಸ್ತು
 2 ನಮಸ್ತುಂಗಕಿರಕ್ಕುಂಬಿಚಂದ್ರಚಾಮರಾಜಾ

- ೧ ರವೇಶ್ವರೀಶ್ವರನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ . .
 ೨ . . ಶ್ರೀವಿಜಯಪುಷ್ಪದಯ . . ಕಾ
 ೩ ವಿಜಯನಕವರ್ಷ೧೫೯೫ನವರೂಢಾ
 ೪ ವಿ ಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಞು

1	ವೈಷ್ಣವರ . .	15	ಟಿಗ್ರಾಮರಾ
2	ಃ . . . ದೇವನ	16	ಗಿಜಿಂಮೆ
3	ರಾಜಯನವರು	17	ನಹಳಮ
10	. . ರಾಜ್ಯ .	18	. . .
11	. . ಗಜೆನ	19	ಸ್ವಾಮ್ಯನ
12	ಪುಣೆ . . ಬ್ರಾ	20	. . .
13	ಹೃದ್ರಿಗಂ	21	ಬಿಟ್ಟ
14	ಸ್ವ ಸತ್ಯಕೆ ಬಿ	22	ದರ್ವ

402

ಅದೇ ಹೋಬಳಿ ಬೊಂಬಾಯ್‌ನ ಹಳ್ಳಿಯ ಕೆರೆಯ ಬಳಿಗೆ ಪಾಳುಗುಡಿಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು
(ಬಂದು ಪಾರ್ಶ್ವ ಬಡೆದುಹೋಗಿದ್ದೆ.)

- ೧ ಚಾಮರಚಾರವೈತ್ಯಳೇ
 ೨ ಯಕಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮಃ .
 ೩ ಭುವನಮೃತ್ಯುಕಾಡುಕೊಂ
 ೪ ಬಿಜನವಾಸಗೊಂಡಭುಜಬಲವೀರಗಂ
 ೫ ಇದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ
 ೬ ನವಹಂಸದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸಲುತ್ತು
 ೭ ನದಿಮೃಯನಹಳ್ಳಿಯಲುಹಲಗೇಡಿಯ
 ೮ ಪುಂಡರೀಕಮೃಗಸಿಟ್ಟಿಯಮಗಂರಾಬಿಗನತ
 ೯ ಕಾಕಸಿಟ್ಟಿಮದಿಗವುಡನಮಗಂಮಲ್ಲಗವುಂಡ
 ೧೦ ಗವುಂಡನುಂ | ಚವರಬಸವಗೇಣ್ಯಾಚಾರಿಯಮ
 ೧೧ ರಿಯೇಕೇಶಿಯುಖನವಾಚಾರಿಸಂಸಾರಭೀತನಾ
 ೧೨ ಯಕೇಶಿಯಂಕಟ್ಟಿಸಿದೇವಾಯವಂಮಾಡಿತನ್ನ
 ೧೩ ತಾನೇಪತ್ಯಿಯಗಿದ್ದಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿ .
 ೧೪ ಆತನತಮ್ಮಂಚಾರಾಚಾರಿಆತನಮಗಂಹೇಯ
 ೧೫ ಚಾರಿಕುಂನಾಚಾರಿಆಚಾರಿಬಿಬ್ಬಾಚಾರಿ | ಮದಾ
 ೧೬ ಚಾರಿ || ಸಕವರ್ಷಂಕುಂ ನೆಯಕಾಲಯುಕ್ತಸಂವತ್ಸರದ
 ೧೭ ಆಪ್ತಿಯಚರದ್ಧಪಾಪವನೋನವಾರದಮೇಲದೇವಸ್ಥಾನನಿನಿವೃ
 ೧೮ ಕ್ತಮೃಗಗವುಂಡನುಂಆವರನಮೇಲಿಚಗವುಂಡನುಂಮು
 ೧೯ ತಾಗಿದಿಟ್ಟರಾಕೇಶಿಯಕಳಗಣಗವ್ವನಾಲ್ಕಂಮಗಬಿತ್ತಿಬಿದ್ದಿ
 ೨೦ ಖಂಡುಗುಂಡುಂತಿದ್ರವ್ಯವಂನಡಗುಂದವರ್ಗಕುರುತ್ತೇ
 ೨೧ ತ್ರವಾರಣಸಿಯುಖನಾಸಿರಕವಿಲಯಂವೇದಸಾರಗ
 ೨೨ ಗ್ಗದಾನಂಗೊಟ್ಟಿಫಲಮಕ್ಕು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋದೇವ
 ೨೩ ತಿವರಂಧರಾಪುಷ್ಪವರ್ಷಸಸಸ್ರಾಣಿಸಿಪ್ಪಾಯುಂಚಾಯ
 ೨೪ ತೇಕೃಮಿ | ಮೌಲಾಚಾರಿಯುಂಆತನೇಯಕತಾಚಾರಿ
 ೨೫ ಯುಂಕೇಶಿದೇವರಂವಗುಂದಂ

403

ಅದೇ ಹೋಬಳಿ ಹಿಂದಲಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ, ಪಬೇಲ ಬಾಳಗೊಡನ ಮಗ ನಂಜೇಗೊಡನ ಹೊಲದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ಮಿಹೋಲಗ

2 ಡಗಿತುದರತಮತಾ

3 ಯವರಣಿಸಿಲಾಕೆ . ಶ್ರೀ

404

ಅದೇ ಹೋಬಳಿ ಹಿರೇಜಿಲ್ಲ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸರ್ವಜಿತು . . . ಕಾಶ್ತಿಗ . ಧೂಲು

2 . . . ಮರದ . ಜಿ . ವರ . . . ರಣ

3 . ಬರಸಮರಂಗದೊಳು . . . ಇದಬಲವ . . . ತು . ತನ

4 ಮಕ್ಕಳು . . . ಮಕವಲದೇವಕೆ . . . ಪಂ

5 ವಂ . . . ಯ . . . ಯತುಮು . . . ಕೂ . . . ಮ

6 . . . ಹು . . . ನನೂಸ್ತಗ್ಗ ಸ್ತರುಮಾಡಿಪರೋಕ್ಷವಿನಯಪರ್ತವಾಗಿ

7 ಸಿದಬೀರಗಲುವಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

405

ಅದೇ ಹೋಬಳಿ ವಡ್ತರಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರದೇವಸಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ತಂಗೀ ಸಂವತ್ಸರದಫಲಗುಂ

2 ಲಿಕಾಡಿಸ್ತಗ್ಗ ಸ್ತನಾದನಾಗಿ ಆತನ ಮಕ್ಕಳು ಆಲಪ್ಪ

3 ಸುಂ ಆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸ್ತ ಸಹಿತಂವೊಡವಳು

ಖಯಿ

4 ಯಚೇಚಗವುತನನುಗಕೇತಗವುತನ ತುರಕರಹುಯ್ಯಯಿ 5 ರಯಂಗಳುವಿಸಿದಬೀರಗಲು

406

ಅದೇ ಗ್ರಾಮದ ಮಧ್ಯದಲ್ಲಿ ಮಾರವ್ವನ ಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಸೂರ್ಯಸಂವತ್ಸರದ

2 . . . ತಗಂಗಳದೇವೆ

3 ಶ್ರಾವಣ . . . ಲಲಾಶ್ರೀಮ

4 ತಂಮಯ ನಮಯಿನ

5 ಸುಂ ಸುಗುಂಗಳದವಾಸವ

6 ವಾಗಿಕೊಟದಾಸವ

7 ನಾಯಕರಕೊವಾರತಿಮ

8 ರಹಿತರೊಮಲರಾಜ

9 ಲರಾಜನಾಯಕರೊ

10 ಯಯಿದಕತಸಿಮೋನ

11 ದಾಸಪನಾಯಕರ

12 ಕಾಶಿತಮತಂದತಾಯಿ

13 ಪುಣ್ಯವಾಗಲಿ

14 ಕೊಂದಪಾತಕಕೊ

15 ದುಕಿಕೇರಿಯುನಿ

16 ಪರೂ ||

407

ಅದೇ ಹೋಬಳಿ ಸುಂಡಹಳ್ಳಿಗೆ ಆಗ್ನೇಯ, ಶಿವನಂಜೇಗೊಡನ ಲಿಂಗೇಗೊಡನ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಲ್ಲು.

1 . . . ಸಂವತ್ಸರದೊಗ್ಗ ಕೊಂಗಳವಾರ

2 . . . ಸ್ವಹಾವಂಗಳೂರೂರೂನೇಮಿಜಂದ್ರಪಂಡಿತದೇವರು

3 . . . ಪಟ್ಟಣಶ್ರೀಮಿನಾಗದೇವಹಗ್ಗ ಚವುಂಕಂಚಗೊಡನುಂ

4 . . . ನವಗಮಾರಗೊಡಕೊಯಂಕಟ್ಟದನಲೆಯೊಂಕುತ

5 . . . ಹಾಳುಸುವುದಿಲ್ಲತಾತೆಯವಲಯ್ಯ ಹೂವಿನದೊ

6 . . . ಬಿದ್ದಲೆಹಣುವಾಗಮುತ್ತ ರಸೀಮೇಆತನಮ

7 . . . ಪಯ್ಯನ ಸಲುವಂತಾಗಿ ಕೊಟಪತಳಿ

8 ಹಿವವಕವಿಲೆಯುಕೊಂದ ||

ಈಚೆಗೆ ಶ್ರವಣದಿಗಳಿಗುವಲ್ಲಿ ದೊರೆತ ಕಾಸನಗಳು.

ಚಿಕ್ಕ ಬೆಟ್ಟ.

408

ಪಾಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ವಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ, 16ನೆಯ ನಂಬರಿಗೆ ವಕ್ಷಿಣ.
ನವೋಸ್ತು

409

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ
ಶ್ರೀರತ್ನ

410

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.
ಸಿದ್ಧಯ್ಯ

411

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.
... ಜಿಫೆ . ಈವೊಂಗಳಬಣ್ಣ . . . ಜಿಫೆ

412

ಕತ್ತಲೆ ಬಸ್ತಿಯ ಹಿಂದೆ ಬಂಡೆಯ ಮೇಲೆ.
ಕಪ್ಪಯ್ಯ

413

ಚಂದ್ರನಾಥಬಸ್ತಿಯ ಮುಂದೆ ಬಂಡೆಯ ಮೇಲೆ ಬಲಿಪೀಠಕ್ಕೆ ಪೂರ್ವ
... ಚಾವಣಿಯಲ್ಲಿ

414

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 413ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.
ಸಟ್ಟಸವ್ವ

415

ಅದೇ ಬಸ್ತಿಗೆ ವಾಯವ್ಯ 5 ಅಡಿ ದೂರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.
1 ಸಿವಮೂರನ | 2 ಬಸವ

416

ಅದೇ ಬಸ್ತಿಗೆ ಪಶ್ಚಿಮ ಪಾದಗಳ ಮೇಲ್ಭಾಗದಲ್ಲಿ.
ಬಸವ

417

ಸುಪಾಶ್ವನಾಥಸ್ವಾಮಿಬಸ್ತಿಯ ಮುಂದುಗಡೆ ಬಂಡೆಯಮೇಲೆ.
ಕ್ರಿಷ್ಣಪದ್ಮ

181

418

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಹಕ್ಕಾ

419

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಕಡಗ

420

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

... ಚಾವಣಿ

421

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಳಗಡೆ ಬಂಡೆಯ ಮೇಲೆ, 92ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಮಹಾವಿಠ್ಠಲ . ಕ್ಷ .

422

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಬಾಸ

423

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 422ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ ಪೂರ್ವ.

ಬಸವಯ್ಯ

424

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀವರ . . .

425

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 424ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಸಂಜಯ್ಯ

426

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1 . . . ರಸದ

| 2 ವಮ . . .

| 3 ಯನಿನ್ನಿಗೆ

427

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಗೆ ಪೂರ್ವ 126ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.

ಕಾಗುತ್ತರ

428

ಗಂಧವಾರಣಬಸ್ತಿಯ ಸೋಪಾನದ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ, 133ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

1 ಶ್ರೀಮತುರವಿಚಂದ್ರ

| 2 ವೇವರಪಾದ

182

429

ತೇರಿನಬಸ್ತಿಯ ಮುಂದೆ ತೇರಿಗೆ ಪಶ್ಚಿಮ, 134ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1. . ಸ್ವರದಬವು . ನ | 2 ರಗದಕೋಣ

430

ಕಾಂತೀಶ್ವರಬಸ್ತಿಯ ಹಿಂದೆ 144ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಪಾಳಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ.

ಶ್ರೀವ.ಶ. ಕಮ್ಮಕುಚನ್ನ ಆಚಾರಿಗ

431

ಇರುವಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ, ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಇದಿರು.

ವಚನೇಜನೂ

432

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 154ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗಡೆ.

ಸುಣಸಯ್ಯ

433

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 153ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀಪ್ರಭುನ

434

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 431ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ, ಜನ ಬಿಂಬದ ಮೇಲಿರ್ದಲ್ಲಿ.

ಚನ್ನಾಧಿಕಾರಿ

435

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 434ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ.

ಸಾಗವಮ್ಮಂಬರರು

436

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 435ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಆನೆಯ ಚಿತ್ರಗಳ ಮಧ್ಯದಲ್ಲಿ.

ಸಿಗರಜೆಯುಗಾತವತ್ರಗಣ್ಣಿ

437

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 432ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ, ಆನೆಯ ಚಿತ್ರದ ಬಾಲದ ಬಳಿ.

ಪುಳಿಯಣ್ಣ

438

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 437ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗಡೆ.

ಸುಳಯ್ಯ

439

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 438ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ಕೇಸವಯ್ಯ

188

440

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 439ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.
ನಮೋಸ್ತು

441

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 440ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

¹ ಶ್ರೀಮಚಯ್ಯಂ | ² ವಿರೋಧಿನಿಷ್ಕರಂ

442

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 441ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.
ಏನು

443

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕಂಚಿನ ದೊಣೆಯ ಒಳಗಡೆ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕಡೆ, ಚಿಕ್ಕ ಗುಂಡಿನ
ಬುಡದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.
ಮುಮುಕ್ಷುಂಕದಂಬರನು . .

444

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕೋಟೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಮಹಾದ್ವಾರಕ್ಕೆ ಸಮಾಪ, ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ
ಡೊಣೆಗೆ ಅಗ್ನೇಯ ಬಂಡೆಯ ಮೇಲೆ.
ಜನನತೋಣ

445

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಪ್ರಾಕಾರದ ಹೊರಗೆ ಲಕ್ಕಿದೊಣೆಗೆ ಪಶ್ಚಿಮಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಶ್ರೀಜಿನವರ್ಗಸ್ತೋತಿ | ² ಸಪ್ತನ್ನಸ್ತಪ್ತಾಚೂಳಾಮಣಿ

446

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 445ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.
ಶ್ರೀವದ್ವರಯ್ಯ

447

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 446ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.
ಶ್ರೀಮನಕಚಯ್ಯಂ

448

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 447ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.
ಶ್ರೀಪರವಣ್ಣಿ ರಣ್ಣಾಸೀಸರಯ್ಯ

449

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 448ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ ವಾಯವ್ಯ.
ಶ್ರೀಕವಿರತ್ನ

450

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.
ಶ್ರೀಮಚಯ್ಯಂ

451

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 450ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಚನ್ನರಾಸ

452

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 451ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗತಿ ಅಶ್ವನವಣ್ಣ

453

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 452ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

¹ ಶ್ರೀಬಸವಣ್ಣನ ² ದಣ್ಣ .

454

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 453ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀರಾಜನಚಟ್ಟ

455

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 454ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

ಶ್ರೀಬಸವಬಣ್ಣಂ

456

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 455ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗವರ್ಷು

457

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 456ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀನತ್ವರಾಜಂಬಾಳಾಚಾರ್ಯಂ

458

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 457ನೆಯ ನಂಬರಿಗೆ ವಾಯುವ್ಯ.

¹ ಶ್ರೀಮತ್ಕಲಗೊಳ್ಳವಅಟ್ಟನೆಮಿಠಣ್ಣತರಿ | ² ಪರಸಮಯಧ್ವಂಸಕ

459

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 458ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಬಸವಬಣ್ಣಂ

460

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 459ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

ಶ್ರೀನಾಗಯ್ಯಂ

461

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 460ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀವೇಣದಯ್ಯ

462

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 461ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಸಿದ್ಧಯ್ಯ

186

473

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಕತ್ತಯ್ಯ

474

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 472ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ ಕೆಳಗಡೆ.

¹ ಪುಳಿಕೋರಯ್ಯಂಮಹರ್ಷಜದೋಜ . | ² ಮಣಿವಿತಾನದೋಜತೇಜಂ

475

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 475ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಕೂಪೂತೀರ್ಥದ

ದೂರದ ಪಟ್ಟ.

476

ಗೋಮುಖೇಶ್ವರ ಸ್ವಾಮಿಯು ಇದಿಗಿ ಬಾಗಿಲೊಳಗೆ ಎಡಗಡೆ ಚಿಕ್ಕ ಘಂಟೆಯ ಮೇಲೆ.

¹ ಒಂನಮೋಶಿಧ್ಯೇಬ್ಬ | ³ ಹುಬ್ಬಳ್ಳಿಸ್ಮರಣಾರ್ಥಮಃ | ನೂತಪ್ಪಾಚಾರಣ
² ೦ || ಶ್ರೀಗೋಮುಖೇಶ್ವರನಧರಣವಪ್ಪನೂಜ || ೦ | ⁴ ಹುಬ್ಬಳ್ಳಿ

477

ಅದೇ ಪಟ್ಟದ ಮೇಲೆ ಗುಳಕಾಯುಜ್ಜಿ ವಿಗ್ರಹದ ಎಡಪಕ್ಕದಲ್ಲಿ.

¹ ಶ್ರೀವಲ್ಲಭಪಟ್ಟಯಮಗಳಾದ | ² ೦ . ಯುಗಳನಿಧಿ

478

ಅದೇ ಪಟ್ಟದ ಮೇಲೆ ದೊಣ್ಣೆಗೆ ಸರಿಮೆ ಬಂಡೆಯ ಮೇಲೆ ಮಂಟಪದ ಬಳಿ.

ಕಾಲ . ಕರ . ಹ . ಲನರವಾದ ಳನರ . ವಗ . ಚಲ . ಕನ . ಯುಗಡಗೌಡಗಂ ನಂಟಪಂ . ನ
ಬಾನ ಜಿವಮುಗಲನ ಚಂದ . ಪ್ಪಂಕೋಚಗೌಡಗಂ ಯಂಕ ಧಾರ
ಯ ದ

479

ಅದೇ ಪಟ್ಟಕ್ಕೆ ಹತ್ತುವಲ್ಲಿ ಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಮೇಲ್ಭಾಗದಲ್ಲಿ 1ನೆಯ ತೋರಣ ಕಂಠಕ್ಕೆ

ಬಲಗಡೆ ಚಕ್ರಭೀಮನಕೋಟೆಯ ಚಿತ್ರದ ಮೇಲೆ.

ಪಣ್ಣಿತಯ್ಯ .

၁၀၀၀

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ವಿಜಯರಾಜಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

- ¹ ಕ್ರಿ.ಮ.ದ್ವೇನಣ್ಣಿ ಭಟ್ಟರ ಕಾರಗುಡ್ಡಿ ಮಾಳವೈ ಕಡನತಮಾ
² ದಿ.ಯ.ತಿರ್ಕ್ಕದವನದಿಗೇಕೊಟ್ಟಳೆ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

- ¹ ಕ್ರಿ.ಮ.ಕನ್ನಡ ಕನ್ನಿಯುಕಳಸ
² ತವಾದಿಯತಿರ್ಕ್ಕದವನದಿಗೇಕೊಟ್ಟಳೆ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಕ್ಕಿ ಕಟ್ಟಿಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಪಾದಗಳ ಪಕ್ಕದಲ್ಲಿ.
ಮಲ್ಲದೇಣ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಕಾಸನಕ್ಕೆ ಪೂರ್ವ.
ಪೀಠಂಣ್ಣ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಯ್ಯನ ಕೊಳಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.
¹ ಚೆಕನತಮಾ | ² ಚೆನಣನಕೊಳ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
¹ ಪುಟಸಾಮಿಚೆಂಕೊ | ² ನಮಂಟಪಕೊಳತೊಟ

490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
¹ ಚೆಕನತ . . | ² ಚೆನಣನಕೊಳ

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ಅದೇ ಗ್ರಾಮದ ಚಿಕ್ಕಬಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಪಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.
ಕ್ರಿ. ರಾಧಾ

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ಅದೇ ಬಟ್ಟದ ಮೇಲೆ ಲೊಕ್ಕಿದೊಣೆಗೆ ಪೂರ್ವ ದೊಡ್ಡ ಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.
ಸಾಸಿರ ಗದ್ದಾಣ ಅ

ಕರ್ನಾಟಕ

ಅದೇ ಜಲದಗುಂಡಿಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

1 ಕ್ರೀ ಜಿನಾಫಠು | 2 ರದ ಸೀಮೆ

ದೊಡ್ಡ ಜಿಟ್ಟಿನ ಮೇಲೆ ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿ ಬಳಿ ಪ್ರಾಕಾರದ ಹೊರಗೆ
ವಾಯವ್ಯಭಾಗದ ಚಪ್ಪಡಿಯ ಮೇಲೆ.

- 1 ವಿರೋಧಿಕ್ಯುತ್ಸುಸಂಪತ್ತರವ ಜಿಷ್ಣುರುಂ ೨ ಶ್ರೀಮೂಲಸಂಘೆ ದೇಸಿಗಣ ಪ್ಪುತ್ಸುಕಗಚ್ಚ ಕೂಂಡ
3 ಕೂಂದಾನ್ವಯದ ಶ್ರೀವದ ಆಭಿವಂಪಂಡಿಕಾಣಾಪ್ಪುರ ಶಿಷ್ಯ ಸಂವ್ಯಕ್ತಚತೂಢಮಣಿ
4 ಎನಿಸದ ಆ ಭವ್ಯೋತ್ಸುಸುನು ತಲೆತದ ನಾಗಸಟ್ಟಯ ಸುಪುತ್ರ ವಾಣಸಿಲ ಶ್ರೀಗುಂಮುನಿ
5 ಥನೈವಿಯ ಪೂಜೆಗೆ ಸಂಬಗೆಯುವಂವ ಬಲಿ ಸಮರ್ಪಿಸಿದ ಕಲದಿಂದ ಜಿನೈಶ್ವರನ ಜರಣಸ್ಥ
6 ರಣಾಂತಕರಣನು ಸುಖಸಮಾಧಿಯಿಂದ ಸುಗತಿಪ್ರಾಪ್ತನಾದುದಕ್ಕೆ ಮಂಗಳ
7 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 49ನೆಯ ಶಾಸನಕ್ಕೆ ವಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|-------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಜಯ | 5 ವತ್ಸರದ ಪೈಸಾಖಸುಧೆಗೆಂ ಸಕ್ರವಾ |
| 2 ಸಿನಿಭಾವಕ ಏಜಿಪ್ತಾಂ | 6 ರವನ ದರ ಕವನ ಮೂಡಿದರು |
| 3 ಯುಕ್ತರ ಕೂಲಾಪುರವವರಾ (ದ | 7 ಸಿ ಕೂಟ |
| 4 ಮರಾ) ಸಂಗ ಸವಾಗಿ ಬಾಂ ಸಂ | |

ಗೋಮತೀಶ್ವರಸ್ವಾಮಿಯ ಬಲಗಡೆ ಸ್ತೋಪಾನವಿರುವ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಪೂರ್ವದಿಕ್ಕಿನ ಕಂಭದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

- | | |
|-----------------------|----------------------|
| 1 . . . ಶ್ರೀವೈಯ್ಯನವರು | 6 ನಾಲ್ಕು ಅಕ್ಕಿಮೊದಿ ಕ |
| 2 ಘಟದ ನೀನೆಯ ತ್ರಯೋ | 7 |
| 3 ವರಿಯಲು ಬಿಡುಕಳ . . | 8 |
| 4 ಲವಟ್ಟ ಪದ್ಧತಿಯ ವಜ್ರಕ | 9 |
| 5 ಚಾ . ಕ | |

ಅದೇ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಮಧ್ಯದ ಕಂಠದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

- | | |
|-------------------------------|--------------------------|
| 1 ಶ್ರೀ ವೈಯಸಂವತ್ಸರ ವರಹ | 6 ಮಯಸೃಷ್ಟಿಗೊಮ್ಮಟನಾಥನ ಪಾ |
| 2 ಸುಧಾ ಷಷ್ಠಿಯ ತ್ರಯೋದಿನಿ | 7 ದದ ಮುಂದೆ ತಸಾ . ಯನಾಗಿಕಂ |
| 3 ಯುಲು ಕಿರಿಯ ಕಾಳಗಾಸಿ | 8 ಬದು |
| 4 ಟಿಯರ ಅಳಿದುಂದಿರು ಸೃಷ್ಟಿ | 9 ದಿದನು |
| 5 ನೇಮಾಣಸೃಷ್ಟಿಯರ ಮಗ ಸೃಷ್ಟಿ ಜ್ಞ | |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಶಿಮ ಕಂಭದ ಬುಡದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ)

- 1 ಸುಭಮಸ್ತು | ವಿಕ್ರಮನಾಮ
- 2 ಸಾವ
- 3
- 4 ರಾಜ್ಯ
- 5

(ಉತ್ತರಮುಖ)

- 15 ಸಕ
- 16 ನನಮಿ
- 17 . . ರ
- 18 ಡಿಜಲು
- 19 . . . ಲು

500

ನೂತನ ಬುಗಡೆ ಮಂಟಪದಲ್ಲಿರುವ ಮರದ ತೀರಿಸಿ ಮುಂಭಾಗದ ಪಟ್ಟಿಯ ಮೇಲೆ.

- 1 ಕಾಲಿವಾಹನ ಕಕ ೧೧೦೦ನ
- 2 ವಿಕ್ರಮನ ಮ ಸಾವತ್ಸವ
- 3 ದ ಮಘ ಕುದ್ವ ೫ ೫ ೦೦

- 4 ಕಾಜೇಂದ್ರಪಟ್ಟಣಿಯಲ್ಲಿರು
- 5 ವ ರಾಯರನ್ನಾಣಿ ಅತ್ತಿಗೆ
- 6 ಜಿನಮನ ಶೇವರ್ತ ||

CORRIGENDA.

Introduction

page	33	line	36	For	5	read	five
	36	"	14	"	Bhadrabahu	"	Bhadrabāhu
	37	"	38	"	Heggaḍḍevankōṭe	"	Heggaḍḍevankōṭe
	41	"	32	"	Murya	"	Maurya
	"	"	40	"	E. C. V.	"	EC, V,
	43	"	21	"	on the one	"	on one
	60	"	29	"	Siva	"	Śiva
	67	"	39	"	defated	"	defeated
	73	"	33	"	engraved	"	engraved
	83	"	18	"	Kolhapur	"	Karhād

Translations

page	9	line	27	For	1000	read	970
	16	"	28	"	He was also known as &c	"	In his line was Umāsvāti &c. Also p. 21, l. 9; and p. 51, l. 34.
	18	"	24	"	disciple	"	disciples
	19	"	1	"	to the Rūpanārāyaṇa-basti,	"	to Rūpanārāyaṇa's <i>basadi</i>
	25	"	41	"	Kolhapur	"	Karhād
	40	"	12	"	likewise made a grant	"	maintained the grant
	42	"	33	"	<i>pāvuygamaṇa</i>	"	<i>pāvuygamaṇa</i>
	"	"	"	"	<i>prāṇōḍkramaṇa</i>	"	<i>prāṇōḍyamaṇa</i>
	46	"	10	"	of the Śrisaṅgha bowed to by Gandhavarma	"	of the great Śrisaṅgha Gandhavarma
	56	"	9	"	be lord	"	the lord
	65	"	28	"	2	"	(2)
	77	"	8	"	1000	"	980
	78	"	4	"	159	"	159 (68)
	"	"	36	"	14	"	14
	97	"	4	"	(? arbour)	"	(? upper storey)
	103	"	24	"	Who can thus make a great śāsana &c	"	Who can thus make a tem- ple of the Yama to the race of Cupid (Jina), a great- śāsana, a group of &c
	105	"	32	"	feeding-house	"	almshouse
	111	"	14	"	bees to	"	bees at
	115	"	4	"	śayas	"	śalyas
	"	"	10	"	final	"	final
	"	"	11	"	the authors	"	authors
	"	"	16	"	Gangavati	"	Gangavati;
	116	"	37	"	Yuva—Śaka	"	Yuva-Śaka
	117			"		"	Omit foot-note,
	122	"	22, 27	"	1145	"	1130
	150	"	1	"	346 (137)	"	346 (137a)
	152	"	31	"	seized	"	seized
	166	"	10	"	elder	"	eldest
	"	"	22	"	right	"	rite
	170	"	4	"	1120	"	1180
	171	"	27	"	1250	"	1200

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Of the groups of figures that follow the words, the first refers to the number of the inscription in which the word occurs and the rest to the number of the pages of the Kannada texts. Each group is separated from others that follow by a semi-colon. I. denotes Introduction and the figures that follow indicate the number of the page in which the word occurs.

The following abbreviations are also used:—

Chal.=Chalukya; ch.=chief; di.=division; disc.=disciple; dyn.=dynasty; f.=female; g.=god; gen.=general; gu.=guru; Hoy.=Hoysala; J.=Jaina; k.=king; m.=male; min.=minister; My.=Mysore; pl.=place; Rash.=Rashtrakûta; s. a.=same as; S. B.=Śravaṇa Belgola; te.=temple; Vij.=Vijayanagar; vi.=village.

A

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touch with the temple. Many of the images are signed by the artists. The image of Venu-Gopala is the most elegant of the illustrated specimens. The exquisite ceilings would furnish fine models for modern buildings.—*Indian Antiquary*.

We are glad to note that the Government of Mysore have begun to adopt the suggestion which we have on many occasions made in our columns in reviewing the progress of the Archaeological Survey of Mysore on the desirability of issuing monographs on individual works of sculptural and architectural merit with which the State abounds. The first monograph of the proposed Mysore Archaeological Series is devoted to the Kesava temple at Somanathapur. The temple, which dates back to the 13th century, is a splendid example of the Hoysala style of temple architecture. Rao Bahadur R. Narasimhachar, the author of the monograph, has embodied in it many photo-plates giving various views of this admirable temple on which generations of the best Indian artisans of old appear to have lavished their technical and artistic skill. There is a complete account of the temple, traditional and historical, as well as based on the inscriptions copied from the temple, given in the monograph. We are glad that what has been successfully attempted and carried out in the case of the Somanathapur temple is to be done in the case of numerous other temples in the State, the historical importance and structural merits of which have attracted the attention and the admiration of antiquarians all the world over.—*Madras Mail*.

We cannot sufficiently praise Mr. R. Narasimhachar for his indefatigable exertions in the exploration of the artistic treasures of Mysore. The annual Administration Reports of the Archaeological Survey of Mysore published under his superintendence have for a long time been famous for their varied interest and the wealth of information they contain, and have rightly attracted the attention of scholars both in and outside India. Mr. Narasimhachar has thought it right to publish a series of monographs on the different kinds of architecture in Mysore. The first of the series is entitled the "Kesava Temple at Somanathapur". The temple is of extraordinary beauty both from the architectural and sculptural point of view. To give a true idea of the size, construction and artistic beauty of the temple to those who have not actually seen it one should reproduce all that is written in the monograph. We recommend its study to all lovers of History and Art.—*United India and Native States*.

A detailed description is given of the temple, its dimensions, its sculptures, its inscriptions. Twenty-three unusually good reproductions from photographs illustrate the text. Special congratulation is due to Mr. T. Namassivayam Pillai, who prepared them. We have also a ground plan of the temple, a summary of the contents of the main inscriptions, and the Sanskrit text of those parts of the inscriptions which are written in that language. *New India*.

The charming volume before us is the first of the Mysore Archaeological Series: *Architecture and Sculpture in Mysore* and has appeared not a day too soon. It is a matter of no small gratification to us to welcome the present volume which is sumptuously provided with photos of all that is best and most interesting in the supremely beautiful and captivating edifice at Somanathapur. No one who studies the illustrations in the book can fail to feel increased pride for the country which possesses such treasures and for the race which produced such artists. Indeed books of this kind help to fan the fire of patriotism and quicken national revival, and we cannot be too grateful to Mr. Narasimhachar for the very valuable volume he has presented to his countrymen. We hope that the Mysore Government will make it possible for him to bring out quickly the other volumes of the Series. *Mythic Society's Journal*.

No. II.

THE KESAVA TEMPLE AT BELUR.

Your excellent monograph on the Belur temple is a worthy companion to its Somathapura predecessor. The pillar in Plate XXV is marvellous. The bracket figures and signed works continue to be of much interest. Please see p. 309 of my *Oxford History of India* for Abdur Razzaq's visit to Belur. —*Dr. Vincent A. Smith, M. A., C. I. E.*

Your splendid monograph on the Kesava temple at Belur is a worthy successor to the many works with which you have enriched us. It is excellently planned, well executed, and the illustrations are well chosen and well done. You have a splendid field of work in the glorious temples and works of art preserved in Mysore, and I think that I only echo the common opinion of scholars when I say that you have, in your numerous publications, shown how well you are fitted for the work of describing and elucidating them. The Mysore State has every reason for being proud of the archaeological work conducted under your able guidance. —*Dr. Sten Ström.*

Another invaluable monograph.—*Dr. A. K. Coomaraswamy.*

Your book is a very valuable contribution to our knowledge of the Hoysala style of architecture. The plates are excellent. —*Dr. J. Ph. Vogel.*

I have been struck with admiration at the beautiful illustrations so clear and so artistic. They alone would be sufficient to give a precise idea of what was the religious art of the Hoysalas in the 12th century. From these illustrations that art is revealed to us full of power and beauty. So doubt the men of those bygone ages were devoid neither of artistic culture nor of knowledge. I would not even hesitate to say that their works surpass ours a great deal in the purity of their lines and the variety of their conceptions. The general spirit which inspires that magnificent Hoysala style is quite clear. I hope that you will continue in the same line to reveal to the world at large the mysteries of the past history of your lovely country. —*Monsieur A. Martineau.*

I have to express my admiration for your splendid book. —*Dr. G. Jouveau-Dubreuil.*

Your monograph on the Belur temple is a very full and complete guide to the building and gives all the information to be gathered about its history. The illustrations are, as usual with these monographs, the principal feature and they are as good as those previously published, which have received such high praise from all quarters. —*Mr. L. Rice, C. I. E.*

I congratulate you on the excellent printing and appearance of your work. —*Mr. John Marshall, Kt., C. I. E.*

This is the second monograph issued by the Mysore Archaeological Survey and will meet with as cordial a welcome as the first. In this monograph Rao Bahadur Narasimha-char has set a good example to independent workers by adopting a circumscribed field for examination and dealing with it thoroughly in the spirit alike of a historian and an artist. He gives the history of the temple and, as he goes along, connects the incidents mentioned in the epigraphs with the main line of history. There are about forty-five full page photographs in the volume which add immensely to its value. The inscriptions are appended to the end of the volume and students can verify for themselves the historical data on which the story of the temple is based. —*Madras Mail.*

In this beautifully illustrated and printed monograph, the most striking features of the temple are described. A copious appendix reproduces the inscriptions relating to the temple. —*Hindu.*

The striking feature of such publications from Indian States is that they reveal the familiarity of the writer with the subject, a familiarity more intimate than the best Western-born scholar can hope to display. When at the same time the material is handled in so

scholarly a manner and the faculty of selection is displayed in such an elegant form, the satisfaction of the reader is immense. In the present volume, the illustrations are notable examples of good work well carried out, and the letterpress accompanying is at once simple and scholarly. The enormous field yet to be worked in Indian archæology is falling into good hands so far as Mysore is concerned.—*New India*.

Under the encouragement given by the enlightened Government of Mysore, Rao Bahadur R. Narasimhachar has, by his able monographs, been able to unearth the great archæological wealth of the State of Mysore. The present work forms the second of the Mysore Archæological Series, and treats of the details of the Kesava temple at Belur. We owe a deep debt of gratitude to the author of this work for the great pains he has taken not only to give us excellent photographs of the interesting portions of the temple, but also to give us an historical sketch of the same. The Belur temple claims to be one of the best examples of the decorative skill of a Hindu artist. A very detailed description of the temple and of its exceedingly fine sculptures and of the inscriptions is given in the book, and 45 excellent reproductions from photographs are given of the most striking features in it. The perforated screens are specially worth studying minutely. Books of this kind are urgently needed. For, they not only throw a flood of light on India's glorious past but inspire and quicken in her peoples a sense of national unity and patriotism. We therefore feel highly grateful to Mr. Narasimhachar for the very charming volume that he has brought out and we earnestly appeal to all lovers of history and art to make a detailed study of the same. *Madras Times*.

The book has been written by an acknowledged expert on the subject. It is much too interesting to notice that the names of many of the artists are inscribed under the images and sculptures in general. It is also of interest to read the tradition about the artist's life. The author shows much industry and exhaustive research in the part of the work dealing with epigraphy.—*United India and Indian States*.

The learned author of the monograph, whose artistic discernment is scarcely inferior to his accuracy as a researcher, has made it possible for us to visualize vividly the rich and delicate beauty of the temple at Belur by means of his vivid description of its various parts and the splendidly got-up and copiously provided photographic reproductions.—*Karnataka*.

Mr. Narasimhachar's Annual Reports have already carried the name of Mysore far and wide and we feel sure that this series of monographs will excite the admiration of all those who, in Europe, America or Japan, will have the good fortune to read them, for a country which centuries ago could produce these wonderful masterpieces. For the first time, the interior splendours of the Belur temple stand revealed to the world, and Mr. Narasimhachar has been able to get most successful photographs of the interior pillars and ceilings. A single glance at those illustrations is sufficient to show that hitherto the Belur temple has not been really known and its architectural beauties have remained a sealed book to the outside world. Mr. Narasimhachar's scrupulously minute description of the best features of the temple discloses a most loving, loyal understanding and appreciation of its work, and this loyalty more than anything else, is a secret of his fame as an archæologist. *Mythic Society's Journal*.

One has only to turn over the pages of this attractive publication and glance at the numerous illustrations (forty-five plates in all, mostly photographic) to realize that the Belur Temple is a veritable triumph of human skill and patience.

Mr. Narasimhachar and his assistant, Mr. T. Namassivayam Pillai are to be heartily congratulated on their achievement. The book will appeal to all true lovers of Art no less than to all Oriental archæologists.—*Journal of the Royal Asiatic Society of Great Britain and Ireland*.

No. III.
**THE LAKSHMIDEVI TEMPLE AT DODDA-
 GADDAVALLI.**

This monograph is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches.—*Dr. J. Ph. Vogel.*

Its get up is in every way satisfactory and the illustrations are most excellent. The temple is important from its early date in the Hoysala period.—*Mr. L. Rice, C. I. E.*

This is the third of Mr. Narasimhachar's valuable memoirs on individual temples in Mysore Territory. It describes a typical temple in the Hoysala style, one of four cells, a rare form, of which this is the only instance in Mysore. Altogether we have a valuable brochure in every sense.—*Indian Antiquary.*

This is another monograph devoted to systematic study of a typical temple in the Mysore State. The temple is said to be the only one of its kind in Mysore in the matter of its style of architecture. If historical temples are exhausted in this fashion by local investigations, the materials will soon be ready for a general history of the country for periods for which the available matter is at present very scanty.—*Madras Mail.*

The author of the work, Rao Bahadur R. Narasimhachar, is a veteran archaeologist and epigraphist and, as usual in all his works, he has thrown plenty of labour into this publication. His reputation as Director of Archaeological Researches in Mysore has gone far and wide. The illustrations are highly attractive. The book will form a valuable addition to all libraries.—*Madras Times.*

This little book, the third monograph of the Mysore Archaeological Series, comes to hand at an opportune moment, when the study of Indian Archaeology has begun to attract a number of Indian scholars. As it will appear from a single reading, the monograph evidences a thorough knowledge of the subject it treats of.—*United India and Indian States.*
